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# NOOR UL A'AINAIN FEE MAS-ALAH RAFUL YADAIN

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Taleef: Haafiz Zubair Ali Zai رَحْمَةُ اللهِ عَلَيْه

Transliterator: *Rehan Syed Barey* (check page 11)



## Table of Contents

Transliterations Foreword: .....	11
Taqdeem .....	13
Kuch Is Kitab Ke Bare Mein: .....	13
Musannif Ka Muqhtasar Ta'aruf (Musannif ke qalam se) .....	15
Urdu Tasaneef .....	16
Arabi Tasaneef: .....	17
Sunnat Ki Ehmiyat Aur Taqleed Ki Mazammat .....	18
Muqaddama .....	26
Habibullah Derwi Ke Mughaaltey .....	27
Pehla Mughalta .....	27
Doosra Mughalta. ....	28
Teesra Mughalta .....	28
Chhaho'nta Mughalta: .....	29
Paa'nchwaa'n Mughalta .....	29
Chhettha Mughalta .....	30
Saatwa'n Mughalta .....	30
Aaathwaa'n Mughaalta .....	31
Nawwa'n Mughalta .....	32
Daswaa'n Mughalta .....	33
Giyarwaa'n Mughalta .....	33
Ghair Jaanibdaraana Tehqeeq .....	37
1. Syedna Jabir <small>رضي الله عنه</small> ki hadees: .....	37
2. Syedna Anas <small>رضي الله عنه</small> Se Mansoob Hadees: .....	37
Ibtadaaiya .....	38
Imam Abu Ahmad Al Haakim al Kabeer Ka Muqhtasar Ta'aruf .....	38
Raful Yadain Par Kitaabe'n .....	39
Imam Bukhari Ka Ta'aruf .....	39
Buniyadi Usool Ka Ta'aruf .....	42
1- Meyaar e Haq: .....	42
2- Muqaabla .....	42
3- Saheeh Hadees Ki Ta'areef .....	42
4- Zaeef Hadees Ki Ta'areef .....	42
5- Tasheeh o Tazeef Mein Aimmah e Mohaddiseen Ka Iqhtelaf .....	43

6- Jirah o Ta'adeel Mein Aimmah e Mohaddiseen Ka Iqhtelaf .....	43
7- Sehat e Kitab .....	43
8- Aqwaal Waghaira Ke Saheeh Hone Ka Tehqeeqi Meyaar .....	43
9- Ek Hi Sahqs Ke Aqwaal Mein Ta'aurz.....	44
10- Mamuli Jirah .....	44
11- Mas-alah ki Tafaawat Sehat e Hadees Ke Khilaf Nahi .....	44
Baab Awwal Asbaat Raful Yadain Fis Salah .....	46
Hazrat Ibne Umar Ki Pehli Hadees: .....	46
Hadees Ibne Umar ؓ Ka Jadwal.....	47
Munsad al Humaidi aur Hadees Raful Yadain .....	49
Munsad Humaidi, Nusqha Deobandiya ka Aks. ....	49
Munsad Humaidi, Maqhtoota Zaheriyya ka Aks .....	50
Munsad Humaidi Ke Doosre Qadeem Maqhtutey Ka Aks.....	50
Bilaad e Arab Mein Munsad Humaidi Ke Matbua'a Nusqhe Ka Aks.....	50
Al Mustaqhraj by Abu Nayeem al Asbahaani Ka Aks.....	50
Munsad Abu A'awaana Aur Hadees e Raful Yadain .....	52
Munsad Abu A'awaana ke Muhraf Matbua'a Nusqhe Ka Aks.....	53
Munsad Abu A'awaana, Madina Munawwara Waale Qalimi Nusqhe Ka Aks .....	53
Munsad Abu A'awaana, Sindhi Nusqhe Ka Aks .....	53
Madoona Kubra Ki Ek Riwaayat .....	54
Abdullah bin A'aun al Kharaaz Ki Riwayat.....	56
Jawab Awwal: .....	56
Jawab Duwwam: .....	58
Jawab Suwwam:.....	59
Tarfa'a al Aidee Waali Riwaayat.....	59
Muhammad bin Abi Laila Aur Hanafi o Ghair Ahle Hadees Hazraat .....	62
Muhammad Bin Abdur Rahman bin Abi Laila Waali Riwayat Ki Doosri Sanad .....	63
Raful Yadain Par Syedna Abdullah bin Umar ؓ Ki Doosri Hadees. ....	64
Abdul Al A'ala bin Abdul al A'ala Ka Ta'aruf .....	64
Syedna Maalik bin al Huwairis ؓ Ki Hadees .....	66
Jadwal .....	67
Sunan Nisai Ki Sajdo'n Mein Raful Yadain Waali Hadees .....	71
Syedna Wael bin Hajar ؓ Ki Hadees .....	72
Syedna Wael bin Hajar ؓ Ka Tazkirah.....	72

Syedna Abu Humaid as Sa'adi رضى الله عنه Ki Hadees .....	73
Taqhreej e Hadees Abu Humaid رضى الله عنه Fee Raful Yadain.....	74
Ataaf bin Khalid Ki Riwayat .....	77
Izterab Ka Daawa .....	77
Syedna Abu Qataada رضى الله عنه Ka San e Wafaat.....	78
Syedna Ali رضى الله عنه Ki Riwayat.....	80
Sanad Ki Tehqeeq .....	80
Syedna Abu Huraira رضى الله عنه Se Marwi Hadees .....	81
Syedna Abu Musa al Asha'ari رضى الله عنه Se Marwi Hadees .....	82
Sanad Ki Tehqeeq .....	82
Syedna Abu Bakar Siddiq رضى الله عنه aur Syedna Abdullah bin Zubair رضى الله عنه Se Marwi Hadees.....	83
Sanad Ki Tehqeeq .....	83
Ahadees e Mazkurah Ka Khulaasa .....	85
Tarikeen e Raful Yadain Ke Shubhaat .....	87
Pehla Shubha: Hadees Syedna Jabir bin Samrah رضى الله عنه .....	87
Pehla Jawab: .....	87
Doosra Jawab:.....	87
Teesra Jawab: .....	88
Caho'nta Jawab:.....	89
Paa'nchwaa'n Jawab: .....	89
Doosra Shubha: Hadees Ibne Masood رضى الله عنه .....	90
Pehla jawab:.....	90
Imam Abu Dawood aur Hadees Ibne Masood رضى الله عنه .....	91
Doosra Jawab:.....	93
Teesra Jawab: .....	96
Caho'nta Jawab:.....	96
Paa'nchwaa'n Jawab: .....	97
Chetta Jawaab:.....	97
Saatwaa'n Jawab:.....	97
Hadees e Ibne Masood رضى الله عنه Ka Jadwal.....	99
Teesra Shubha: Hadees e Al Baraa bin Aazib رضى الله عنه .....	100
Jadwal .....	100
Pehla Jawab: .....	100
Doosra Jawab:.....	102



Teesra Jawab: .....	103
Chhaho'nta Jawab:.....	103
Paa'nchwaa'n Jawab: .....	104
Chetta Jawab: .....	104
Chaho'nta Shubha: Hadees e Muhammad bin Jabir As Suhaimi Al Yamaani .....	105
Pehla Jawab: .....	105
Doosra Jawab:.....	105
Muhammad bin Jabir al Yamaani Jirah o Ta'adeel Ki Raushni Mein .....	106
(Ye tauseeq mardood hai, ghaleban is liye Haafiz Haithami ne iske liye <i>seghe tamreez</i> istemal kiya hai. ....	107
Teesra Jawab: .....	107
Chhaho'nta Jawab:.....	107
Paa'nchwaa'n Shuba: Mauzu Riwayaat.....	108
Chhetta Shubha: A'adme Zikr .....	109
Saatwaa'n Shubha: Da'awa e Nasqh .....	110
Tehqeeq Ka Khulaasa.....	111
Baab Duwwam: Asaar e Sahaba Ikram ﷺ .....	113
Sahaba Ikram ﷺ ka Raful Yadain Karna .....	115
Sanad Ki Tehqeeq .....	115
Tarekeen o Maane'een Ke Asaar .....	116
1. Syedna Umar ﷺ se mansoob asar .....	116
2. Syedna Ali ﷺ Se Mansoob Asar.....	117
3. Syedna Abdullah bin Masood ﷺ Se Mansoob Asar .....	118
4. Syedna Ibne Umar ﷺ Se Mansoob Asar .....	119
Ek Doosri Sanad (Muhammad bin Hasan Shaibani waali) .....	122
Baab Suwwam: Asaar e Tabaeen رحمه الله عليهم اجمعين.....	124
Khalifa Umar bin Abdul Aziz رضى الله عنه Aur Raful Yadain .....	124
Baab Chhaarum: Aemma Ikram رحمه الله عليهم اجمعين Aur Raful Yadain .....	126
1. Imam Maalik bin Anas رضى الله عنه .....	126
2. Imam Muhmmad bin Idrees Shafai رضى الله عنه.....	127
3. Imam Ahmad bin Hambal رضى الله عنه .....	127
4. Imam Auzaai رضى الله عنه .....	127
Baab Panjum: Raful Yadain Karna Zaroori Hai .....	129
Sanad Ki Tehqeeq .....	129
Mushrih bin Haa-a'aan ka ta'aruf.....	130

Doosra Ruqh .....	130
Ka'aba Par Nasab Minjaneeq Ka Mas-alah.....	131
Is Hadees Ka Mafhoom .....	131
Ziyaadat (Tehqheeqi Mazameen Ka Izaafa) .....	134
Sajdo'n Mein Raful Yadain Ka Mas-alah.....	135
1. Maalik bin al Huwairis رضى الله عنه.....	135
2. Wael bin Hajar رضى الله عنه .....	136
3. Anas bin Maalik رضى الله عنه.....	136
4. Abdullah bin az Zubair رضى الله عنه: .....	136
5. Hadees Abdullah bin Abbas رضى الله عنه .....	137
Ma'a Kul Takbeerah .....	137
Raful Yadain Ka Hukam Aur Syedna Umar bin Khattab رضى الله عنه .....	138
Raful Yadain Ke Khilaf Ek Nai Riwayat <i>Aqhbar ul Fuqaha wal Mohaddiseen</i> .....	143
Raful Yadain Qabl ar Ruku o Ba'ad: Ek Tehqheeqi Mazmoon .....	147
Mughalefeen e Raful Yadain Ke Shubhaat Ka Mudallal Rad .....	149
Mas-alah e Raful Yadain Aur Tahir ul Qadri Sahab.....	152
Tahir ul Qadri Sahab Ki Pehli Daleel (V1 P248) .....	152
<b>Tabserah:</b> .....	152
Doosri Daleel (V2 P249): .....	153
<b>Tabserah:</b> .....	153
Teesri Daleel (V3 P250):.....	153
<b>Tabserah:</b> .....	153
Chhaho'nti Daleel (V4 P251): .....	154
<b>Tabserah:</b> .....	154
Paa'nchwee'n Daleel (V5 P252): .....	154
<b>Tabserah:</b> .....	154
Chetthi Daleel (V2 P253):.....	155
<b>Tabserah:</b> .....	155
Saatwee'n Daleel (V7 P254):.....	155
<b>Tabserah:</b> .....	155
Aathwee'n Daleel (V8 P255): .....	156
<b>Tabserah:</b> .....	156
Nawwe'n Daleel (V9 P256):.....	156
<b>Tabserah:</b> .....	156

Daswee'n Daleel (V10 P257): .....	157
<i>Tabserah:</i> .....	157
Giyaarwee'n Daleel (V11 P258): .....	158
<i>Tabserah:</i> .....	158
Baarwee'n Daleel (V12 P259): .....	159
<i>Tabserah:</i> .....	159
Terhwee'n Daleel (V13 P260): .....	160
<i>Tabserah:</i> .....	160
Chaudhwee'n aur Aqhree Dalee (V14 P261): .....	161
<i>Tabserah:</i> .....	161
Syedna Ibne Abbas ؓ Se Mansoob Tafseer Aur Tark e Raful Yadain .....	162
Muhammad bin Marwan as Sadee Ka Ta'aruf .....	162
Muhammad bin as Saaeb al Kalbi Ka Ta'aruf .....	164
Abu Saaleh Baazaam Ka Ta'aruf .....	166
Syedna Abu Humaid as Sa'adi ؓ Ki Mashoor Hadees .....	168
Noor al Basar Fee Tauseeq Abdul Hameed bin Ja'afar .....	169
1. Abdul Hameed bin Ja'afar ؓ .....	169
Khulasa Tehqeeq .....	170
2. Muhammad bin Umro bin A'ataa .....	171
Khulaasa Tehqeeq: .....	172
Syedna Abu Qataada ؓ Ka San e Wafaat .....	173
Ek riwayat ka jaaeza .....	175
Ek Azeem ush Shaan Daleel .....	176
Ek aur Dandaan e Shikan Daleel .....	177
Ek Aur Daleel .....	178
Ek Aur Daleel .....	179
Muhammad bin Ishaq bin Yasar ka Hadees mein Maqam .....	180
Naam Nehaad Izteraab Ka Daawa .....	181
Imam Muhammad bin Yahya az Zahli Ka Elaan .....	182
Chand Ahem Nukaat o Fawaaed .....	183
Ek Ahem Nukta .....	185
Khulaasa e Bahes o Tehqeeq .....	186
Master Ameen Okadwi Ka Allah Ta'ala Par Bohtaan .....	186
Anwar Khursheed Deobandi Ki Kitab "Hadees Aur Ahle Hadees ke Baab Tark Raful Yadain Fee Ghair al Iftetaah"	
– "Takbeer e Tehreema ke Alaawa Raful Yadain Nahi Karna Chhahiye" Ka Mukammal Jawab .....	188

Pesh Lafz .....	188
Mas-alah Raful Yadain Aur Hadees Aur Ahle Hadees .....	190
Hadees 1: .....	190
Tabserah: .....	190
Hadees 2: .....	192
Tabserah: .....	192
Hadees 3: .....	193
Tabserah: .....	193
Hadees 4: .....	193
Tabserah: .....	193
Hadees 5: .....	194
Tabserah: .....	194
Hadees 6: .....	195
Tabserah: .....	195
Hadees 7-14: .....	195
Tabserah: .....	196
Hadees 15: .....	197
Tabserah: .....	197
Hadees 16-21 Aur 23: .....	198
Tabserah: .....	198
Hadees 22,24-28: .....	199
Tabserah: .....	200
Hadees 29: .....	200
Tabserah: .....	201
Hadees 30: .....	201
Tabserah: .....	201
Hadees 31: .....	201
Tabserah: .....	201
Hadees 32: .....	202
Tabserah: .....	202
Hadees 33: .....	203
Tabserah: .....	203
Hadees 34: .....	204
Tabserah: .....	204

Hadees 35: .....	204
Tabserah: .....	204
Hadees 36-37: .....	205
Tabserah: .....	205
Hadees 38: .....	206
Tabserah: .....	206
Muqhtasar al Muqhtasar: .....	206
Baaqi 28 riwayaat ka muqhtasar jaaeza darj e zail hai:.....	207
Isbaat Raful Yadain Ind ar Ruku wa Ba'ad ar Rafa'a Minh.....	208
Anwar Khursheed Sahab Aur Asaar e Sahaba ﷺ .....	210
Asaar e Sahaba Ikram ﷺ Aur Raful Yadain Ka Isbaat .....	214
Asaar e Tabaeen Aur Tark e Raful Yadain .....	214
Asbaat e Raful Yadain Aur Tabaeen .....	217
Tark e Raful Yadain Aur Ulama .....	217
Qaul 1: .....	217
Qaul 2: .....	217
Qaul 3: .....	218
Qaul 4: .....	218
Qaul 5: .....	219
Qaul 6: .....	219
Qaul 7: .....	220
Qaul 8: .....	220
Ajeeb Sharte'n: .....	222
Ek Makruh Mughaalta:.....	223
فما زالت تلك صلوة حتى لقي الله تعالى .....	225
Rasool Allah ﷺ Ki Wafaat Tak Raful Yadain Ka Suboot .....	226
Syedna Abu Huraira ﷺ Ka Ta'aruf .....	226
Syedna Abu Huraira ﷺ Aur Raful Yadain .....	226
Sanad Ka Ta'aruf .....	227
Ibne Juraij Ki Tadleees Ka Eteraaz .....	228
Al Iqhtesaar .....	229
Al Iqhtesaar: .....	229
حتى فارق الدنيا .....	231
Syedna Abu Huraira ﷺ Ki Hadees Ka Jadwal: .....	233

Teen Sathiyo'n Ka Ahle Hadees Hone Ka Elaan:.....	234
Noor ul A'ainain Padhkar Ahle Hadees Ho Gae: .....	235
Imam Sufiyan Soori Aur Tabaq e Saalisa Ki Tehqheeq .....	236
Habibullah Derwi Sahab Aur Inka Tareeqa e Istedlal .....	237
Derwi Sahab Ke Das (10) Jhoot .....	243
Derwi Sahab Ki Chand Bad-Aqhlaaqiyaan!.....	247
Sarwar ul A'ainain Par ek Nazar .....	248
Derwi Ki Jahalate'n .....	251
Mohrif Kaun? .....	251
Derwi Ki Tehreef .....	252
Derwi Sahab Aur Ibne Lahiya .....	252
Khalat e Mabhas Aur Hat-Dharmi .....	253
Derwi Ki Khayaanat .....	253
Derwi Ka Saheeh Bukhari Par Hamla .....	254
Syedna Abu Huraira ؓ Aur Raful Yadain.....	256
Imam Sufiyan Soori Ki Tadles Aur Tabqa e Saniya?.....	258
Haafiz Ibne Hajar Ki Tabqaati Taqseem.....	265
Shaikh Albaani Aur Tabqaati Taqseem.....	266
Aal e Taqleed Aur Tabqaati Taqseem.....	267
Baaz Shubhaat Ke Jawabaat.....	267
Tark e Raful Yadain Ki Sab Riwayaat Zaeef o Mardood Hain.....	274
1. Syedna Abdullah bin Masood ؓ ki taraf mansoob riwayat: .....	274
2. Syedna Baraa bin Aazib ؓ ki taraf mansoob riwayat: .....	276
3. Ibaad bin az Zubair (?) Ki Taraf Mansoob Riwayat: .....	276
4. Syedna Abdullah bin Abbas Aur Syedna Abdullah bin Umar ؓ Ki Taraf Mansoob Riwayate'n:.....	277
5. Syedna Ali ؓ Ki Taraf Mansoob Riwayat:.....	278
6. Syedna Abdullah bin Umar ؓ Ki Taraf Mansoob Riwayat:.....	278
7. Ek Be-sanad Riwayat: .....	279
8. Syedna Anas bin Maalik ؓ Ki Taraf Mansoob Ek Riwayat:.....	279
9. Tehrifaat .....	279
10. Zaeef Asaar Aur Baaz Fawaaed: .....	280
Tark e Raful Yadain Ki Hadees Aur Mohaddiseen e Ikram Ki Jirah .....	281
Syedna Abu Bakar as Siddiq ؓ Aur Namaz Mein Raful Yadain .....	290
Syedna Jabir bin Samrah ؓ Ki Hadees Aur Tasshahud Mein Ishare Se Salam .....	303

Usool e Hadees Aur Mudallis Ki A'an Waali Riwayat Ka Hukam .....	311
Imam Shafai رحمه الله Aur Mas-alah e Tadlees.....	320
Iliyas Ghumman Sahab Ke "Raful Yadain Naa Karne" Ka Jawab .....	338
Rasool Allah ﷺ Ki Aqhri Zindagi Ka Amal: Raful Yadain.....	345
1) Syedna Abdullah bin Umar رضي الله عنه .....	345
2) Syedna Anas bin Maalik al Ansari al Madani رضي الله عنه .....	347
3) Syedna Abu Bakar Siddiq رضي الله عنه .....	348
4) Syedna Abu Musa al A'ashari رضي الله عنه .....	348
5) Syedna Jabir bin Abdullah al Ansari رضي الله عنه .....	349
Mahmood bin Ishaq al Bukhari al Khuzaai al Qawaas رحمه الله .....	352
Baaz un Naas Ki Jahaalat Yaa Tajaahil Ka Rad: .....	355
Asif Deobandi Aur Aal e Deoband Ki Shikast e Faash.....	360
Asif Lahori Deobandi Ki Peshkarda Riwayaat Ka Tehqheeqi Jaaeza .....	366
Asif Deobandi aur Ahadees:.....	366
Asif Deobandi Aur Asaar e Sahaba:.....	371
Asif Deobandi Aur Asaar e Tabaeen:.....	372
Tadlees Aur Tabaaqaat ul Mudalliseen.....	376
Asma ur Rijaal .....	377

## Transliterations Foreword:

Name of the Book : Noor ul A'ainain Fee Asbaat Raful Yadain  
Author of the Book : Haafiz Zubair Ali Zai (rahimahullah)  
Transliterator of the book [to roman English]: *Rehan Syed Barey*

Assalamualaikum wa Rahmatullahi wa Barakatahu,

Praise be to Allah, who made namaz compulsory on his slaves and ordered them to establish it and perform it well, who linked the success and felicity to humility in namaz. Prayers and peace be upon our Muhammad ur Rasool Allah *sallallahu a'alaihe wa sallam* who has commanded us

*Offer salah (namaz) as you have seen me offering.*<sup>1</sup>

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي.

The personality of Haafiz Zubair Ali Zai رحمته الله does not require an introduction. Since I had not come across a comprehensive book covering this topic, I felt obliged to transliterate it to Roman Script. The Urdu version had been revised and issued 2-3 times before the final version<sup>2</sup> which I have chosen to transliterate. Haafiz Sahab has mentioned that the old revisions include typing and other minor errors, but this final version has been reviewed several times to ensure it does not contain any typing errors. The Urdu PDF contains the seal and signature of Haafiz Sahab رحمته الله. Care has been taken to mention the correct volume and page numbers as are mentioned in the book.

Hafiz Sahab رحمته الله has divided the books book into 4 Baab (parts) & an additional section Zawaaed:

- 1) Rasool Allah ﷺ ka amal
- 2) Aasaar e Sahaba Ikram عليهم السلام
- 3) Aasaar e Taabaeen رحمة الله عليهم اجمعين
- 4) Aemma Ikram رحمة الله عليهم اجمعين ka amal
- 5) Zawaaed<sup>3</sup>

Under “Zawaaed”, Haafiz Sahab رحمته الله has covered important topics such as: Mas-alah e Tadlees fee Usool il Hadees, refutation of claims made by ahnaaf and others who reject the continuity of Raful Yadain by Rasool Allah ﷺ, Sahaba Ikram عليهم السلام, Tabaeen and Aemma رحمة الله عليهم اجمعين.

In this book, Haafiz Sahab رحمته الله has not only did the takhreej of all ahadees, aasaar, and aqwaal but also successfully refuted the objections with proof from people (i.e. muqallideen or rejectors of raful yadain) who raised questions against the narrators of the hadees and comments from mohaddiseen. The muqallideen cannot counter refute because these refutations (mentioned by Haafiz Sahab) were derived from the same Akaabir Ulama who are revered by these rejectors.

The translation (tarjuma) for the Quranic ayaat (which was not translated in the Urdu pdf) is taken from Ahsan-ul-Bayan (King Fahad Quran Printing Complex, edition). It should also be noted that the

<sup>1</sup> Saheeh Bukhari: H631

<sup>3</sup> Additions

<sup>2</sup> Maktaba Islamiya, Lahore (2012 edition)



Arabic text of the Quran has been taken from the website <http://quran.ksu.edu.sa/> the sanad and the matan in Arabic of the all the ahadees, the asaar, and the aqwaal were typed by me from the Urdu pdf.

During the writing of this book Haafiz Sahab ﷺ has given cross-references from within the book. In the table on Pages (349–358), I have maintained the original reference numbers (as printed in Urdu pdf) and for the ease of readers, I have enlisted original references (from Urdu pdf) with their corresponding ones as used in this transliterated book.

I assure you that I have not omitted or added anything from the original Urdu pdf (as printed by Maktaba Islamiya, Lahore October 2012 edition). However, due to the drafting (Font Type, Font Size, Page Settings, etc), there is a difference of 274 pages between the Urdu pdf file and this Roman Transliteration (Urdu pdf consists of 605 pages).

A couple of years ago, I transliterated an earlier version<sup>4</sup> of “Noor ul A’ainain”. Even that version is available for download through the link provided at the end of this foreword. However, I strongly recommend you to use this revision.

During transliteration, I have tried to introduce comments, references, and explanations for some words in the footnotes. These words and all meanings have been marked with a reference “T:”, to notify the reader that these comments are from transliterator (Rehan Syed Barey).

Lastly, despite doing a double check, if anyone finds mistakes or has any suggestions which might make this transliteration even better, then please inform me at [rehan.hse@live.com](mailto:rehan.hse@live.com). Having read this book, if you deem it worth forwarding or sharing, please do so. If it motivates even a single person to come firmly on the track of Quran and Sunnah, I would consider all my efforts successful.

For more books in roman, please click the link below.

[https://archive.org/details/@rehan\\_syed\\_barey](https://archive.org/details/@rehan_syed_barey)

Taalib e dua

*Rehan Syed Barey*

July 5<sup>th</sup>, 2020 - Dhul Qaida 14<sup>th</sup>, 1441  
Riyadh, Saudi Arabia

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<sup>4</sup> Maktaba Islamiya, Lahore (older version, printed before 2012)

## Taqdeem

الحمد لله رب العالمين والصلوة والسلام على رسوله الأمين، أما بعد:

Shariyat e Islamiya mein ‘n’ bahot bada aur ahem rukn hai aur ispar muwazibat laazim qarar di gai hai, balkey kufr o eman ke darmiyan namaz ek imtiyaz hai. Rasool Allah ﷺ ne farmay:

Admi aur shirk o kufr ke darmiyan farq, namaz ka chod dena hai.<sup>5</sup>

بين الرجل وبين الشرك والكفر ترك الصلاة.

Aqeeda e tauheed ke baad kisi bhi amal ki qubooliyat ke liye do (2) cheezo’n ka hona zaroori hai: Niyyat aur Tareeqa e Rasool ﷺ lehaza namaz ke bare mein Aap ﷺ ka wazeh farman hai:

Namaz is tarha padho, jis tarha tum mujhe padhte hue dekhte ho.<sup>6</sup>

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي.

Namaz mein raful yadain Rasool Allah ﷺ se mutawatir saabit hai. Lekin afsos bahot se deegar masaael ki tarha Mas-alah Raful Yadain bhi t aur maslaki ta’assub ki bhent Chadha diya gaya.

Jab saheeh marfu ahadees, asaar e sahaba, asaar e tabaeen aur aimma ikram se ruku ko jaate aur uth-te waqt raful yadain saabit hai, to iske muqable mein zaeef, mauzu aur chand ek tabaeen kea mal ki kya waqa’at reh jaati hai?

Haqeeqat mein aal e taqleed is qadar bokhla chuke hain ke apni himayat mein kamzor aur bodey ‘dalaal’ balkey mauzu aur man-ghadat riwayaat bhi bayan karne se nahi chookte!

Mislan Anwar Khursheed Deobandi Sahab apni kitab Hadees Aur Ahle Hadees<sup>7</sup> mein likhte hain: “*Hazrat Alqama ؓ farmate hain ke maine Hazrat Abdullah bin Masood ؓ ke peeche namaz padhi to unho’n ne ruku mein jaate aur ruku se sar uthaate waqt raful yadain nahi kiya. Maine poocha ke aap raful yadain kyou’n nahi karte to aapne farmaya ke maine Rasool Allah ﷺ, Hazrat Abu Bakar, Hazrat Umar ؓ ke peeche namaz padhi hai, in sabne raful yadain nahi kiya magar isi takbeer mein jisse namaz shuru hoti hai*”.<sup>8</sup>

Ye riwayat be-asal aur man-ghadat hai. Isey Kasaani Hanafi ne apni kitab Badaae us Sanaae mein baghair kisi sanad ke naqal kar diya hai.<sup>9</sup>

Qaraeen e Ikram! Yaad rahe ke aal e taqleed ke dalaal aur saaheb e dalaal ilmi maidan mein kuch haisiyat nahi rakhte, inke eterazaat ka jawab sirf is liye diya jaata hai ke aam saada looh log saheeh ahadees o tareeqa e rasool ﷺ se roshnaas ho’n aur ghair ahle hadees ki moshgafiyo’n, chutkulo’n aur shubhaat ki haqeeqat se agaah ho’n.

### Kuch Is Kitab Ke Bare Mein:

“Noor ul A’ainain Fee Mas-alah Raful Yadain” isse qabl apni ehmiyat o ifaadiyat ke pesh e nazar kai baar chap chuki hai. Ilmi aur sanjeeda halqo’n mein bahot maqbool hai, balkey ye kehna bajaa hoga ke ilmi duniya mein ek azeem inqelab hai, yehi wajah hai ke arsa e daraz guzarne ke bawajood ye kitab laa-jawab hi hai.

<sup>5</sup> Saheeh Muslim: H82

<sup>6</sup> Saheeh Bukhari: H631

<sup>7</sup> P404

<sup>8</sup> Badaae us Sanaae Fee Tarteef ush Sharaae: V1 P207

<sup>9</sup> Dekhiye yehi kitab: P304 (T):

Abh isi kitab ko mazeed hak o izaafa ke sath dobara shaaya kiya jaa raha hai, jisme ‘*ziyaadat o izaafe*’ ke tahet ustaz e mohtaram Fazeelatush Shaikh Haafiz Zubair Ali Zai hafizahullah<sup>10</sup> ne aur bahot se ilmi o tehqheeqi mabaahis ko shamil kar liya hai. Mislan: Sajdo’n mein raful yadain ka masla, aqhbar ul fuqaha wal mohaddiseen ki riwayat ka jaaeza, Syedna Ibne Abbas ؑ se mansoob tafseer aur tark e raful yadain waghaira. Waazeh rahe ke is edition mein saabeqa tasaameh waghaira ki tasheeh aur baaz ki wazaahat bhi kardi gai hai aur baaz jagah ilmi faaeda jaante hue takrar ko bahal rakha gaya hai, nez abh yehi edition motebar hai. Dua hai ke Allah Ta’ala is kitab ko ustaz e mohtaraf ke liye sadqa e jaariya aur uqhrawi najat ka zariya banaae aur inko har qism ke alaam o masaaeb se mehfooz rakhe. (Ameen)

Haafiz Nadeem Zaheer

Rajab 26<sup>th</sup>, 1427h

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<sup>10</sup> T: Ye taqdeem Zubair Ali Zai (rh) ki zindagi mein likhi gai thi.

## Musannif Ka Muqhtasar Ta'aruf (Musannif ke qalam se)

Naam:

Hafiz Zubair Ali Zai (bin Mujaddid Khan bin Dost Muhammad Khan bin Jahangeer Khan Ali Zai)

Paidaaesh:

25<sup>th</sup> June 1957 CE (Hazro, Atak, Pakistan)

Taleem:

1. Farigh ut Tehseel from Jamea Muhammadiya, Gujrawala
2. Farigh ut Tehseel from Wafaaq ul Madaaris as Salafiyya, Faislabad
3. M.A. Arabi (Punjab University)
4. M.A. Islamiyaat (Punjab University)

Baaz Asaateza:

1. Maulana Ataullah Haneef Bhojiyaani رَحْمَةُ اللهِ عَلَيْهِ (d1408 H)
2. Maulana Abu Qasim Muhibullah Shah Rasshadi as Sindhi رَحْمَةُ اللهِ عَلَيْهِ (d1415 H)
3. Maulana Abu Muhammad Badiuddin Shah Rasshadi as Sindhi رَحْمَةُ اللهِ عَلَيْهِ (d1416 H)
4. Maulana Abul Fazal Faizur Rahman al Soori (d1417 H)
5. Maulana Abu ar Rajaalullah Alla Datta al Soharwardi رَحْمَةُ اللهِ عَلَيْهِ (d1422 H)
6. Maulana Hafiz Abdul Hameed Azhar hafizahullah waghairahum

Nareena Aulaad:

1. Taher
2. Abdullah
3. Moaz

## Urdu Tasaneef

1. Iqhtesar Uloom ul Hadees laa Ibne Kaseer (Tarjuma o Tehqheeq) - Matbu
2. Akazeeb Aal e Deoband
3. Al Tasees Fee Mas-alah at Tadlees (Tehqheeqi Maqalaat Jild 1)
4. Al Qaul as Saheeh Feema Tawaatir Fee Nuzool al Maseeh (Maqalaat Jild 1)
5. Al Qaul Al Mateen Fil Jahar bit Tameen (Matbu) Dobaara Matbu
6. Al Kawakib ad Durriya (Mas-alah Fateha Khalf ul Imam/matbu) Dobaara Matbu
7. Anwaar ut Tareeq Fee Rad Zulumaat Faisal ul Haleeq (Maqalaat Jild 4)
8. Bidati Ke Peeche Namaz Ka Hukam (Matbu)
9. Tehqheeq o Tarjuma Isbaat Azaab al Qabr lil Baheqhi
10. Tehqheeq, Islahi aur Ilmi Maqalaat (Jild 1, Jild 2, Jild 3, Jild 4) (Matbu)
11. Taqhreej e Ahadees: Ar Rasool Kaa Nak Taraah
12. Taqhreej o Tehqheeq o Tarjuma Juz Raful Yadain (Matbu)
13. Taqhreej Riyaz us Saleheen
14. Taqhreej Fataawa Islamiya
15. Taqhreej Namaz e Nabawi
16. Tarjuma, Tehqheeq o Fawaaed Mishkat ul Masabeeh/Kitab ul Eman.
17. Tarjuma Sha'aer Ashab ul Hadees lil Haakim ul Kabeer (Tehqheeqi Maqalaat Jild 2)
18. Tarjuma o Tehqheeq Asaar as Sunan
19. Tasheel ul Wasool
20. Tedaad e Rakat Qiyaam e Ramzan Ka Tehqheeqi Jaeza (Matbu)
21. Talqhees ul Ahadees al Mutawaatirah (Maqhtoot)
22. Tauzeeh ul Kalam/Fataawa Ilmiya Jild 1, Jild 2 (Matbu)
23. Taufeeq ul Baari Fee Tatbeeqh al Quran wa Saheeh Bukhari/Ahmad Saeed Multani Ka Jawab (Matbu)
24. Jannat Ka Raasta
25. Haaji Ke Shab o Roz, Tarjuma o Tehqheeq o Fawaaed (Matbu)
26. Deen Mein Taqleed Ka Mas-alah (Matbu)
27. Saif ul Jabbar
28. Sharha Hadees e Jibraeel/Tarjuma o Tehqheeq o Fawaaed (Matbu)
29. Saheeh Bukhari Par Eterazaat Ka Ilmi Jaeza (Saheeh Bukhari Ka Difaa)
30. Ibadaat Mein Bidaat Aur Sunnat Se Inka Rad (Tarjuma o Tehqheeq)
31. Asr e Haazir Ke Chand Kazzabeen Ka Tazkirah (Maqhtoot)
32. Fazaael e Darood o Salam/Tarjuma o Tehqheeq (Matbu)
33. Master Ameen Okadwi Ka Taqqub (Matbu)
34. Mahnaama Al Hadees, Hazro (June 2004 se musalsil har mahina shaya hota hai) 7 Jild shaya shuda hain, aur 8<sup>th</sup> jild jaari hai.
35. Muqhtasar Saheeh Namaz e Nabawi (Matbu)
36. Muwatta Imam Maalik/Riwaaya Ibnul Qasim (Tarjuma, Tehqheeq o Fawaaed) (Matbu)
37. Nabi e Kareem ﷺ Ke Lail o Nahaar (Tarjum, Tehqheeq Kitab ul Anwaar lil Baghwi)
38. Nusratul Baari Fee Tehqheeq o Tarjuma Juz al Qiraa-at lil Bukhari (Matbu)
39. Nasar ul Ma'abood al Rad A'ala Sultan Mahmood (Matbu/Tehqheeqi Maqalaat Jild 2)
40. Namaz Mein Hath Baandhne Ka Hukam Aur Maqam (Matbu)
41. Noor ul A'ainain Fee Asbaat Raful Yadain (iska yehi jadeed edition motebar hai)
42. Noor ul Qamrain (isi kitab: Noor ul A'ainain ke aaqhir mein baad az maraajea'at matbu hai)
43. Noor ul Masabeeh (Matbu)
44. Hadiyatul Muslimeen (Matbu az Maktaba Islamiya Lahore/Faislabad)
45. Yemen Ka Safar (Maqalaat Jild 2)

## Arabi Tasaneef:

46. Adhwaa ul Masabeeh Fee Tehqheeq Mishkat ul Masabeeh (Maqhtoot)
47. Al Asaneed us Saheeha Fee Aqhbar al Imam Abi Hanifa (Maqhtoot)
48. Anwaar us Sabeel Fee Mizaan al Jirah wa Ta'adeel (Maqhtoot)
49. Anwar us Sunan Fee Taqhreej o Tehqheeq Asaar as Sunan (Maqhtoot)
50. Anaar us Saheefa Fil Ahadees us Zaeefa (Matbu)
51. Tohfatul Aqhwiya Fee Tehqheeq Kitab az Zoafa (Matbu)
52. Tehqheeq o Taqhreej Tafseer Ibne Kaseer (Matbu)
53. Tehqheeq Masaael Muhammad bin Usman bin Abi Shaiba
54. Tehqheeq o Taqhreej Ahadees Isbaat Azab ul Qabr lil Baheqhi (Maqhtoot)
55. Tehqheeq o Taqhreej Baloogh ul Maram
56. Tehqheeq o Taqhreej Juz A'ala Muhammad al Hameeri (Matbu)
57. Tehqheeq o Taqhreej Sunan Tirmizi (Maqhtoot)
58. Tehqheeq o Taqhreej Kitab ul Arbaeen laa Ibne Taimiyya (Maqhtoot)
59. Tehqheeq o Taqhreej Musnad Humaidi (Maqhtoot)
60. Tehqheeq o Taqhreej Manaajib Ali wal Hussain o Umma-huma Faatima az Zahra (Maqhtoot)
61. Tehqheeq o Taqhreej Muwatta Imam Maalik/Riwaaya Yahya bin Yahya (Maqhtoot)
62. Taqhreej ul Anwaar Fee Shamaail an Nabi al Muqhtaar (Maqhtoot)
63. Taqhreej un Nihaaya Fil Fitan wal Malaaham (Matool, Maqhtoot)
64. Taqhreej Ahadees Minhaj ul Muslim (Maqhtoot)
65. Taqhreej Juz Raful Yadain lil Bukhari (Maqhtoot)
66. Taqhreej Sha'aar Ashab ul Hadees Laa Abi Ahmad al Haakim (Maqhtoot)
67. Taqhreej Kitab ul Jihad laa Ibne Taimiyya (Maqhtoot)
68. Taqhreej Kitab un Nihaaya Fil Fitan wal Malaaham (Muqhtasar, Maqhtoot)
69. Taqhreej o Tehqheeq al Mojam us Sagheer lit Tabrani (Ghair kaamil)
70. Tasheel ul Haajjah Fee Tehqheeq o Taqhreej Sunan Ibne Majja (Maqhtoot)
71. At Taqbeel wal Ma'aneqah laa Ibn Al Araabi, Tehqheeq o Taqhreej (Maqhtoot)
72. Talqhees ul Kaamil laa Ibne A'adee (Maqhtoot)
73. As Siraaaj ul Muneer Fee Taqhreej Tafseer Ibne Kaseer (Mafqood)
74. Saheeh ut Tafaseer (Ghair Kaamil/Maqhtoot)
75. Al A'aqd at Tamam Fee Tehqheeq us Seerah Laa Ibne Hisham (Maqhtoot)
76. Umdatul Masaaee Fee Tehqheeq o Taqhreej Sunan Nisai (Maqhtoot)
77. Al Fathul Mubeen Fee Tehqheeq Tabaaqat ul Mudalliseen (Matbu)
78. Fazal al Islam lish Shaikh Muhammad bin Abdul Wahhab (Taqhreej, Ghair Matbu)
79. Fee Zilaal as Sunnah/ al Hadees wa Fiqha (Matbu fee Siyaaha al Aimmah/Islamabad)
80. Kalam ad Darqutni Fee Sunanih Fee Asma ur Rijaal (Maqhtoot)
81. Neel ul Maqsood Fee Tehqheeq o Taqhreej Sunan Abi Dawood (Maqhtoot)
82. Taqhreej o Tehqheeq Hisn ul Muslim (Matbu)

وما توفيقي إلا بالله عليه توكلت وإليه أنيب.

March 10<sup>th</sup>, 2011

## Sunnat Ki Ehmiyat Aur Taqleed Ki Mazammat

Allah Ta'ala ka irshad hai:

Dar-haqeeqat Ahle Eman Par To Allah Ne Ye Bahot Bada Ehsaan Kiya Hai Ke Inke Darmiyan Khud Inhi Mein Se Ek Rasool Bheja Jo Iski Baat Inhe'n Sunaata Hai, Inki Zindagiyo'n Ko Sawaarta Hai Aur Inhe'n Kitab o Hikmat Ki Taleem Deta Hai. Halaa'nke Isse Pehle Yehi Log Sareeh Gumrahiyo'n Mein Padey Hue The.<sup>11</sup>

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ.

Is ayat se malum hua ke Allah Ta'ala ne apne aqhari Nabi Muhammad ﷺ ko duniya waalo'n ki hidayat ka sabab banaaya aur jin logo'n ne aapki pariwee aur ataa-at iqhteyar ki to wo gumrahiyo'n ki tareekiyo'n se nikal kar falaah o hidaayat ki raushan shahraah par gamzan ho gae.

Malum hua ke Nabi ﷺ ki itteba hidayat ka sabab hai aur aapko chhod kar kisi aur ki itteba iqhteya karna gumrahi hai. Doosre muqam par irshad hua:

Aye Nabi! Logo'n Se Kehdo Agar Tum Haqeeqat Mein Allah Se Mohabbat Rakhte Ho To Meri Pariwee Iqhteyar Karo, Allah Tumse Mohabbat Karega Aur Tumhari Khataao'n Se Darguzar Farmaega, Wo Bada Maaf Karne Waala Aur Raheem Hai. Inse Kaho Allah Aur Rasool Ki Ataa-at Qabool Karlo Phir Agar Wo Tumhari Dawat Qabool Naa Kare'n To Yaqeenan Ye Naa-mumkin Hai Ke Allah Aisey Logo'n Se Mohabbat Kare, Jo Iski Aur Iske Rasool Ki Ataa-at Se Inkar Karte Hain.<sup>12</sup>

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

Allah Ta'ala se mohabbat karna shart e eman hai, kyou'nke eman ki waadi mein qadam rakhne ka matlab yehi hai ke wo shaqs Allah Ta'ala se mohabbat karta hai, jaisa ke Allah Ta'ala ka irshad hai:

Aur Ahle Eman Allah Ta'ala Se Shadeed Mohabbat Karte Hain.<sup>13</sup>

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

Agar koi shaqs Allah Ta'ala se mohabbat karne ka dawedar ho to iske liye Rasool Allah ﷺ ki itteba iqhteyar karna laazim hai. Ye haqeeqat hai ke agar ek shaqs koi daawa karta hai to apne is daawe par suboot pesh karna is par laazim hoga. Isi tarha jo shaqs Allah Ta'ala se mohabbat ka dawedar hai to wo Rasool Allah ﷺ ki ittebat karke iska suboot faraaham karega. Warna iska ye daawa hi sirey se jhoota hoga. Malum hua ke eman waalo'n ke liye ataa-at e rasool farz hai aur ataa-at e rasool se eraaz karna kufr ke mutaradif hai. Ek aur maqam par irshad hai:

Dar Haqeeqat Tumhare Liye Allah Ke Rasool (ki zaat) Mein Behtareen Namuna Hai. Har Is Shaqs Ke Liye Jo Allah Aur Yaum e Aqhirat Ka Ummeedwar Ho Aur Kasrat Se Allah Ko Yaad Kare.<sup>14</sup>

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ

وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا.

<sup>11</sup> Surah Al Imran: 164

<sup>12</sup> Surah Al Imran: 31-32

<sup>13</sup> Surah Baqarah: 165

<sup>14</sup> Surah Ahzab: 21

Allah Ta'ala ne Rasool Allah ﷺ ki zaat ko momino'n ke liye behtareen namuna qarar diya hai. Musalmano par lazim hai ke Rasool Allah ﷺ ki taraf se inhe'n jo kuch mile, wo isey mazbooti se thaam le'n, kyou'nke Allah Ta'ala aur yaum e aqhirat par eman ka yehi taqaaza hai. Irshad e Baari Ta'ala hai:

Jo Kuch Rasool Tumhe'n De Wo Lelo Aur Jis Cheez Se  
Wo Tumko Rak De Issey Ruk Jaao Aur Allah Se Daro,  
Allah Saqht Saza Dene Waala Hai.<sup>15</sup>

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ  
اللَّهَ شَدِيدُ الْعِقَابِ.

Rasool Allah ﷺ ki itteba hidaya par qaem rehne ka zariya hai aur yehi sirat e mustaqeem hai. Allah Ta'ala farmata hai:

Aur In (Rasool Allah ﷺ) Ki Pairwee Iqhteyar Karo,  
Taakey Tumhe'n Hidayat Naseeb Ho.<sup>16</sup>

وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ.

Doosre muqam par Allah Ta'ala ka irshad hai:

Aur Meri Pariwee Iqhteyar Karo, Yehi Seedha Raasta  
Hai.<sup>17</sup>

وَاتَّبِعُونِ هَذَا صِرَاطٌ مُسْتَقِيمٌ.

Jo log Rasool Allah ﷺ ki sunnat ko iqhteyar karne ke bajae kisi aur tareeqe ko iqhteyar karte hain aur inka khayal hai ke isey iqhteyar karke wo raah e hidayat paa-le'nge to wo khaam khayaali mein muhtela hain. Is liye ke Rasool Allah ﷺ ki sunnat ko chhodne waala gumrah hai aur qiyamat ke din bhi wo nakaam o na-muraad hoga. Ek aur maqam par irshad hai:

Rasool Ke Hukam Ki Khilaf-warzi Karne Waalo'n Ko  
Daraana Chhahiye Ke Wo Kisi Fitney Mein Giraftaar Naa  
Ho Jaa'e'n Yaa In Par Dardnaak Azaab Naa Aajaae.<sup>18</sup>

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ  
عَذَابٌ أَلِيمٌ.

“Fitna” ki muqhtalif surato'n ke alaawa ek surat ye bhi hai (aur ye surat tareeq ke na-qabil e tardeed Dalaael se bilkul waazeh hai) ke log Rasool Allah ﷺ ki pariwee ko chhodkar muqhtalif imaamo'n ki taqleed iqhteyar kar le'nge aur ye tafreqabaazi inme shadeed nafarat aur iqhtelafaat paida kardegi aur aqhirkaar inme khaana jungi shuru ho jaaegi. Ek muqam par irshad hai:

Wo (nabi) Apni Khuwahish e Nafs Se Nahi Bolta, Ye To  
Ek Wahi Hai, Jo Is Par Naazil Ki Jaati Hai.<sup>19</sup>

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ.

Allah Ta'ala ke nazdeek deen mein agar kisi shaqs ki nafsaani khuwahishaat mohtaram ho sakte'n to ye muqam Rasool Allah ﷺ ko hasil hona chhahiye tha. Lekin Rasool ki khuwahishaat ko bhi Allah Ta'ala ne deen qarar nahi diya, balkey saaf elaan farma diya ke mera ye Nabi apni khuwahishaat se bolta hi nahi. Balkey ye jab bhi kalam karta hai wahi ki zuban mein kalam karta hai. Muqam e ghaur hai ke jab Nabi ﷺ ki khuwahishaat aur raae ki pariewee bhi lazim qarar naa paae to phir kisi aur shaqs yaa imam ki zaati “Raae” kis tarha deen ban sakti hain. Isi wajah se Allah Ta'ala, Rasool Allah ﷺ ki ataa-at ko apni ataa-at qarar deta hai. Chunache irshad hua:

Jisne Rasool ﷺ Ki Ataa-at Ki Isne Dar-asal Allah Ki Ataa-  
at Ki.<sup>20</sup>

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ.

<sup>15</sup> Surah Hashar: 7

<sup>16</sup> Surah Araaf: 158

<sup>17</sup> Surah Zuhruf: 61

<sup>18</sup> Surah Nur: 63

<sup>19</sup> Surah Najm: 3-4

<sup>20</sup> Surah Nisa: 80



Bataae'n ke ye muqam Rasool Allah ﷺ ke alaawa kisi aur insan yaa kisi imam ko hasil ho sakta hai ke jiski ataa-at ko Allah Ta'ala apni ataa-at qarar de aur phir kisi imam ki itteba hi nahi, balkey isse bhi chand qadam aur age badh kar iski taqleed iqhteyar karli jaae?

Itteba ilm ki buniyad par hai, jabke taqleed jahaalat ke sath khaas hai. Kyou'n ke itteba bid daleel hoti hai aur ye ilm hai. Jabke taqleed aise amal ka naam hai jo kisi ki baat par baghair daleel ke kiya jaae. Phir taqleed mein daleel ki zaroorat nahi hoti, balkey andha-dhund kisi ke peeche chanle ko taqleed kaha jaata hai aur muqallid ki daleel sirf iske imam ka qaul hai. Naa to wo khud is masla ki tehqeeq kar sakta hai aur naa apne imam ki tehqeeq par nazar daal sakta hai. Aisi jahaalat ki islam mein koi gunjaesh nahi.<sup>21</sup>

Is silsila mein chand ahadees o asaar bhi mulaheza farmae'n, taakey ye masla poori tarha nikhar kar saamne aajaae.:

Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne irshad farmaya Meri saari ummat Jannat mein daqhil hogi, siwaae is shaqs ke jisne inkar kiya. Poocha gaya ke inkar karne waala kaun hai? Farmaya: Jisne meri ataa-at ki wo Jannat mein daqhil hoga aur jisne meri na-farmani ki to isne inkar kiya.<sup>22</sup>

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُلُّ أُمَّتٍ يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبَى، قِيلَ وَمَنْ أَبَى؟ قَالَ: مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ وَمَنْ عَصَانِي فَقَدْ أَبَى.

Ek mauqa par jab 3 Sahaba Ikram ؓ ne Rasool Allah ﷺ ke amaal o sunan ko kam samajhte hue ibaadat mein ziyada mehnat o mashaqqat ka irada zahir kiya. Yaani ek ne poori raat jaagne, doosre ne hamesha roza rakhne aur teesre ne nikah ko khair-abaad kehkar poori zindagi ibaadat karne ka tahiyya kiya to Rasool Allah ﷺ ne inse irshad farmaya:

Pas jo shaqs meri sunnat se be-raghbati iqhteyar karega (aur isey isteqfaa-fan o e'enaadan chhodega) to wo mujhse nahi hai.<sup>23</sup>

فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي.

Matlab ye hai ke tum amaal mein chhahe kitni hi mashaqqat kyou'n naa uthaao, lekin agar kisi shaqs ka amal meri itteba aur farmabardaari se khaali hoga to aise shaqs ka mujse koi talluq nahi hoga.

Syeda Ayesha ؓ (d57 h) riwayat karti hain ke Rasool Allah ﷺ ne irshad farmaya: "6 qism ke log hain jin par main bhi la'anat karta hu'n aur Allah Ta'ala ne bhi in par la'anat farmai hai. (in 6 admiyo'n mein se ek)".

aur meri sunnat ko tark karne waala hai.<sup>24</sup>

وَالْتَرَكْتُ لِسُنَّتِي.

Syedna Irbaz bin Saariya ؓ (d75 h) se riwayat hai ke Rasool Allah ﷺ ne irshad farmaya:

Tum par meri sunnat aur hidaayat yaafta khulafa e rashadeen ki sunnat ko iqhteyar karna laazim hai. Isse chimtey raho aur apni daadho'n ke sath (mazbooti se) pakdey rakho aur tum (deen mein) nai nai baate'n paida karne se bacho, is liye ke har nai baat bida'at haia ur har bida'at gumrahi hai.<sup>25</sup>

فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ تَمَسَّكُوا بِهَا وَعَصُوا عَلَيْهَا بِالنَّوَاجِدِ وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ.

<sup>21</sup> Tafseel ke liye mulaheza ho, Hafiz Ibne Hazam ki Al Ahkam Fee Usool al Ahkam aur Hafiz Ibnul Qaiyyim ki Elaam al Muwaqeen

<sup>22</sup> Bukhari: V2 P1081, H7280; Mishkat al Masabeeh: V1 P51, H143 (Beirut edition)

<sup>23</sup> Bukhari V2 P757-758, H5063; Muslim: V1 P449, H1401

<sup>24</sup> Mustadrak Hakim: V1 P36 (Asnaad Saheeh); Tirmizi: H2156 (Sanad Hasan)

<sup>25</sup> Musnad Ahmad: V4 P126-127, H17275; Abu Dawood: H4607 (Sanad Saheeh); Tirmizi: H2676; Ibne Majja: 43; Mishkat al Masabeeh: V1 P58, H165 (Tirmizi ne kaha: Hadees Hasan Saheeh, isey Ibne Hibban ne (102; Mustadrak Haakim; V1 P95-96 ne saheeh kaha; Itteba as Sunan wa Ijtenab al Bida'a: V1 P79

Malum hua ke deen e islam mein jo nai baat bhi deen ke naam se ejaad ki jaaegi wo bida'at hai aur bida'at gumrahi ka doosra naam hai. Is liye taqleed bhi bida'at hai, kyou'nke ye bhi deen mein ejad ki gai hai. Ayesha Siddiqah رضي الله عنها se riwayat hai ke Rasool Allah ﷺ ne irshad farmaya:

Jis shaqs ne hamare deen mein koi nai baat nikaali jo isme nahi thi to wo mardood hai.<sup>26</sup>

مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ.

Abu Bakar Siddiq رضي الله عنه ne ek mauqe par irshad farmaya:

Main kisi aise kaam ko chodne ke liye taiyyar nahi hu'n jo Rasool Allah ﷺ kiya karte the. Magar ye ke main is par amal paira rahu'nga. Kyou'nke main darta hu'n ke agar maine Nabi ﷺ ke kaam mein se kisi cheez (sunnat) ko chod diya to main gumrah ho jaaun'ga.<sup>27</sup>

لَسْتُ تَارِكًا شَيْئًا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْمَلُ بِهِ إِلَّا عَمِلْتُ بِهِ فَإِنِّي أَخْشَى أَنْ تَرَكْتُ شَيْئًا مِنْ أَمْرِهِ أَنْ أُزَيِّغَ.

Syedna Ali رضي الله عنه ne ek martaba Ameer ul Momineen Hazrat Usman e Ghani رضي الله عنه ke ek ijtehad hukam ke muqable mein farmaya tha:

Main kisi shaqs ke kehne se Nabi ﷺ ki sunnat ko nahi chhod sakta.<sup>28</sup>

مَا كُنْتُ لِأَدْعَى سُنَّةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِقَوْلِ أَحَدٍ.

Syedna Ali رضي الله عنه ka ye qaul ayat

Main kisi shaqs ke kehne se Nabi ﷺ ki sunnat ko nahi chhod sakta.<sup>29</sup>

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ.

ki behtareen tafseer hai. Aayat aagey aa rahi hai.

Syedna Abdullah bin Masood رضي الله عنه farmate hain:

Agar tum apne Nabi ﷺ ki sunnat ko chhod dogey to gumrah ho jaaoge.<sup>30</sup>

لَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ.

Nabi ﷺ ke har ummati par Aapki sunnat ko iqhteyar karna laazim hai. Yaha'n tak ke jab qurb e qiyamat Syedna Esa عليه السلام bhi (asmaan se nazil hokar) aae'nge to wo Aap ﷺ ki sunnat ke khud bhi paaband ho'nge aur logo'n ko bhi Aap ﷺ ki sunnat par chalaae'nge. Aur Nabi ﷺ ki sunnat ke muqable mein kisi aur Nabi ki sunnat ko iqhteyar karna bhi gumrahi aur zalaalat hai. Che-jaaeke kisi imam ki taqleed ko iqhteyar kiya jaae.

Allah Ta'ala ne muslamno par har haal mein apni aur apne Rasool ﷺ ki ataa-at ko farz qarar diya hai. Chunache irshad hota hai:

Aye Logo Jo Eman Laae Ho! Ataa-at Karo Allah Ki Aur Ataa-at Karo Rasool ﷺ Ki Aur In Logo'n Ki Jo Tum Mein Saheb e Amr Ho'n. Phir Agar Tumhare Darmiyan Kisi Maamle Mein Naza'a (iqhtelaf) Ho Jaae To Isey Allah Aur Rasool Ki Tara Pherdo, Agar Tum Waqai Allah Aur Roz e Qiyaamat Par Eman Rakhte Ho. Yehi Ek Saheeh Tareeqa e Kaar Hai Aur Anjaam Ke Etebaar Se Bhi Behtar Hai.<sup>31</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا.

Allah Ta'ala aur Rasool Allah ﷺ ki ataa-at ghair mashroot aur *oolil amr* ki ataa-at mashroot hai. Chunache oolil amr ki baat agar Kitab o Sunnat ke mutabiq hogi to inki ataa-at bhi lazim hai. Lekin agar inka hukam Kitab o

<sup>26</sup> Bukhari: 2697; Muslim: 17/1718; Mishkat: V1 P51 H140

<sup>27</sup> Bukhari: 3093

<sup>28</sup> Bukhari: 1563

<sup>29</sup> Surah Nisa 4: 59

<sup>30</sup> Muslim: 654

<sup>31</sup> Surah Nisa: 59

Sunnat ke khilaf hoga to phir inki ataa-at durust nahi hai. Is silsila mein Syedna Ali عليه السلام ka qaul guzar chukka hai. Nabi ﷺ ka irshad hai:

(Allah aur Rasool Allah ﷺ ki) nafarmani mein koi ataa-at nahi. Ataa-at jo kuch bhi hai, ma'arof mein hai.<sup>32</sup>

لَا طَاعَةَ فِي مَعْصِيَةِ إِنْمَا الطَّعَةُ فِي الْمَعْرُوفِ.

Nabi e Kareem ﷺ ki ataa-at is liye lazim hai ke wo Allah Ta'ala ke numainda hain aur Allah Ta'ala ke ahkamaat ko insano tak pano'nchaana Aap ﷺ ki zimmedaari hai aur phir wo masum bhi hain aur wahi ki rehnumai bhi Aap ﷺ ko hasil hai. Jab ke ghair e nabi mein ye tamam baate'n mafqood hoti hain aur isse ghalatiyo'n ka sudoor ek laazmi amr hai. Lehaza har masla mein iski taqleed karna aur iske qaul ko hujjat samajhna gumrahi ka sabab hai aur phir Rasool Allah ﷺ ke muqable mein kisi Imam ke qaul ko pesh karna saqht tareen gumrahi hai. Bhalaa jis Imam par khud Allah Ta'ala aur Rasool Allah ﷺ ki ataa-at laazim ho aur jo itteba ke liye sunnat e rasool ﷺ ka mutalaashi ho, khud iski taqleed karna kaise lazim ho jaaegi?

Ye haqeeqat hai ke in Aemma Ikram رحمة الله عليهم اجمعين ne bhi apni taqleed se logo'n ko mana kiya hai.<sup>33</sup>

Sawal ye hai ke jab Aemma Ikram رحمة الله عليهم اجمعين ne logo'n ko taqleed se mana kiya hai to phir taqleed par israr kyou'n? Asal baat ye hai ke taqleed par israr baad ke logo'n ki iqhtera hai. Warna Ahle Ilm ne to har daur mein taqleed ki muqhalefat ki hai. Mislan Hafiz ibne Kaseer ke mutalliq mashor hai ke wo Shafai ul Mazhab the. Lekin wo

Namazo Ki Hifaazat Karo, Bil-khusoos Darmiyan Waali  
Namaz Ki Aur Allah Ta'ala Ke Liye Baa Adab Khade Raha  
Karo.<sup>34</sup>

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ.

ki tafseer bayan karte hue (muqhtalif aqwal ko zikar karne ke baad) irshad farmate hain: “Lekin ye yaad rahe ke pichle aqwal sabke sab zaef hain. Jhagda sirf subha aur asr ki namaz mein hai aur saheeh hadees o'n se asr ki namaz ka salat ul wusta hona sabit hai. Pas lazim hogaya ke sab aqwaal ko chhod kar yehi aqeeda rakhe'n ke salat ul wusta namaz e asr hai”.

Imam Abu Muhammad Abdur Rahman bin Au Hatim Raazi رحمة الله عليه ne apni kitab Fazael Shafai mein riwayat ki hai ke Imam Shafai رحمة الله عليه farmaya karte the:

Mere jis kisi qaul ke khilaf (Nabi ﷺ ki) koi saheeh hadees marwi ho to hadees hi oola hai khabardar meri taqleed naa karna.<sup>35</sup>

كُلُّ مَا قُلْتُ فَكَانَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِخِلَافِ قَوْلِي  
مِمَّا يَصِحُّ فَحَدِيثُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَّلُ وَلَا  
تُقَلِّدُونِي.

Imam Shafai رحمة الله عليه ke is farman ko Imam Rabe'e, Imam Zafraani aur Imam Ahmad bin Hambal رحمة الله عليهم اجمعين riwayat karte hain aur Musa Abul Waleed bin Jarud Imam Shafai se naqal karte hain ke aapne farmaya:

Meri jo baat saheeh hadees ke khilaf ho, main apni is baat se ruju karta hu'n aur saaf kehta hu'n ke mera mazhab wohi hai jo hadees mein hai.

كُلُّ مَا قُلْتُ فَكَانَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِخِلَافِ قَوْلِي  
مِمَّا يَصِحُّ فَحَدِيثُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَّلُ وَلَا  
تُقَلِّدُونِي.

<sup>32</sup> Bukhari: 7257; Muslim: 1840

<sup>33</sup> Tafseel ke liye mulaheza farmae'n Elam ul Muwaqeen aur Fataawa Ibne Taimiyya: V20 P10-11

<sup>34</sup> Surah Baqara 2: 238

T: Tarjuma Ahsan ul Bayan

<sup>35</sup> Adaab ash Shafai by Ibne Abi Hatim: P69; Nahu al Ma'ani (Sanad Hasan)

Ye imam sahab ki amaanat aur sardari hai aur aap jaise Aimmah Ikram رَحْمَةُ اللَّهِ عَلَيْهِمْ اَجْمَعِينَ mein se bhi hare k ne yehi farmaya hai ke inke aqwal ko deen naa samjha jaae. رَحْمَةُ اللَّهِ وَرَحِيمُهُ اَجْمَعِينَ Is liye Qazi Marwardi farmate hain: “*Imam Sahab ka salat ul wusta ke bare mein yehi mazhab samajhna chhahiye ke wo asr hai. Goya imam sahab ka apna qaul ye hai ke wo asr nahi hai. Magar aapke farman ke mutabiq hadees ke khilaf is qaul ko paakar hamne chhod diya*”.<sup>36</sup>

Sahaba Ikram رَضِيَ اللَّهُ عَنْهُمْ, Nabi ﷺ ki sunnat ke muqable mein kisi ke qaul ko ehmiyat naa dete the. Yaha'n tak ke wo Khulafa e Rashideen رَضِيَ اللَّهُ عَنْهُمْ ki sunnat ko rad kar dete the. Chunache is silsila mein Abdullah bin Umar رَضِيَ اللَّهُ عَنْهُ, Sa'ad bin Abi Waqqas رَضِيَ اللَّهُ عَنْهُ aur Abdullah bin Abbas رَضِيَ اللَّهُ عَنْهُ ke aqwaal mulaheza farmae'n.

Salim bin Abdullah رَضِيَ اللَّهُ عَنْهُ se riwayat hai ke *Shaam* ke ek shaqs ne Syedna Abdullah bin Umar رَضِيَ اللَّهُ عَنْهُ se Haj e Tamatto ke mutalliq dariyaf kiya to Syedna Ibne Umar رَضِيَ اللَّهُ عَنْهُ ne farmaya ke ye halaal hai. Is Shaami ne kaha, magar aapke walid e mohtaram (Hazrat Umar Farooq رَضِيَ اللَّهُ عَنْهُ) ne isse mana farmaya hai. Syedna Ibne Umar رَضِيَ اللَّهُ عَنْهُ ne jawab diya ke agar mere walid ne isse mana farmaya ho aur Rasool Allah ﷺ ne isey kiya ho to tumhara kya khayal hai? (Tum mere walid ke fel ko hujjat samjhoge yaa Rasool Allah ﷺ ke el ko?) Mere walid ke tareeqa ki pairwee ki jaaeigi yaa Rasool Allah ﷺ ke tareeqa ki? To is shaqs ne jawab diya ke Rasool Allah ﷺ ke tareeqa (sunnat) ki. Phir Ibne Umar رَضِيَ اللَّهُ عَنْهُ ne farmaya ke Rasool Allah ﷺ ne Haj e Tamatto kiya tha.<sup>37</sup>

Syedna Zahak bin Qais رَضِيَ اللَّهُ عَنْهُ ne yehi baat Syedna Sa'ad bin Abi Waqqas رَضِيَ اللَّهُ عَنْهُ se kahi. Yaani Umar رَضِيَ اللَّهُ عَنْهُ ne Haj e Tamatto se mana kiya hai. Syedna Sa'ad bin Abi Waqqas رَضِيَ اللَّهُ عَنْهُ ne farmaya ke Rasool Allah ﷺ ne ye (Haj e Tamatto) kiya hai aur inke sath ham (Sahaba Ikram رَضِيَ اللَّهُ عَنْهُمْ) ne bhi kiya hai.<sup>38</sup>

Ek Saheeh riwayat mein Ibne Masood رَضِيَ اللَّهُ عَنْهُ ne saaf taur par taqleed se mana kiya hai.<sup>39</sup>

Maaz bin Jabar رَضِيَ اللَّهُ عَنْهُ farmate hain:

Alim agar seedhe raaste par bhi to to iske taqleed naa karo.<sup>40</sup>

أَمَّا الْعَالِمُ فَإِنْ اهْتَدَى فَلَا تُقَلَّدُوهُ دِينَكُمْ.

Syedna Maaz bin Jabal رَضِيَ اللَّهُ عَنْهُ aur Abdullah bin Masood رَضِيَ اللَّهُ عَنْهُ ke farman se malum hua ke deeni masaael mein kisi ki taqleed iqhteyar karna bilkul najaez aur haram hai aur islam mein taqleed ka koi jawaz maujood nahi hai aur agar kisi ki rehnumaai iqhteyar karna hi laazim ho to phir Sahaba Ikram رَضِيَ اللَّهُ عَنْهُمْ hi is baat ke mustaqhi hain ke inki farmabardari iqhteyar ki jaae aur ek riwayat mein Nabi e Kareem ﷺ ne bhi Abu Bakar Siddiq رَضِيَ اللَّهُ عَنْهُ aur Hazrat Umar Farooq رَضِيَ اللَّهُ عَنْهُ ki farmabardari iqhteyar karne ka hukam diya hai aur Sahaba Ikram رَضِيَ اللَّهُ عَنْهُمْ ki farmabardari bhi Kitab o Sunnat ke sath mashroot hai.

Kisi ne ghaleban isi liye kaha hai:

*Taqleed se door bhaago, kyou'nke ye gumrahi hai aur isme shak nahi ke muqallid halaakat ki raah par gaamzan hai.*

فَاهْرَبْ عَنِ التَّقْلِيدِ فَهُوَ ضَلَالَةٌ  
إِنَّ الْمُقَلِّدَ فِي سَبِيلِ الْهَالِكِ.

(Hafiz ibne Abdul Bar waghaira ne is par musalmano ka ijma naqal kiya hai ke taqleed jahaalat ka doosra naam hai aur muqallid jahil hota hai.<sup>41</sup>

<sup>36</sup> Tafseer Ibne Kaseer: V1 P118

<sup>37</sup> Tirmizi: 824 (Hadees Hasan Saheeh)

<sup>38</sup> As before (Tirmizi ne kaha ke ye Hadees Saheeh hai)

<sup>39</sup> Sunan al Kubra by Baheqhi: V2 P10 (Sanad Saheeh)

<sup>40</sup> Jame Bayan al Ilm wa Fadhla: V2 P111 (Sanad Hasan aur Darqutni ne Saheeh kaha)

<sup>41</sup> Jame Bayan al Ilm: V2 P117; Elam al Muwaqeen: V1 P7; V2 P188

Imam Tirmizi رحمہ اللہ, Syedna Abdullah bin Abbas رضی اللہ عنہ ki hadees ke: “Nabi ﷺ ne qurbani ke janwar ko asha'ar kiya, yaani nishan lagaaya” ko naqal karne ke baad farmate hain: “Imam Wake'e ne jab ye hadees bayan ki to farmaya ke isme Ahlur Raae ke qaul ki taraf nazar naa karo. Kyou'nke asha'aar sunnat hai aur Ahlur Raae ka qaul bida'at hai. Abu As Saaeb kehte hain ke ham Imam Wake'e ke paas the ke qiyas karne waalo'n (Ahlur Raae) mein se ek shaqs se Imam Wake'e ne farmaya: Rasool Allah ﷺ ne asha'aar kiya aur Imam Abu Hanifa kehte hain ke ye musla hai (Janwaro'n ke kaan, naak waghaira a'azaa kaatne ko musla kehte hain) Is shaqs ne kaha aur jo riwayat ki gai hai ke Ibrahim Naqhai ne farmaya: Asha'ar Musla hai. Kehte hain maine Imam Wake'e ko dekha ke wo ghussa se aag bagula ho gae aur kaha ke main tumse kehta hu'n ke Rasool Allah ﷺ ne farmaya (ke asha'ar karo) aur tum kehte ho ke Ibrahim Naqhai ne akha (main tumhare saamne Rasool Allah ﷺ ka irshad pesh kar raha hu'n aur tum kehte ho ke Ibrahim Naqhai ne you'n kaha hai) tum is qabil ho ke tumhe'n qaid kiya jaae aur jab tak tum apne qaul se baaz naa aajaao is waqt tak tumhe'n naa nikaala jaae”.<sup>42</sup>

Imam Wake'e Imam Abu Hanifa ke shagird haina ur inke mutalliq baaz logo'n ka daawa hai ke Imam Abu Hanifa ke muqallid the. Lekin ye waqea in hazrat ke daawe ko rad karne ke liye bahot hi kaafi o shaafi hai. (is tarha ki bahot si misaale'n Elaam al Muwaqeen aur Eqaz Humam Ulil Absaar mein bhi maujood hain)

Muqalleteen hazraat umooman Nabi ﷺ ki ahadees ko taqleed ki ainak se dkehne ke aadi hote hain. Chunache wo sunnat aur hadees ko apne muqarrar karda usool o qawaaed ki kasoti par parakhte hain aur jab koi hadees inke khud-saqhta usoolo'n par poori tarha fit nahi baith-ti to wo isey khee'nch taan kar isey usool ke mutabiq banane ki koshish karte hain aur agar koi hadees inke mazhab ke bilkul khilaf ho to phir is hadees mein keedey nikalna shuru kar dete hain aur ahadees e saheeha ka wo postmortem karte hain ke *al amaan wal hafeez*.

Chunache doosre bahot se masael ke alaawa ruku se pehle aur ruku ke baad aur 2 rakat se uth-te waqt Raful Yadain ke sath muqlladeen ka jo rawaiyya raha hai wo intehaai afsosnaak hai.

Kyou'nke jaha'n ek taraf muqlladeen hazraat ahadees e saheeha ka inkar karte hain, waha'n doosri taraf Raful Yadain ko logo'n ki nigaho'n mein qabil e nafrat banana ke liye unho'n ne ajeeb o ghareeb kahaniya'n mashoor kar rakhi hain. Jiski wajah se ye azeem ush shaan sunnat aaj jahil logo'n ki nigaho'n mein ek qabil e nafrat fel bankar reh gai hai. Sunnat e Rasool ﷺ se nafrat ka izhar karna yaa dil mein iske khilaf qabil e nafrat jazbat rakhna eman ke manaafi amal hai. Chuanche Allah Ta'ala ka irshad hai:

(Aye Muhammad ﷺ!) Tumrahe Rab Ki Qasam Ye Kabhi Momin Nahi Ho Sakte Jab Tak Ke Apne Baahami Iqhtelafaat Mein Ye Tumko Faisla Karne Waala Naa Maan Le'n. Phir Jo Kuch Tum Faisla Karo Is Par Apne dilo'n Mein Bhi Koi Tangee Mehsoos Naa Kare'n Balkey Tasleem Karle'n.<sup>43</sup>

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا.

(Baaz naam nehaad hanafiyyo'n ne Raful Yadain par Ahle Hadees ki takfeer bhi kar rakhi hai).

Ashiq Ilahi Meerathi Deobandi likhte hain: “Asal baat ye thi ke baaz hanafiyyo'n ne Ahle Hadees yaani ghair muqalleteen e zamaana ko Raful Yadain par kafir kehna shuru kar diya tha aur ye saqth tareen ghalati thi, badi gumrahi thi”.<sup>44</sup>

Logo'n ke liye zaroori hai ke is sunnat ki ehmiyat ke wazeh ho jaane ke baad abh wo pabandi se usey adaa kare'n aur loomah laaem ki koi parwah naa kare'n, kyou'nke Nabi e Kareem ﷺ ka farman hai:

<sup>42</sup> Tirmizi: V1 P177-178 H906

<sup>44</sup> Tazkirah al Khaleel: P132-133

<sup>43</sup> Surah Nisa: 65

Namaz is tarha padho, jaisa ke tum mujhe namaz padhte hue dekhte ho.<sup>45</sup>

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي.

Fazeelatush Shaikh Hafiz Zubair Ali Zai Hafizahullah ne ilm o tehqeeq ka haq adaa karte hue mehnat e shaaqa ke zariye Raful Yadain ka masla qaraeen ke saamne pesh kiya hai aur haq o insaf aur poori dayaanat-daari ke sath Raful Yadain ke dono'n pehluo'n, yaani Raful Yadain aur adm e Raful Yadain ko poori arq-rezi aur mohaddiseen o salaf o saleheen ki tasdiqaat o hawaala-jaat ke sath pesh kiya hai aur na-qabil e tardeed Dalaael ke sath jaha'n Raful Yadain ka sunnat e mutawaaterah hona sabit kiya hai. Waha'n doosri taraf adm e Raful Yadain ke mutalliq ahlur raae wal qiyaas ke bodey aur kamzor dalaael ka taaana baana bhi bayan kar diya hai aur jamhoor mohaddiseen, mohaqqekeen aur hadees ke naqadeen se in Dalaael ki asal haisiyat aur inke naqabil e amal hone ka subut bhi pesh kar diya hai aur maujooda daur ke baaz ahlur raae wal qiyaas wa taqleed ke jhoot o fareb ke pardo'n ko bhi chaak karke rakh diya hai. Meri dua hai ke Allah Ta'ala *Fazeelatush Shaikh Hafiz Zubair Ali Zai Hafizahullah* ke ilm, amal aur umar mein izaafa farmae aur inhe'n baatil firqo'n ke khilaf har mahaz par surqh-ru farmae aur baatil firqo'n ko har mahaz par hazmiyat aur zillat o ruswaai se do-chaar farmae. Ameen

Is kitab ke baad in sha allah anqareeb masla Ameen bil Jahar, Fatehal Khalf al Imam Aur Seena Par Hath Bandhne ke mutalliq bhi mausoof ki kutub shaae ho'ngi aur namaz par ek jaame aur mukammil kitab bhi zer e tarteeb hai. Iske alaawa Arbi zuban mein bhi kuch literature tabaa-at ke intezaar mein hai. (Bihamdillah kai kitabe'n shaae ho chuki hain).

Dr. Abu Jabir Abdullah Damaanwi

1<sup>st</sup> Moharram 1411h

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<sup>45</sup> Bukhari: Kitab ul Azaan: H631

## Muqaddama

Hamare Imam e Aazam Syedna Muhammad Rasool Allah ﷺ ki mubarak sunnat Raful Yadain ke khilaf is pur-fitan daur mein baaz *Ahlur Raae wal Ahwaa* ne chand kitabche aur kitabe'n likhi hain. Be-shumar daseesa kaariyo'n, shobada baaziyo'n aur mughalta dahiyo'n ke alaawa unho'n ne sahihain aur mohaddiseen ka martaba o izzat ghataane ki naa-masood aur qabil e mazammat koshish bhi ki hai. Halaa'nke inki ye saari koshishe'n makdi ke jaale se bhi ziyaada kamzor aur fuzool hain.

(Deobandi aur Barailwi ke motemad alai) Shah Waliullah Mohaddis Dahelwi رحمه الله farmate hain: *“Saheeh Bukhari aur Saheeh Muslim ke bare mein tamam mohaddiseen muttafiq hain ke inki tamam ki tamam mutsal aur marfu ahadees yaqeenan saheeh hain. Ye dono'n kitabe'n apne musannefeen tak bit tawaatur paho'nchi hain, jo inki azmat naa kare wo bida'ati hai, jo musulmano ki raah ke khilaf chalta hai”*.<sup>46</sup>

Magar kisey malum tha ke ek aisa daur aane waala hai jab musulmano ki raah ke khilaf chalne waale bida'ati sahihain (Bukhari o Muslim) ki ahadees aur raawiyo'n par andha dund hamle kare'nge.

Mislan Sarfaraz Safdar Sahab Deobandi (hayati) ne Sahihain ke baaz darj e zail rawiyo'n par amal e jaraahi chalaaya hai:

Raawi Ka Naam	Kitab - Jiska Raawi Hai	Sarfaraz Safdar Ki Kitab
1. Makhool	Muslim	Ahsan ul Kalam V2 P86
2. Al Ulaa bin Al Haris	Muslim	Ahsan ul Kalam V2 P85
3. Waleed bin Muslim	Bukhari o Muslim	Ahsan ul Kalam V2 P85
4. Sayeed bin Amir	Bukhari o Muslim	Ahsan ul Kalam V2 P132
5. Al Ula bin Abdur Rahman	Muslim	Ahsan ul Kalam V1 P240

Tafseel ke liye Maulana Irshad ul Haq Asari ki maaya naaz kitab Tauzeeh ul Kalam ka mutalea kare'n. Habeebullah Derwi Deobandi ne bhi Sahihain ke raawiyo'n par teesha<sup>47</sup> chalaaya hai. Mislan

Raawi Ka Naam	Kitab - Jiska Raawi Hai	Habibullah Derwi Ki Kitab
1. Ibne Juraij	Bukhari o Muslim	Noor us Sabaah Muqaddama P18
2. Waleed bin Muslim	Bukhari o Muslim	Noor us Sabaah P181
3. Yahya bin Ayyub al Ghafaqi al Misri	Bukhari o Muslim	Noor us Sabaah P221

Ye log saada luh musulmano mein *sahihain* ki izzat mein kami ki koshish kare'nge, magar chaand ki taraf thookne waale ka thook iske mu'n par hi padta hai. In sha Allah in bida'atiyo'n ki ye koshishe'n bilkul hi raaegaa'n jaa'e'ngi.

Saheeh Bukhari ki ummat e muslima mein jo pazirai hui, iska andaaza tarjuman e deoband *“Al Qasim”* ke darj e zail bayan se bhi saaf taur par wazeh ho jaata hai: *“Saheeh Bukhari ajeeb shaan ki kitab hai aur isey Allah ne ajeeb o ghareeb maqbooliya baqshish hai. Har aalim o aami quran ke baad jab nazar uthaata hai to Saheeh Bukhari par sabse pehle nazar padti hai. Taqreeban 1000 saal se duniya e islam mein is kitab ko Allah ke baad*

<sup>46</sup> Hujjatullahil Balegha: P242 (Mutarjim: Maulwi Abdul Haq Haqqani)



jo fauqiyat aur marjea'at haasil rahi hai iski wajah se iski bhaari bharkam haisiyat aur iske muallif ki azeem shaqsiyat islami tareeqh par chhaa gai".<sup>48</sup>

Aur mazeed likhte hain: "Imam Bukhari ki deeni khidmat, ilmi saqaahat aur shaan o jalaalat ki badaulat inki shaqsiyat ek aisa maroob kun tareeqhi baab ban gai, jiski silwato'n mein bahot si ahem ilmi o deeni khidmaat ka tool o arz aur muta'addid Jaleel ul qadr shaqsiyato'n ka qad o qaamat dabaa hua mehsoos hota hai".<sup>49</sup>

Ye ek muqhalif ka eteraaf e haqeeqat hai, zahir hai ke Saheeh Bukhari o Saheeh Muslim ke khilaf in bida'atiyo'n ka likhna khud inki sharmindagi aur jag-hasaai ka baais ban raha hai.

Anwaar ul Baari ke ghaali musannif (jo ma sha allah deobandi hain) eteraf karte hain: "Khulaasa ye ke Imam Bukhari ki shaqsiyat itni buland o bartar hai ke hamne yaa hamse qabl doosro'n ne in par yaa inki 'Saheeh Bukhari' o deegar talifaat par jitna naqd kiya hai, agar isse 10-20 gunaa ziyaada bhi tanqeed ki jaae to is tamam se bhi Imam Bukhari ki buland shaqsiyat yaa Saheeh Bukhari ki azmat majruh nahi ho sakti".<sup>50</sup>

### Habibullah Derwi Ke Mughaaltey

Arz hai ke Habibullah Derwi Sahab (Hayaati Deobandi) ne apne pesh-ruo'n ki koraana taqleed mein kuch ziyada hi sargarmi dikhai hai. Inki kitab "Noor ul Sabah Fee Tark Raful Yadain Ba'ad al Iftetaah" is silsile mein mere pesh e nazar hai. Is kitab ka mudallal aur maskat jawab Hakeem Mahmood Salafi Sahab ne "Shams uz Zuha" naami kitab mein de diya hai. Jisme unho'n ne Derwi Sahab ki cheera dastiyaa'n aur mughaltaat qaraeen ikram ke saamne be-naqab kar diye hain, taake aam logo'n par is adeeb ki haqeeqat wazeh ho jaae.

Choo'nke Raful Yadain ke masla par meri ye kitab ek mustaqil tasneef hai, jisme jamhoor mohaddiseen ki tehqiqaat ke mutabiq is masle ka ghair jaanib daraana jaaeza liya gaya hai. Lehaza maine ye munasib samjha ke is kitab ke muqaddama mein muqhtasaran Derwi Sahab ke chand mughaltaat aur kazb bayaaniyo'n ka jaaeza qaraeen ke saamne pesh kar diya jaae. Taake jo zinda rahe wo daleel dekh kar jiye aur jisey marna hai wo daleel dekh kar mare.

### Pehla Mughalta

Derwi Sahab likhte hain: "Usman bin al Hakam al Jazaami Zaeef hai, ibne Hajar farmate hain Iski riwayato'n mein ghalatiya'n hain aur Allama Zahabi رحمه الله farmate hain ke ye raawi qawi nahi hai"<sup>51</sup> ".<sup>52</sup>

Jawab: Ye saara bayan ghalat hai.

1. Usman bin al Hakam ko kisi ne bhi Zaeef nahi kaha.
2. Hafiz ibne Hajar ki baat aadhi naqal ki gai hai, inka poora kalam aage aaraha hai. Auhaam se kaun paak hai? Is riwayat mein inka wahem sabit kare'n to aur baat hai warna sirf *La Auhaam* ki wajah se ek sadooq raawi ki riwayat ko kyou'n kar rad kiya jaa sakta hai?
3. Imam Zahabi ne Usman mazkoor ko *Laisa bil Qawi* nahi kah, balkey Mizan ke baaz nusqho'n mein hai ke Abu Amr ne kaha hai<sup>53</sup> ye Abu Amr (yaha'n) ghair mutaiyyan hai aur is ibaaarat ki sehat bhi mashkook hai. Teesre ye ke *Al Qawee* naa hone ka ye matlab nahi hai ke qawi bhi nahi hai.

<sup>48</sup> Al Qasim: Oct 1961 P33; Al Lamhaat: V1 P32

<sup>49</sup> Al Qasim: Oct 1961 P33; Al Lamhaat: V1 P32-33

<sup>50</sup> Anwar ul Baari: V2 P52 (ba-hawaala Shams ul Zuha Ba-Jawab

Nur al Sabaah Fee Tark Raful Yadain Ba'ad al Iftetaah: P28

<sup>51</sup> Mizan: V3 P32

<sup>52</sup> Noor ul Sabah: Muqaddama (Second Edition) P19

<sup>53</sup> Mizan: V3 P32



Wallah A'alam

Usman bin Al Hakam al Jazaami al Masri ko Imam Ahmad bin Saleh al Masri ne *Siqa* qarar diya hai.<sup>54</sup> Ibne Yunus Muarriqh Masri ne kaha ke wo *faqiya* aur *mutadeen* tha.<sup>55</sup> Ibne Hibban ne *Siqa* qarar diya hai.<sup>56</sup> Ibne Abi Mariyam ne kaha: *Min Khayaar an Naas*.<sup>57</sup> Ibne Khuzaiman ne apni saheeh mein isse istedla kiya.<sup>58</sup> Ibne Hajar ne kaha: *Sadooq Lahu Auhaam*.<sup>59</sup>

Inke muqable mein Abu Hatim ne farmaya: *لَيْسَ بِالْمَتِّينِ، لَيْسَ بِالْمَتَّقِينَ Laisa Bil Mateen Laisa Bil Matqini*.<sup>60</sup> Abu Umar ne kaha: *لَيْسَ بِالْقَوِيِّ Laisa bil Qawi*.<sup>61</sup>

Malum hua ke Usman bin al Hakam jamhoor ke nazdeek *Siqa* aur *Sadooq* hai. Lehaza isey khud ba-khud baghair qawi daleel ke *Zaeef* qarar dena ilm o insan ka khoon kar dene ke mutaradif hai. Yaad rahe ke Usman mazkoor hadees Abu Huraira رضي الله عنه mein munfarid nahi, balkey Yahya bin Ayyub ne iske matabea'at kar rakhi hai.

### Doosra Mughalta.

Derwi Sahab ne likha hai ke: “*Hazrat Imam Shafai رحمته الله jab Imam Abu Hanifa ki qabar ki ziyarat ke liye paho'nche to waha'n namazo'n mein Raful Yadain chhod diya tha. Kisi ne Imam Shafai رحمته الله se iski wajah poochi to farmaya: Is qabar waale se hayaa aati hai*”.<sup>62</sup>

Jawab: Ye waqea jaali aur safed jhoot hai. Shah Rafiuddin ka kisi waqea ko baghair sanad ke naqal kar dena is waqea ki sehat ki daleel nahi hai. Shah Rafiuddin aur Imam Shafai رحمته الله ke darmiyan kai sau saal ka faasla hai, jisme musafiro'n ki gardane'n bhi toot jaati hain.

Derwi sahab ki zimmedari hai ke wo is waqea ki mukammal aur mufassal sanad pesh kare'n, taake raawiyo'n ka sadq o kazb malum ho jaae. Asnaad deen mein se hain aur baghair sanad ke kisi ki baat ki zarra baraabar bhi haisiyat nahi hai.

(Bihamidillah, abhi tak Derwi Sahab yaa inke kisi sathi ne is waqea ki sanad pesh nahi ki hai (1420h) jo is baat ki daleel hai ke is man-ghadat waqea ki in logo'n ke paas koi sanad maujood nahi hai. 1427h)

### Teesra Mughalta

Derwi Sahab ne kaha: “*Hazrat Imam Abu Hanifa..... raful yadain karne waalo'n ko mana karte the. Chunache Hafiz ibne likhte hain*<sup>63</sup>: *Qutaiba farmate hain ke maine Abu Maqatil ko kehte hue suna hai ke maine Imam Abu Hanifa ke pehlu mein namaz padhi aur main raful yadain karta raha. Jab Imam Abu Hanifa ne salam phera to kaha ke aye Abu Maqatil shayad to pankhe waalo'n se hai*”.<sup>64</sup>

Jawab: Lisan ul Mizan ka mazkura safha nikaale'n, waha'n likha hai ke Qutaiba ne is qissa ke raawi Abu Maqatil ko bahot kamzor qarar diya hai. Ibne Mahdi ne *Kazzab* kaha. Hafiz Sualimani ne kaha: *Ye hadees banaata tha*. Wakee ne isey *Kazzab* kaha. Abu Sayeed an Naqaash aur Al Hakim ne kaha: *Isne Mauzu Ahadees Bayan Ki Hain*.<sup>65</sup>

Qaraeen e Ikram khud faisla kare'n ke ek *kazzab* o *waza'a* ki riwayat par Derwi Sahab apne daawa ki buniyad rakh rahe hain, kya ye zulm nahi hai?

<sup>54</sup> Tehzeeb ut Tehzeeb: V7 P102

<sup>55</sup> Tehzeeb ut Tehzeeb: V7 P102

<sup>56</sup> Kitab us Suqaat: V8 P452

<sup>57</sup> Saheeh Ibne Khuzaima: V1 P345

<sup>58</sup> Saheeh Ibne Khuzaima: V1 P345; Lisan ul Mizan: V1 P227

<sup>59</sup> At Taqreeb: P233

<sup>60</sup> Tehzeeb ut Tehzeeb; Mizan ul Etedal

<sup>61</sup> Mizan ul Etedal: V3 P32

<sup>62</sup> Noor ul Sabah: P29

<sup>63</sup> Lisan ul Mizan: V2 P322

<sup>64</sup> Noor ul Sabah: P31

<sup>65</sup> Lisan ul Mizan: V2 P322-323

Doosrey ye ke is ibaat se saaf malum nahi hota ke Imam Sahab ne Abu Maqaatil ko raful yadain se mana kiya tha.

### Chhaho'nta Mughalta:

Mazeed likhte hain: “Hazrat Imam Sho'obi رحمته الله bhi tark e raful yadain karte the.... عن اشعث عن الشعبي.....”<sup>66</sup>

Jawab: Asha'at se muraad Asha'ad bin Sawar al Kindi al Kufi hai.

Daleel: Wo Amir al She'ebi ka shagird hai.<sup>67</sup> Asha'at bin Sawar muqhtalif fiya raawi hai. Isey darj e zail aimma e hadees ne za'ef aur majruh qarar diya:

- |                           |                         |
|---------------------------|-------------------------|
| 1. Ahmad bin Hambal       | 2. Abu Zar'ah           |
| 3. Abu Dawood waghairahum | 4. Darqutni             |
| 5. Ibne Hibban            | 6. Ibne Sa'ad           |
| 7. Al A'ajali             | 8. Usman bin Abi Shaiba |
| 9. Bandaar                | 10. Nisai               |

Ibne Muyeen ne ek dafa siqa aur doosri dafa za'ef kaha. Lehaza inke dono'n qaul saqit ho gae.<sup>68</sup>

Saheeh Muslim mein iski riwayat mataabea'an hain. Hafiz Ibne Hajar رحمته الله ne Taqreeb ut Tehzeeb mein faisla kiya hai ke (Asha'at bin Sawar) Za'ef hai.

### Paa'nchwaa'n Mughalta

Derwi Sahab tehreer karte hain: “Hazrat Aswad bin Yazid رحمته الله at taabai aur Hazrat Alqama at taabai dono'n tark e raful yadain karte the”.<sup>69</sup>

Jawab:

Iski sanad Derwi Sahab ne is tarha likhi hai: عن جابر عن الاسود و علقمة....

Jabir se murad Jabir bin Yazid al Ja'afi al Kufi hai.

Daleel: Jabir Ja'afi shareek bin Abdullah ka ustad hai.<sup>70</sup>

Aur ye riwayat isse Shareek ne bayan ki hai.<sup>71</sup>

Jabir Ja'afi muqhtalif fiya raawi hai. Baaz ne iski tauseeq ki hai. Zaeda ne kaha: Allah ki qasam ye jhoota tha aur *raja'a-at e ali* par eman rakhta tha. Imam Abu Hanifa ne kaha: Maine isse ziyada jhoota koi nahi dekha. Nisai ne kaha: Matrook ul Hadees hai. Jozjaani ne kaha: Kazzab hai. Zaaeda ne mazeed bataya ke Raafzi tha aur Ashaab an Nabi ﷺ ko gaaliya'n deta tha. Sayeed bin Jubair tabai ne isey jhoota qarar diya. Ahmad bin Khadaash ne Allah ki qasam khaa kar kaha ke jhoot bolta tha. Ibne Hibban ne kaha ke *Sabaai* tha (Abdullah bin Saba Yahoodi ka agent tha).<sup>72</sup>

Hafiz ibne Hajar Asqalani ne farmaya:

<sup>66</sup> Noor ul Sabah: P45

<sup>67</sup> Tehzeeb ul Kamal: V3 {265

<sup>68</sup> Tehzeeb ut Tehzeeb: V1 P308-309

<sup>69</sup> Noor ul Sabah: 47 (second edition 1406h)

<sup>70</sup> Tehzeeb ul Kamal: V4 P466

<sup>71</sup> Mussanaf Ibne Abi Shaiba: V1 P237

<sup>72</sup> mulqhisn min Tehzeeb ut Tehzeeb: V2 P41-44

Is zaeef o kazzab o mudallis raafzi ki riwayat se Derwi Sahab istedlal kar rahe hain. Kya ye kazb nawaazi nahi hai?

### Chhettha Mughalta

Derwi Sahab ne kaha: “Hazrat Imam Hasan bin Ziyad رحمته الله aur Hazrat Imam Zafar رحمته الله bhi rafal yadain naa karte the”.<sup>73</sup>

Janab Derwi Sahab ke mamdooh “Hazrat al Imam” (Hasan bin Ziyaad al Lului) ka muhtasar ta'aruf pesh e khidmat hai.

### Hasan bin Ziyad al Lului Ka Ta'aruf

Ibne Muyeen ne kaha: *Kazzab hai*. Muhammad bin Abdullah bin Numair ne kaha: Ibne Juraij par jhoot bolta hai. Abu Dawood ne kaha: *Kazzab Ghair Siqa* hai. Muhammad bin Rafe an Nishapuri ne kaha: Ye shaqs Imam se pehle sar uthaa-ta tha aur Imam se pehle sajda karta tha. Hasan al Halwaani ne bataya ke maine isey dekha, isne sajda ki haalat mein ek ladke ka bosa liya. Abu Soor ne kaha: Maine isse ziyada *jhoota* nahi dekha, namaz ki haalat mein ek nau-umar ladke, jiski daadhi munch nahi thi ke ruqhsaar par hath pherta tha. Yazeed bin Harun ne ta'ajjub se kaha: Kya ye *Musalman* hai? Usaman isey *Khabees* kehte the. Yaqoob in Sufiyan, Uqaili aur al Saaji ne kaha: *Kazzab* hai.<sup>74</sup>

Aisa *ganda* shaqs Derwi Sahab ka “Hazrat Imam” hai.

(Tambeeh: Hasan bin Ziyad al Lului ke bare mein tafseel aur tehqeeqi mazmoon ke liye dekhiye Mahnaama Al Hadees, Hazro 16: P30-37 Nasb Al Emaad Fee Tehqeeq al Hasan bin Ziyad)

### Saatwa'n Mughalta

Derwi Sahab likhte hain: “Imam Haitham bin Adi رحمته الله bhi farmate hain ke Hazrat Abu Qataada 38 hijri mein *faut hue*”.<sup>75 76</sup>

Jawab: Derwi Sahab ke Imam Haitham bin Adi ka muhtasar ta'aruf darj e zail hai:

### Haitham bin Adi ka Ta'aruf

Bukhari ne kaha: لَيْسَ بِثِقَةٍ كَانَ يَكْذِبُ Abu Dawood ne kaha: *Kazzab*. Nisai waghaira ne kaha: *Matrook ul Hadees*.<sup>77</sup>

Al A'ajli ne kaha: *Kazzab* hai, maine ise dekha hai. Abu Hatim ne kaha: *Matrook ul Hadees* hai. Al Saaji ne kaha: Wo jhoot bolta tha.<sup>78</sup>

Hafiz Haithami ne kaha: *Kazzab*.<sup>79</sup>

Tambeeh: Haitham bin Adi ke qaul ko Hafiz ibne Kaseer ne زعم “*Za'am*” kehkar zikar kiya hai aur ولهذا غريب “*ولهذا غريب*” kehkar iske ghalat o baatil hone ki taraf ishaara kar diya hai.<sup>80</sup>

<sup>73</sup> Noor ul Sabah: 33

<sup>74</sup> mulqhisn min Lisan ul Mizan: V2 P208-209

<sup>75</sup> Al Bidaaya wan Nihaaya V8 P68

<sup>76</sup> Noor ul Sabah: P207

<sup>77</sup> Mizan ul Etedaal: V4 P324

<sup>78</sup> Lisan ul Mizan: V6 P253

<sup>79</sup> Majmua az Zawaaed: V10 P10

<sup>80</sup> Al Bidaaya wan Nihaaya: V8 P70

Derwi Sahab ne likha hai: “*Ibne Juraij ek raawi hai jisne 90 aurato'n se muta'a o zina kiya tha*”<sup>81</sup> aise raawi ki riwayat ko *Abdur Rasheed Ansari ne Ar Rasaael mein baar baar likh kar musalmano ko dhoka diya hai ke ye Nabi ﷺ ka farman hai: Dekhiy Ar Rasaael....*”<sup>82</sup>

Jawab: Derwi Sahab ne apni isi kitab ke P22 par Ibne Juraij ki riwayat ko bataur e hujjat pesh kiya hai. Likhte hain: “*Raful Yadain ke choot jaane yaa chhod dene se namaz ka a'aadah laazim nahi, Hazrat A'ataa bin Abi Rabah ka fatwa mulaheza ho. ....* عَنِ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ قَالَ قُلْتُ لَعَطَاءٍ... *Ibne Juriaj رحمه الله farmate hain*”.

Malum hua ke khud Derwi Sahab musalmano ko dhoka de rahe hain. Ek raawi par saqht jirah karte hain aur phir isi ki riwayat ko bataur e hujjat pesh karte hain. Us par turra ye ke apni kitab ke P222 par likhte hain: “*iski sanad mein Ibne Juraij raawi waqe hai, jokey Siqa hai, magar saqht qism ka Mudallis hai...*”

Lehaza Abdul Rasheed Ansari (sahab) be-chaare par ilzab taraashi kis liye hai?

Ibne Juraij *Siha Sitta* ka markazi raawi hai. Ibne Muyeen, Ibne Sa'ad, Ibne Hibban aur Al A'ajali ne kaha: *Siqa* hai. Ahmad bin Hambal ne iski tareef ki hai.<sup>83</sup>

Hafiz Zahabi ne kaha: ثقة حافظ *Siqa Haafiz*.<sup>84</sup>

Raha muta'a ka masla to ye kai lehaz se mardood hai:

- (1) Iski mukammal sanad pesh ki jaae.
- (2) Hafiz Zahabi se Ibne Juraij tak sanad na-malum hai.
- (3) Agar ye saabit bhi ho jaae to isey Ibne Juraij ki ijtehad ghalati tasawwur kiya jaaega

Syedna Ibne Abbas رضي الله عنه se bhi muta'a ka jawaz marwi hai aur Akabir Sahaba Ikram رضي الله عنهم ne in par is masla mein saqht tanqeed ki hai.<sup>85</sup>

Yaad rahe ke muta'a haram hai aur isey Nabi ﷺ ne qiyamat tak haram qarar diya hai. Lehaza Nabi ﷺ ke muqable mein har shaqs ka fatwa mardood hai.

- i. Agar bataur tanzeel Ibne Juraij se is masla ko sabit bhi maan liya jaae to baqaul Hafiz ibne Hajar, Saheeh Ibne A'awaana mein Ibne Juraij ka ruju karna sabit hai.<sup>86</sup>

Ruku karne waale ke khilaf propaganda jaari rakhna deobandiyo'n ki kis adalat ka insaf hai?

Tambeeh: Tazkiratul Huffaz waghaira mein *Zina* ka lafz bilkul nahi hai. Ye lafz Derwi Sahab ne apni taraf se ghadkar badhaa diya hai. Tazkiratul Huffaz aur Ser A'alaam an Nabla mein Hafiz Zahabi ne *Tazawwuj* (nikah kiya) ke alfaaz likhe hain.<sup>87</sup>

<sup>81</sup> Tazkiratul Huffaz

<sup>82</sup> Nur ul Sabah: Muqadamma: P18

<sup>83</sup> At Tehzeeb: V6 P357-360

<sup>84</sup> Ser A'alaam an Nabla: V6 P332

<sup>85</sup> Sharha Muslim Nawawi: V9 P184-188-190

<sup>86</sup> Fathul Bari: V9 P173; Talqhees al Habeer: V3 P160

<sup>87</sup> Ser A'alaam an Nabla: V6 P331

Derwi Sahab likhte hain: “*Mislan Musnad Abi Hanfia V1 P355 mein jo riwayat aai hai, isme bhi Asim bin Kaleeb* <sup>88</sup>. ابو حنيفة عن حماد عن ابراهيم عن الاسود ان عبدالله ابن مسعود... الخ. *nahi, balkey iski sanad is tarha hai.*“

Jawab: Musnad Abu Hanifa, Muhammad bin Mahmood al Khuwarzami (d 665h) ki jama karda hai. Al Khuwarzami ki adaalat o saqaahat namalum hai. Isne ye riwayat Abu Muhammad al Bukhari a'an Rajaa bin Abdullah an Nahshali a'an shaqeeq bin Ibrahim a'an Abi Hanifa ki sanad ke sath zikar ki hai.<sup>89</sup>

*Abu Muhammad Abdullah bin Muhammad bin Yaqoob al Harthi al Bukhari (d 340h) ka ta'aruf.*

Ye shaqs *Waza'a Hadees* ke sath mutham hai.<sup>90</sup>

Abu Ahmad al Hafiz aur Imam Hakim ne bataya ke wo hadees banaata tha.<sup>91</sup>

Abu Sayeed al Rawas ne kaha: Is par waza'a hadees ka ilzam hai.

Ahmad al Sulaimani ki baat ka khulaasa ye hai ke wo sanad aur matan dono'n ghadta tha. Abu Zara'ah Ahmad bin Al Hussain ar Raazi ne kaha *Zaeef* hai. Khaleeli ne isey *Kamzoor* aur *Mudallis* qarar diya hai. Khateeb ne bhi *Jirahki* hai.<sup>92</sup>

Kisi ne bhi is shaqs ki *Tauseeq* nahi ki, lehaza aise shaqs ki tamam riwayaat mauzua'at aur mardood hain. Hafiz Zahabi *Diwan al Zoa'afa wal Matrukeen* mein Abu Muhammad al Harthi ko zikar karke likhte hain:

*Wo Ajeeb (aur) kamzor riwayate'n laata hai.*<sup>93</sup>

يأتي بعجائب واهية.

Iska ustad Rajaa An Nahshali namalum hai aur Shaqeeq bin Ibrahim bhi *Mutakallim fiya* hai.

Hafiz Zahabi ne kaha: لا يحتج به <sup>94</sup>

Khulasa ye ke ye riwayat mauzu hai.

Tambeeh: Meri tehqeeq ke mutabiq *Jame al Masaneed* mein Al Khuwarzami se Imam Abu Hanifa tak ek riwayat bhi ba-sanad saheeh ya hasan sabit nahi hai. Jisey is baat se iqtelaf hai. Wo sirf ek sanad hi pesh karde jo jamhoor ke nazdeek saheeh yaa hasan ho. Wallah A'alam (1410h)

Abhi tak kisi shaqs ne ek bhi saheeh sanad pesh nahi ki. 1420h walhamdulillah 1427h)

<sup>88</sup> Nur ul Sabah: P79

<sup>89</sup> V1 P355

<sup>90</sup> Al Kashf al Hasess A'aman Rami Ba-waza'a al Hadees by Burhanuddin Al Halabi: P248

<sup>91</sup> Kitab al Qira-at by Baheqhi: P154; doosra nusqha P178 H388 (Sanad Saheeh)

<sup>92</sup> Lisan ul Mizan: V3 P348-349

<sup>93</sup> Diwan al Zoa'afa wal Matrukeen: P176 # 2297

<sup>94</sup> Diwan al Zoa'afa wal Matrukeen: P145 # 1896

## Daswaa'n Mughalta

Derwi Sahab ankho'n mein dhool jho'nkte hue likhte hain: “*Muhammad bin Abi Laila..... Phir bhi jamhoor ke haa'n wo sadooq aur siqa hai*”.<sup>95</sup>

Jawab:

Aap is kitab mein mulaheza farmae'nge (P89) ke Ibne Abi Laila ko 31 se ziyada mohaddiseen o ulama ne *Zaeef* waghaira qarar diya hai aur 7 se iski *Tauseeq* milti hai. 31 ki baat jamhoor hai yaa 7 ki?

Muhammad bin Taher al Maqdisi farmate hain: *Iske Zaeef hone par ijma hai*.<sup>96</sup>

Ghaleban ye ijma Al Maqdisi ke zamane mein hua hoga. *Wallah A'alam*

Anwar Shah Kashmiri Deobandi ne kaha:

*Ibne Abi Laila mere nazdeez Zaeef hai, jaisa ke jamhoor ne isey Zaeef qarar diya hai.*<sup>97</sup>

فهو ضعيف عندي كما ذهب إليه الجمهور.

Aap faisla kare'n ke Kashmiri Sahab ki baat sach hai yaa Derwi Sahab ka daawa e jamhooriyat jhoot hai?

Boosri ne kaha:

*Wo Muhammad bin Abdur Rahman bin Abi Laila hai, isey jamhoor ne Zaeef qarar diya hai.*<sup>98</sup>

هو محمد بن عبدالرحمن بن أبي ليلي ضعفه الجمهور.

## Giyarwaa'n Mughalta

Safha 180 par Derwi Sahab ne Sawar bin Masa'ab ki ek riwayat pesh ki hai aur likha hai: “*Ghair Muqalledeen hazrat ke Muhammad bin Ishaq Kazzab aur Dajjal ki riwayat se to kisi tarha ye kam nahi hai*”.<sup>99</sup>

Jawab:

Sabse pehle Sawar bin Masa'ab ka ta'aruf mulaheza farmae'n: *Yahya ne kaha: لَيْسَ بِشَيْءٍ* Bukhqri ne kaha: *Munkir ul Hadees*. (kaha jaata hai ke) Abu Dawood ne kaha: *Laisa bi Siqa*. Nisai waghaira ne kaha: *Matrook ul Hadees*.<sup>100</sup>

Ahmad bin Hambal, Abu Hatim aur Abu Naeem Asbahani ne kaha: *Matrook ul Hadees*.<sup>101</sup> متروك الحديث

Abu Abdullah al Hakim ne bataya ke isne Atiya bin Sa'ad se mauzuaat bayan ki hain aur wo متروك الحديث بمرّة *Matrook ul Hadees bi-marrah* yaani *Bilkul Matrook ul Hadees* hai.<sup>102</sup>

Iski ye riwayat bhi Atiya se hai, lehaza *Mauzu* hai.

Ibne A'adee ne kaha: *Huwa Zaeef*.<sup>103</sup> هو ضعيف

Darqutni ne kaha: *Matrook al Hadees*.<sup>104</sup> متروك الحديث

Haithami ne kaha: *Matrook*.<sup>105</sup> متروك

<sup>95</sup> Nur al Sabah: P164

<sup>96</sup> Tazkirah al Mauzuaat: P24-90

<sup>97</sup> Faiz ul Baari: V3 P168

<sup>98</sup> Zawaed ibne Majja: 854

<sup>99</sup> Nur al Sabah: P180

<sup>100</sup> Mizan ul Etedaal: V2 P246

<sup>101</sup> Lisan al Mizan: V3 P154; Kitab Zoafa by Ibne Naeem: # 94

<sup>102</sup> Al Mudqhal by Haakim: P146 # 78

<sup>103</sup> Lisan ul Mizan: V3 P154

<sup>104</sup> Kitab al Zoafa wal Matrukeen by Ibne Jauzi: V2 P31

<sup>105</sup> Majmua az Zawaed: V1 P163

Hafiz ibne Hibban ne farmaya:

كان ممن يأتي بالمناكير عن المشاهير حتى يسبق (إلى) القلب أنه كان المتعمد لها<sup>106</sup>

Isey kisi ne bhi *Siqa* yaa *Sadooq* waghaira nahi kaha, lehaza wo bilaa-ijma *Zaeef o Matrook* hai. Iske bar-aks Imam Muhammad bin Ishaq bin Yasaar at Tabai رحمه الله Saheeh Muslim waghaira ke raawi hain. Inhe'n darj e zail ulama ne *Siqa o Sadooq Saheeh ul Hadees* ya *Hasan ul Hadees* waghaira qarar diya hai:

1. Imam Bukhari	2. Sufiyan bin Oyaina	3. Zohri
4. Ibne Mubarak	5. Sha'aaba	6. Ali al Madeeni
7. Ahmad	8. Yahya bin Muyeen	9. Ibne Hibban
10. Al A'ajali	11. Al Zahli	12. Al Bushqhi
13. Ibne Sa'ad	14. Al Khaleeli	15. Ibne Nameer
16. At Tirmizi	17. Al Baheqhi	18. Al Khattabi
19. Ibne Hazam	20. Al Munziri	21. Az Zahabi
22. Muhammad bin Nasar al Fara	23. Ibnul Qaiyyim	24. As Subki
25. Al Haithami	26. Hafiz ibne Hajar	27. Ibne Hajar Makki
28. Khafaaji	29. Ibne E'elaan	30. As Saqhawii
31. Ibne Kaseer	32. Al Qurtubi	33. Ash Shaukani
34. Nawab Siddiq Hasan Khan	35. Ahmad Shakir	36. Abdur Rahman Mubarakpuri
37. Shamsul Haq Azeemabadi	38. Basheer Ahmad Sehsawaani	39. Ibne Hammam Hanafi
40. A'aini Hanafi	41. Ze'eli Hanafi	42. Mulla Ali Qari Hanafi
43. Abdul Hai Lukchnawi	44. Salamullah Hanafi	45. Shaareh Muniya
46. Ameer Ali Hanafi	47. Nemwi Hanafi	48. Anwar Shah Kashmiri
49. Muhammad Yusuf Bannori Deobandi	50. Muhammad Idrees Kandhelwi Deobandi	51. Zafar Ahmad Usmani Deobandi
52. Khaleel Ahmad Sahranpuri Deobandi	53. Kausari	54. Abu Gadhah Al Kausari <sup>107</sup>

Inkey alaawa

55. Ibne Taimiyya	56. Ibne Qhalkaan	57. As Siyuti
58. As Saheeli	59. Nur Muhamad Multani	60. Ibne Abdul Bar
61. Ahmad Raza Khan	62. Muhammad Hasan	

Waghaira ne bhi isey *Siqa o Sadooq* qarar diya hai.<sup>108</sup>

69. Tahavi Hanafi ne Ma'ani ul Asaar mein iski ek hadees ke bare mein "فهذا حديث متصل الإسناد صحيح" kaha hai.<sup>109</sup>

<sup>106</sup> Al Majruheen: V1 P356

<sup>107</sup> Tauzeeh al Kalam: V1 P265-293

<sup>108</sup> As mentioned in ref 96

<sup>109</sup> Sharha Ma'ani al Asaar: V2 P208, Kitab al Hajja Fee Fathir Rasool Allah ﷺ Makkah; doosra nusqha: V3 P22

Tableeghi Jamat ke Shaikh ul Hadees Muhammad Zakariyya Sahab ne bhi Tableeghi Nisaab, Fazaal e Zikr: P117/595 apr Muhammad bin Ishaq ko ثقة مدلس *Siqa Mudallis* tasleem kiya hai.

(Tauzeeh al Kalam (latest edition) 94 ulama ke naam ba-hawaala likhe hue hain, jin se Muhammad bin Ishaq ki tauseeq o ta'areef marwi hai.)

Is tafseel se malum hua ke Muhammad bin Ishaq ko jamhoor ulama *Siqa o Sadooq* qarar dete hain.

Allama Ze'eli Hanafi likhte hain:

*Ibne Ishaq ko aksar ne Siqa kaha hai aur Tauseeq karne waalo'n mein Imam Bukhari bhi hain.*<sup>110</sup>

وابن إسحاق الأكثر على توثيقه وممن وثقه البخاري.

Allama A'aini Hanafi likhte hain:

*Ket jamhoor ke nazdeek Ibne Ishaq badey Suqaat mein se hain.*<sup>111</sup>

إن ابن إسحاق من الثقات الكبار عند الجمهور.

Muhammad Idrees Kandhelwi Deobandi likhte hain: “*Jamhoor ulama ne iski tauseed ki hai*”.<sup>112</sup>

Allama Saheli farmate hain:

*Aksar ulama ke nazdeek wo hadees mein Sabt (siqa) hain.*<sup>113</sup>

ثبت في الحديث عند أكثر العلماء.

Muarriqh Ibne Qhalkaan ne likha:

*Yaani wo hadees mein aksar ulama ke nazdeek Sabt (siqa) hain.*<sup>114</sup>

كان ثبتاً في الحديث عند أكثر العلماء.

Shaikh ul Islam Ibne Taimiyya farmate hain:

*Aur Ibne Ishaq agar sima'a ki tasreeh kare'n to wo Ahle Hadees ke nazdeek Siqa hain.*<sup>115</sup>

وابن إسحاق إذا قال حدثني فهو ثقة عند أهل الحديث.

Aur mazeed likhte hain:

*Wo sima'a ki tasreeh kare to Ahle Hadees (mohaddiseen) ke nazdeek iski hadees saheeh hai.*<sup>116</sup>

إذا قال حدثني فحديثه صحيح عند أهل الحديث.

Gharz jamhoor ulama Muhammad bin Ishaq ko *Siqa* kehte hain, magar Sarfarz Safdar & Party baraabar “*Kazzab*”, “*Kazzab*” ki rat lagaa rahi hai.

Tambeeh: *Fateha Khalf al Imam* ke masla ka dar-o-madaar Muhammad bin Ishaq par hargiz nahi hai. Deegar bahot si saheeh ahadees is masla par nas e qatai hain. Mislan Abu Qalaaba Tabai ki hadees a'an Anas (Iski sanad Bukhai o Muslim ki shart par *Saheeh* hai) Aur Muhammad bin Abi Ayesha at Tabai A'an Rajal min ashab an Nabi ﷺ (iski sanad Muslim ki shart par *Saheeh* hai). Naafey bin Mahmood at Tabai jokey *Siqa Indal Mahjoor* hain, ki hadees (aksar mohaddiseen ki shart par *Saheeh* ya *Hasan* hai) waghaira.

<sup>110</sup> Nasb ur Raaya: V4 P7

<sup>111</sup> Umdatul Qaari: V7 P270

<sup>112</sup> Seerat e Mustafa: V1 P76

<sup>113</sup> Ar Raudh al Anf: V1 P4

<sup>114</sup> Wafiyaat al Ayaan: V1 P612

<sup>115</sup> Fataawa Ibne Taimiyya: V33 P85

<sup>116</sup> Fataawa Ibne Taimiyya: V33 P86



Tafseel ke liye Maulana Irshad ul Haq Asar hafizahulah ki la-jawab kitab “*Tauzeeh al Kalam Fee Wajoob Al Qira-at Khalf al Imam*” V1 aur raaqim ul huroof ki kitab “*Al Kokab ad Durriya Fee Wajoob al Fateha Khalf al Imam Fil Jahriyya*” ka mutalea farmae'n.

Muhtasar ye ke Derwi Sahab ne apni is kitab mein ilm o insaf ka khoon kiya hai. Apni kitab ke P154 par Derwi Sahab ne baab baandha hai: “*Hazrat Imam Bukhari Ki Be-chaini*”

Aur phir Imam ul Mohaddiseen o Imam ul Fuqaha Bukhari رحمته par apni jahaalat ki wajah se tanqeeq ki hai. Halaa'nke Imam Bukhari رحمته ne Abdullah bin Idrees ki riwayat ko Sufiyan Soori ki riwayat par kai wajah se tarjeeh di hai:

1. Sufiyan Soori *Mudallis* hain aur Ibne Idrees *Mudalis* nahi hain.
2. Ibne Idrees bilaa ijma *Siqa* hain.
3. Ek jamat inki mutabe'e hai.
4. Ibne Idrees ki riwayat ke *Saheeh* hone par mohaddiseen ka ittefaq hai.
5. Sufiyan Soori ki riwayat ko jamhoor ulama ne *Zaeef o Ma'alool* qarar diya hai.
6. Baaz ulama ne bataya hai ke Sufiyan Soori ko is riwayat mein *Waham* hua hai.

Aap faisla kare'n ke in wujuhaat ki raushni mein agar Ibne Idrees ki riwayat ko Sufiyan Soori ki riwayat par tarjeeh di jaae to kaun se qaaede ke khilaf warzi hoti hai.

Muhammad bin Jabir ke muqable mein Imam Bukhari رحمته ne Sufiyan Soori ki riwayat ko jo tarjeeh di hai to iski bhi kai wujuhaat hain:

1. Sufiyan Suri *Siqa Mudallis* hain, jabke Muhammad bin Jabir *Zaeef Matrook* aur *Muqhtalat* hai.
2. Muahmamd bin Jabir ki is riwayat par deegar mohaddiseen ne bhi saqht *Jirah* ki hai.
3. Sufiyan Soori ki ma'anawi mutabea'at Hafs, Mughaira, aur Hussain waghaira ne bhi ki hai. <sup>117</sup>

Lehaza Imam Bukhari ka faisla bilkul saheeh hai, magar Derwi Sahab ki be-chaini na-qabil e faham hai. Jo shaqs apni kitab ke p224 par Hajjaj bin Arath ko *Zaeef, Mudallis, Kaseer ul Khata* aur *Matrook ul Hadeesk* kehta ho aur apni isi kitab ke P167-168 par isi Hajjaj bin Arath ki riwayat ko pesh karke ise *Saheeh Hadees* qarar deta ho, ilmi duniya mein iska kya maqam ho sakta hai?

Yaad rahe ke Musand Ahmad<sup>118</sup> mein iske baad waali jo riwyaat hai iska Hajjaj ki hadees se koi talluq nahi. Balkey wo tasshahud ke bare mein hai. Daleel ye hai ke Musnad Humaidi<sup>119</sup> mein Sufiyan ki riwayat maujood hai. Jisme يدعو في الصلاة هكذا ke alfaz hain. Sufiyan bin Uaina ne Ziyad bin Sa'ad se sirf yehi ek riwayat yaad rahi hai, jo tasshahud ke bare mein hai.<sup>120</sup>

<sup>117</sup> Musannaf Ibne Ibi Shaiba: V1 P236

<sup>118</sup> V4 P3

<sup>119</sup> V2 P387, # 879

<sup>120</sup> Majmua az Zawaaed: V2 P101

## Ghair Jaanibdaraana Tehqeeq

Qaraeen e Ikram! Is kitab (Nur ul Ainain Fee Asbaat Mas-alah Raful Yadain) mein “Usool” ko saqhti ke sath mad e nazar rakha gaya hai. Rawiyo'n ki *tauseeq o taze'ef* aur kisi hadees ki *tasheeh o tazeef* mein jamhoor mohaddiseen ki tehqiqaat ko laazmi tarjeeb di gai hai. Jo riwayat jamhoor ulama e muslimeen ki tehqeeq ke mutabiq *Saheeh* yaa *Hasan* hai, isey *Saheeh Saheeh* ya *Hasan* tasleem karke istedlal kiya gaya hai aur jo riwayat ulama e muslimeen ke nazdeek *Zaeef o Munkar* waghaira hai isey *Zaeef o Munkar* waghaira qarar dekar rad kar diya gaya hai. Asma ur Rijaal ke maidan mein khuwaheshaat e nafsaaniya ko mad e nazar bilkul nahi rakha gaya.

Mislan: Raful Yadain ke haq mein 2 riwayaton ko pesh nahi kiya gaya.

### 1. Syedna Jabir رضي الله عنه ki hadees:

Ye hadees Imam Hakim ki kitab<sup>121</sup> mein maujood hai. Iske saary raawi *Siqa* hain, magar illat ye hai ke Abu Az Zubair isey Jabir رضي الله عنه se *عن* se riwayat kar rahe hain. Abu Az Zubair jamhoor mohaddiseen ki tehqeeq ke mutabiq *Mudallis* hain, lehaza inki ye ma'ana'an riwayat *Zaeef* hai.

(is tehqeeq ke kaafi arsa baab Abul Abbas Muhammad bin Ishaq as Saqafi as Siraj an Nishapuri ki *Al Musnat (Qasmi musauwwar)* mein abu Az Zubair ke Sima'a ki tasreeh mil gai.<sup>122</sup> Lehaza ye hadees bhi saheeh hai. Walhamdulillah [Musannif])

Imam Baheqhi, jo ghaleban Abu Az Zubair ko *Mudallis* tasleem nahi karte, Abu Az Zubair ki is riwayat ko *Al Khilafiyaat* mein *هُوَ حَدِيثٌ صَحِيحٌ Huwa Hadeesun Saheehun* kehte hain.

Imam Hakim bhi Abu Az Zubair ka *Mudallis* hona tasleem nahi karte.<sup>123</sup>

### 2. Syedna Anas رضي الله عنه Se Mansoob Hadees:

Ye Hadees Imam Abu Ya'ala Al Mausuli ki musnad<sup>124</sup> mein maujood hai. Iske saare raawi *Siqa* hain. Isme illat ye hai ke Humaid at Taweel isey Syedna Anas رضي الله عنه se *عن* se riwayat kar rahe hain. Humaid At Taweel *Mudallis* hain. Lehaza inki ye ma'anea'an riwayat *Zaeef* hai. Baaz ulama Humaid ki a'ana'ana ko bhi *Saheeh* tasleem karte hain. Is liye Ibne Khuzaima ne ye hadees apni *Saheeh* mein riwayat ki hai.<sup>125</sup>

Ibne Mulqan ne Al Badar al Muneer mein kaha: *إسناده صحيح على شرط الشيخين*

Ibne Daqeeq al Eid ne Al Imam mein kaha: *رجاله رجال الصحيحين*<sup>126</sup>

Baaz logo'n ne sajdo'n mein raful yadain ki (*Zaeef*) riwayaat pesh karke ye dhoka dene ki koshish ki hai ke raful yadain mansooqh hai.

1. Sajdo'n mein ba-sanad *Saheeh raful yadain* sabit nahi hai.
2. Ham ye nahi kehte ke raful yadain *Mansooqh* hai, balkey ham is liye nahi karte ke Nabi ﷺ sajdo'n mein raful yadain nahi karte the. Jaisa ke Sahihain waghairahuma ki *Saheeh o Sareeh* riwayaat se saabit hai. Ruku waale raful yadain ke khilaf *Saheeh Sareeh* ek riwayat bhi nahi hai.

<sup>121</sup> Ma'arefah Uloom al Hadees: P121

<sup>122</sup> P25

<sup>123</sup> Ma'arefah Uloom al Hadees: P34

<sup>124</sup> V6 P424-425, # 3793

<sup>125</sup> At Talqhees al Habeer: V1 P219

<sup>126</sup> Jila al A'inain by Shaikh Badi Uddin Rasshadi: P41 Ma'a  
Hashiya Shaikh Faiz ur Rahman As Soori رحمه الله عليهم

3. Hafiz Ibne Hajar ne <sup>127</sup> par is qiyaas ki zabardast tardeed ki hai aur isey nas ke muqable mein faasid qarar diya hai aur bataaya hai ke baaz ulama har oo'nch neech (sajdo'n) mein bhi raful yadain karte rahe hain.

Hafiz Sahab ka ye jawab ijma ke mauhoom dawa ki tardeed ke liye kaafi hai.

## Ibtedaaiya

Namaz mein ruku se pehle aur ruku ke baad dono'n hatho'n ko kandho'n yaa kaano'n tak uthaane ko raful yadain kehte hain. Ahlul Hadees (كثير الله أمثالهم) is raful yadain ko Syedna Imam e Azam Muhammad ur Rasool Allah ﷺ ki *ghair mansooqha o ghair matrooka* sunnat kehte hain aur is par *emaan o ehtesaaban* aamil hain. Hatta ke inke baaz jaleel ul qadr ulama ne raful yadain ko Ahle Hadees ka shea'aar qarar diya hai.

Imam Abu Ahmad al Haakim (D378 H) ne ek kitab likhi hai jiska naam "*Shea'aar Ashaab ul Hadees*" hai. Isey Maktaba Zahiriyya, Syria ke maqhtoota se shaae kiya gaya hai. Iske P47 par Imam Abu Ahmad raful yadain ka baab baandhte hain aur raful yadain ki hadeese'n bayan karte hain. Malum hua ke raful yadain tamam mohaddiseen (Ahle Hadees) ka shea'aar hai.

## Imam Abu Ahmad Al Haakim al Kabeer Ka Muqhtasar Ta'aruf

Aapka isme giraami Muhammad bin Muhammad bin Ahmad bin Ishaq hai. Aap Nishapur ke maaya naaz farzand hain. Aapki "*Kitab al Kinna*" har taraf (ulama e hadees mein) mashoor hai. Aapke baare mein Hafiz Shamsuddin Muhammad bin Ahmad bin Usman az Zahabi (673-748h) farmate hain: الإمام الحافظ العلامة الثبت محدث خراسان <sup>128</sup>

Nishapur ke Imam Abu Abdullah al Haakim ne aapko:

*Aap ilm e hadees mein zamane ke Imam the. Be-shumar tasaneef ke musannif, saheeh hadees, naam aur kuniyato'n ki ma'arefat mein muqaddam.* <sup>129</sup>

إمام عصره في هذه الصنعة كثير التصانيف مقدم في معرفة شروط الصحيح والأسمى والكنى.

Hafiz ibnul Jauzi (510-597h) ne kaha: القاضى إمام عصره في صنعة الحديث <sup>130</sup>

Hafiz Ahmad bin Ali Ibne Hajar Asqalaani (773-852h) ne inko معروف بسعة الحفظ ke sath mausoof kiya. <sup>131</sup>

Muarriqh Abul Falah Abdul Hai bin Al Emaad al Hambali (d1089 h) ne kaha: الحافظ الثقة المأمون أحد أئمة الحديث <sup>132</sup>

Khulaasa ye ke aap *Siqa, Mamoon* aur *Aalim e Kabeer* the.

Faaeda: Kisi shaqs ke sath *Hanafi, Shafai, Maliki* aur *Hambali* waghaira nisbato'n ke hone ka ye matlab nahi ke wo shaqs muqallid hai.

Abu Bakar al Qafaal, Abu Ali aur Qazi Hussain se manqool hai ke unho'n ne kaha: "*Ham Imam Shafai ke muqallid nahi hain, balkey hamari rae inki rae ki (ittefaqan yaa ijtehaadan) muwafiq haogai hai*". <sup>133</sup>

Ahmad bin Muhammad bin Salamah at Tahaawi (d 321h) mashoor hanafi aalim hain. Inki kutub par hanafiyyo'n ka daar o madaar hai. Inse ek shaqs ne kaha: ما طننتك إلا مقلداً *mera guman ye tha ke aap muqallid hain to unho'n ne kaha: وهل يقلد إلا عصى... أو غبي* <sup>134</sup> *"taqleed sirf wohi karta hai jo muta'assib yaa jaahil ho"*.

<sup>127</sup> Ad Daraya Fee Taqhreej Ahadees al Hidaaya: P152

<sup>128</sup> Ser E'elaam an Nubala: V16 P370

<sup>129</sup> Tazkiratul Huffaz: V3 P976

<sup>130</sup> Al Muntazim Fee Tareeqh al Mamlook wal Umam: V7 P146

<sup>131</sup> Lisan ul Mizaan: V7 P5

<sup>132</sup> Shanzaraat Al Zahab Fee Akhbar Min Zahab: V3 P93

<sup>133</sup> Taqirraat ar Rifaai: V1 P11; At Tehreer wat Taqreer: V3 P453; An Naafe al Kabeer: P7

<sup>134</sup> Lisan ul Mizan: V1 P280

Abu Muhammad Abdullah bin Yusuf al Hanafi al Ze'eli mashoor Hanafi alim hain. Inki kitab *Nasbur Raaya li Ahadees al Hidaaya* ka naam zuban zad aam hai. Ze'eli Hanafi (d 762 h) famrate hain: “*Muqallid ghafil ho jaata hai aur muqallid jahaalat ka murtakib hota hai (jaahil hota hai)*”.<sup>135</sup>

Aini Hanafi farmate hain:

*Pas muqallid ghafil hota hai aur muqallid jahaalat ka murtakib hota hai aur har cheez ki museebat taqleed ki wajah se hai.*<sup>136</sup>

فالمقلد ذهل والمقلد جهل وآفة كل شيء من التقليد.

Aqalmand ke liye chand misaale'n hi kaafi hain aur jaahil ke liye dalaael ke ambaal bhi na-kaafi hain.

## Raful Yadain Par Kitaabe'n

Ahle Hadees (نور الله وجوههم يوم القيامة) apni qadeem o jadeed kitabo'n mein raful yadain ka isbaat aur sunnat hona naqal karte aae hain.

Shaikh ul Islam, Imam ad Duniya fee Fiqha al Hadees, Imam al Mohaddiseen Muhammad bin Ismail al Bukhari ne raful yadain ke isbaat par ek kitab “*Juz Raful Yadain*” likhi hai.

## Imam Bukhari Ka Ta'aruf

Aapki imaamat, adaalat aur saqaahat apr Ahlus Sunnah wal Jama'ah (Ahle Hadees) ka ijma hai. Aapki kitab Saheeh Bukhari saari duniya mein mashoor hai. Aapke asaateza o talaameza sab aapki tareef o sana mein tatb ul lisaan the.

Imam Tirmizi ne farmaya: “*Maine e'elal, tareeqh aur ma'arefat e asaneed mein Muhammad bin Ismail (Bukhari) se badaa koi aalim naa Iraaq mein dekha aur naa Khorasaan mein*”.<sup>137</sup>

Imam Muslim ne farmaya: “*(Aye Imam Bukhari) Aapse sirf hasad karne waala shaqs hi boghz karta hai aur main gawaahid eta hu'n ke duniya mein aap jaisa koi nahi hai*”.<sup>138</sup>

Imam Ibne Khuzaima ne farmaya: “*Maine asmaan ke neeche Muhammad bin Ismail al Bukhari se ziyaada badaa hadees ka aalim nahi dekha*”.<sup>139</sup>

Haafiz Ibna Hibban ne kaha: “*Aap logo'n mein behtareen insan the, aapne ahadees jama kee'n, kitabe'n likhee'n, safar kiya aur (ahadees) yaad kee'n. Aapne muzakerah kiya, iski targheeb di aur aqhbaar o asaar yaad karne mein bahot ziyada tawajje di. Aap tareeqh aur logo'n ke halaath ko khoob jaante the. Aap apni wafaat tak khufiya parhezgaari aur ibaadat e daaema par qaaem rahe.*”<sup>140</sup>

Ulama e Hadees ki in tasrihaat se malum hua ke Imam Bukhari zabardast *Siqa* imam aur azeem be-misaal aalim, faqeeh balkey faqeehiya-gar the.

Hafiz Zahabi farmate hain: <sup>141</sup> وكان إماماً حافظاً رأساً في الفقه والحديث مجتهداً من أفراد العالم مع الدين والورع والتأله

<sup>135</sup> Nasbur Raaya: V1 P219

<sup>136</sup> Al Binaaya Fee Sharha al Hidaaya: V1 P222; another edition: P317

<sup>137</sup> Kitab al E'elal by Tirmizi: Ma'a Sharha Ibne Rajab: V1 P32

<sup>138</sup> Al Irshad by Khaleeli: V3 P961 (Sanad Saheeh)

<sup>139</sup> Ma'arefa Uloom al Hadees by Haakim: P74 H155 (Sanad Saheeh)

<sup>140</sup> Kitab as Suqaat; V9 P113-114

<sup>141</sup> Al Kashif Fee Ma'arefah Min Li Riwaaya Fil Kutb as Sunnah: V3 P18

Imam Bukhari se Juz Raful Yadain ke raawi Mahmood bin Ishaq bin Mahmood al Qawaas hain. Inse 2 *Siqa* shaqs riwayat karte hain.<sup>142</sup>

(1) Ahmad bin Muhammad bin Al Hussain ar Raazi ne kaha: *Siqa Haafiz* the<sup>143</sup>. Ahmad bin Muhammad al Ateeqi ne kaha: *Siqa Mamoon* the.<sup>144</sup>

(2) Abu Nasar Muhammad bin Ahmad bin Muhammad bin Musa al Bukhari al Malaahmi.<sup>145</sup>

Hafiz Ibne Jauzi ne kaha: <sup>146</sup> وكان من أعيان أصحاب الحديث و حفاظهم Hafiz ibne Kaseer aur Abu al A'laa ne isey *Huffaz* mein se qarar diya hai.<sup>147</sup> Hafiz Zahabi ne kaha: <sup>148</sup> وكان ثقة يحفظ و يفهم. Hafiz Zahabi ne kaha: <sup>149</sup> وكان ثقة يحفظ و يفهم. Ibne Emad ne kaha: <sup>150</sup> وكان حفظاً ثقة. Malum hua ke 2 *Siqa* Hafiz Mahmood bin Ishaq ke shagird hain aur 2 yaa 2 se ziyada *Siqa* (mashoor) raawi agar kisi se riwayat kare'n to iski jahaalat a'ain rafa'a ho jaati hai.<sup>151</sup>

Zafar Ahmad Thanwi Sahab likhte hain: <sup>152</sup> وليس بمجهول من روى عنه ثقتان

Rahi is ki jahalat haal to Abdur Rahman bin Yahya al Ma'almi ر.ك.ك. likhte hain ke Ahle Ilm ne iski *tauseeq* ki hai.<sup>153</sup>

Shaikh Ma'allami ki taeed darj e zail ulama ke aqwaal se hoti hai. Jinho'n ne Juz e Raful Yadain ko bataur jazm Imam Bukhari se mansoob kiya hai.

(1) An Nawavi

(2) Ibne Hajar waghairahuma<sup>154</sup>

Lehaza malum hua ke:

(1) Mahmood bin Ishaq *Majhool ul A'ain* nahi hai.

(2) Ulama ka Juz Raful Yadain ko bataur e jazm Bukhari ki tasneef qarar dena iski *tauseeq* hai.

(3) Kisi imam ne bhi isey *Majhool* yaa *Zaeef* nahi kaha hai.

(4) Hafiz ibne Hajar ne Mahmood bin Ishaq ki sanad se ek riwayat naqal karke isey *Hasan* kaha hai.<sup>155</sup> Lehaza Mahmood mazkoor Hafiz ibne Hajar ke nazdeek *Sadooq* hai.

(5) Ahmad bin Ali bin Umro as Sulaimani ne bhi Mahmood bin Ishaq se riwayat ki hai. Dekhiye<sup>156</sup>, lehaza malum hua ke Mahmood bin Ishaq ke 3 shagird hai. *Walhamdulillah*

Imam Abu Abdullah Muhammad bin Nasar al Maroozi (d 294h) ne 4 jildon mein ek kitab *Raful Yadain fis Salah* likhi hai.<sup>157</sup>

<sup>142</sup> Muahmmad bin Ishaq Ka Tazkirah Tareeqh al Islam by Zahabi: V25 P83; Al Irshad Fee Ma'arefah Ulama al Hadees by Khaleeli: V3 P968 mein maujood hai inki wafat 332h mein hui (rh)

<sup>143</sup> Tareeqh Baghdad: V13 P411; Another edition: V13 P438; Tazkiratul Huffaz: V3 P1029

<sup>144</sup> Tareeqh Baghdad: V4 P435

<sup>145</sup> An Nubala: V17 P86

<sup>146</sup> Al Muntazim: V7 P230

<sup>147</sup> Al Bidaya wan Nihaaya: V11 P358; An Nubala: V17 P87

<sup>148</sup> Al Bidaaya wan Nihaaya: V11 P358; An Nubala: v17 P87

<sup>149</sup> Al A'abr Fee Khabar Min Ghabar: V2 P187

<sup>150</sup> Shazraat az Zahab: V3 P145

<sup>151</sup> Al Kifaya Fee Ilm ar Riwaaya by Khateeb: P88-89;

Muqaddama Ibne Al Salah: P146; Iqhtesar Uloom al Hadees by

Ibne Kaseer: P92; Taqreeb An Nawavi Ma'a Tadreeb ar Raawi: V1 P317; Qawaed Fee Uloom al Hadees by Zafar Ahmad Thanwi: P130; Lisan al Mizan: V6 P226

<sup>152</sup> E'elaa as Sunan: V1 P114

<sup>153</sup> At Tankeel Bimaa Fee Taneeb al Kausari Min Al Abateel: V1 P475

<sup>154</sup> Fathul Baari: V2 P174

<sup>155</sup> Muwafeqa al Kahbar al Khabar: V1 P417

<sup>156</sup> Tazkiratul Huffaz: V3 P1036

<sup>157</sup> Zikrah Safdi Fee Al Waafi: V5 P111; Muqaddama Iqhtelaf al Ulama: P15; At Tamheed Limaa Fee Al Mautamin al Ma'ani wal Asaneed by Ibne Abdul Bar: V9 P213; Al Istezkaar: V2 P125; Muqhtasar Qiyam al Lail: P88

Mohadis Abu Bakar Ahmad bin Umro bin Abdul Khaliq al Bazzar al Basri Saheb al Musnad al Kabeer al Ma'alal (d 292h) ne masla raful yadain par ek kitab likhi hai.<sup>158</sup>

Hafiz Abu Nayeem al Asbahani Saheb Heelatul Auliya ne bhi raful yadain par ek kitab likhi hai.<sup>159</sup>

Taqiuddin As Subki ka juz raful yadain matbua'a hai.<sup>160</sup>

Haafiz Ibnul Qaiyyim al Jauzi ne bhi is masla par ek kitab likhi hai.<sup>161</sup>

Khulasa ye ke ulama e ahle sunnat wal jamat ne raful yadain ke asbaat mein muta'addid kitab'en aur risaale tasneef kiye hain. Kisi ne bhi raful yadain ke khilaf yaa inkar mein koi kitab ya risaala nahi likha.

Baaz *Jehmiyya*, *Murjiyya aur Ahlur Raae* ne asr e jadeed mein raful yadain ki sunnat ke khilaf baaz risaale yaa kitabe'n likh maari hain. Magar ulama e ahle sunnat wal jamat (aur deegar ulama) inki *tadlees o aghlutaat* se musalsil parda uthaa rahe hain.

Mislan Shaikh ul Islam Hafiz Muhammad Gondalwi رحمه الله کی *At Tehqeeq ar Raasiqh Fee Innal Ahadees Raful Yadain Laish Lahaa Naasiqh* al ma'arof "Mas-alah Raful Yadain Par Mohaqqiqana Nazar". Maulan Abdullah Ropadi ki "Raful Yadain aur Ameen". Al Ustad Badiuddin ar Rasshadi ki "Jilaa al A'ainain". Maulana Rahmatullah Rabbani ki "Mas-alah Raful Yadain Ma'a Ameen Bil Jahar". Hakeem Mahmood Salafi Sahab ki "Shams az Zuha Ba-jawab Nur as Sabah Fee Asbaat Raful Yadain Ba'ad al Iftetaah". Maulana Khalid Gharjhaaki ki "Juz Raful Yadain". Hafiz Abdul Mannan Noor puri ki "Mas-alah Raful Yadain, Tehreeri Munazera". Abdur Rasheed Ansar Sahab ki "Ar Rasaael" aur Shaikh Maulana Hafiz Muhammad Ayyub Sabir Sahab, Saabiq Mudarris Madrasa Taleem al Quran wal Hadees, Hyderabad ki "Husool al Falah Bir Raful Yadain Indal Iftetaah Ba'ad al Iftetaah" waghaira.

Ham is kitab mein iqhtesar ke sath *Saheeh Ahadees, Usool E Hadees aur Usool E Fiqa* ki raushni mein is ma'areka ul aara masla ka jaaeza lete hain.

Sabse phele wo *Usool* likhe jaate hain, jinko is kitab mein pesh e nazar rakha gaya hai.

-: Usool 1 :-

(har) *khaas* (daleel har) *aam* (daleel) par muqaddam hoti hai. Mislan murder umooman haram hai aur machli khusoosan halaal hai. Lehaza murder ka umoomi hukam machli ke khaas hukam par nahi lagta.<sup>162</sup>

-: Usool 2 :-

A'adm e zikar nafi e zikar ko mustalzam nahi hai. Yaani, kisi ayat yaa hadees mein kisi baat ken aa hone ka ye matlab nahi hai ke wo baat hui hi nahi, jabkey deegar ayaat yaa ahadees se wo baat saabit ho.

Hamare ustad Hafiz Abdul Mannan Noorpuri farmate hain: "*kisi shai ka mazkoor o manqool naa hona is shai ken aa hone ko mustalzim nahi*".

-: Usool 3 :-

Quran (o Sunnat) ki taqhssees khabar e waahed *Saheeh* ke sath jaaez hai. (kaha jaata hai ke) Aimma Arb aka yehi maslak hai.<sup>163</sup>

-: Usool 4 :-

Asbaat nafee par muqaddam hai.

<sup>158</sup> At Tahbeer Fil Mojama al Kabeer by Abi Sa'ad al Sama'ani: V1 P179-182, ba-hawala Jilaa al A'ainain By Abi Muhammad as Sindhi: P8; Raje'e al Astezkaar: V2 P125

<sup>159</sup> Ser A'alaam an Nubala: V19 P306

<sup>160</sup> Tabaaqaat ash Shafaiyya al Kubra: V6 P214

<sup>161</sup> Zail Tabaaqaat al Hanabela: V2 P450; Al Waafi bil Wafayaat by Safdi: V2 P271; Ad Durar al Kamenah: V3 P402; Al Badar at Taale'e: V2 P144; Kashf az Zannun: V1 P911

<sup>162</sup> Irshad al Fahool by Shaukani: P143; Kitab ul Usool

<sup>163</sup> Al Ahkam: V2 P347 waghaira; Hashiya al Banaani A'ala Jama'a al Jawaame'e: V2 P27; Shaha Tanqeeh al Fusool Fee Iqhtesaar al Mahsool Fee al Usool by Qaraafi: P208

## Buniyadi Usool Ka Ta'aruf

### 1- Meyaar e Haq:

Kitabullah aur Hadees e Rasool ﷺ hujjat aur meyaar e haq hain. Ba-sharteke wo hadees maqbool ho, yaani *mutawaatir* yaa *saheeh* yaa *hasan* ho. Daleel

Aye Logo'n Jo Eman Laae Ho! Ataa-at Karo Allah Ki, Aur Ataa-at Karo Rasool Ki Aur In Logo'n Ko Jo Tummey Saaheb e Amr Ho'n. Phir Agar Tum Baaham Kisi Cheez Mein Iqhtelaf Karo To Isey Allah Aur Iske Rasool Ki Taraf Lautado. Agar Tum Waqai Allah Aur Aqhirat Ke din Par Emaan Rakhte Ho. Ye Behtar Hai Aur Anjaam Ke Lehaaz Se Bahot Accha.<sup>164</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا.

Ijma bhi hujjat hai.<sup>165</sup>

### 2- Muqaabla

Allah Ta'ala aur Rasool Allah ﷺ ke muqable mein har shaqs ki baat mardood hai, chhahe kehne waala kitna hi buzrug aur badaa kyou'n naa ho.

### 3- Saheeh Hadees Ki Ta'areef

Saheeh hadees wo hadees hoti hai jo *baa-sanad ho*, *aadil zaabit a'an aadil zaabit aaqhir tak mutsal ho*, *shaaz aur ma'alool naa ho*. Is hadees ki sehat ke hukam mein Ahle Hadees (mohaddiseen) ke darmiyan koi iqhtelaf nahi. (Ijma hai).<sup>166</sup>

أما الحديث الصحيح فهو الحديث المسند الذي يتصل إسناده بنقل العدل الضابط عن العدل الضابط إلى منتهاه ولا يكون شاذاً ولا معللاً.... فهذا هو الحديث الذي يحكم له بالصحة بلا خلاف بين أهل الحديث.

*Mutsal* ka matlab ye hai ke *Munqate'e*, *Muallaq*, *Mua'azzal* aur *Mursal* naa ho.

*Shaaz* naa hone ka matlab ye hai ke *apne se ausaqh yaa ziyaada suqat* ke khilaaf naa ho.

*Ma'alool* naa hone ka matlab ye hai ke isme *illat e qaadeha* naa ho.

- (1) Muqhtalat ka iqhtelaad ke baad riwayat bayan karna illat e qaadeha hai.
- (2) Muadallis ka a'an waghaira ke sath bidoon e tasreeh sima'a riwayat karna illat e qaadeha hai.
- (3) E'elal e hadees ke mahir mohaddiseen ka kisi riwayat ko bil ittefaq ma'alool o zaef qarar dena illat e qaadeha hai.

### 4- Zaef Hadees Ki Ta'areef

Har wo hadees jisme Saheeh Hadees ya Hasan Hadees ki sifaat maujood naa ho'n to wo hadees Zaef hogi. Aur iski aqsaam ye hain. Mislan (*Zaef*) *Mauzu*, *Maqloob*, *Shaaz*, *Ma'alal*, *Muztarib*, *Mursal*, *Munqate'e* aur *Ma'azal* waghaira.<sup>167</sup>

<sup>164</sup> Surah Nisa: 59

<sup>165</sup> Ar Risaala by Shafai; aura am kutub e usool aur Mahnaama al Hadees Hazro 1 P4

<sup>166</sup> Muqaddama Ibne Ishal Ma'a Sharha al Iraqi: P20

<sup>167</sup> Mulqasan Min Muqaddama Ibne al Salah: P20 (Multan Edition)

## 5- Tasheeh o Tazeef Mein Aimmah e Mohaddiseen Ka Iqhtelaf

Agar kisi riwayat ki tasheeh o tazeef mein aimmah e mohaddiseen ka iqhtelaf ho to hadees ke *Siqa* mashoor aur mahir *Ahle Fan* ki aksariyat ko laa-mahaala tarjeeh di jaaegi.

Agar kisi hadees ke raawi *siqa* ho'n, sanad ba-zaahir saheeh malum hoti ho, magar (tamam mohaddiseen yaa) mohaddiseen ki aksariyat ne isey *Zaeef* qarar diya ho to ise *Zaeef* samjha jaaega.

## 6- Jirah o Ta'adeel Mein Aimmah e Mohaddiseen Ka Iqhtelaf

Jisko Aimmah e Mohaddiseen *siqa* yaa *zaeef* kahe'n to wo hamesha *siqa* ya *zaeef* hi hota hai. Aur agar inka iqhtelaf ho aur jirah o ta'adeel dono'n mufassir aur muta'ariz ho'n, tatbeeh mumkin naa ho to Aimmah e Mohaddiseen (*Siqa, Mashoor aur Maahir Ahle Fan*) ki aksariyat ko hamesha aur laa-mahaala tarjeeh hogi.

(1) Jirah mufassir, ta'adeel mubham par muqaddam hogi.

(2) Ta'adeel mufassir, jirah mubham par muqaddam hogi

Misaal (1):

10 ne kaha "*Alif*" *siqa* hai.

1 ne kaha "*Alif*" "*Bay*" mein *Zaeef* hai.

Nateeja: "*Alif*" *Siqa* hai aur "*Bay*" mein *Zaeef* hai.

Misaal (2):

10 ne kaha: "*Jeem*" *Zaeef* Hai

1 ne kaha: "*Jeem*" "*Daal*" mein *Siqa* hai.

Nateeja: "*Jeem*" *Zaeef* hai lekin, "*Daal*" mein *Siqa* hai.

(3) Agar jirah (mufassir) aur ta'adeel (mufassir) baa-ham baraabar ho'n to jirah muqaddam hogi.

## 7- Sehat e Kitab

Riwayat waghaira ke saheeh hone ka ilmi meyaar ye hai ke

Awwalan: Jin kitabo'n mein ye riwayaat darj hain, inke musannefeen bazaar e khud *Siqa* aur *Motebar* ho'n.<sup>168</sup>

Saniyan: In kitabo'n ka musannefeen tak intesab bit tawaatir yaa baa-sanad saheeh ho. Kitab ke deegar nushqho'n ko bhi mad e nazar rakha jaae.

Saalessan: In musannefeen ki byan karda asaneed, aqwaal aur riwayat baa-sanad *saheeh o mutsal* ho'n aur *illat e qaadeha* se khaali ho'n.

## 8- Aqwaal Waghaira Ke Saheeh Hone Ka Tehqeeqi Meyaar

Usool number 7 ki tashreeh mein mazeed arz hai ke aqwaal waghaira ke saheeh hone ka ilmi aur tehqeeqi meyaar ye hai:

(1) Agar saheb e kitab ka qaul iski kitab se naqal kiya jaae to is kitab ka tasneef e musannif hona saheeh o saabit ho.

(2) Agar saheb e kitab kisi pehle ka qaul naqal kar raha hai to isse qaael tak sanad *saheeh o mutsal* ho. Agar ye sharte'n mafqood ho'n to is qaul ko kala'adam samjha jaaega.

<sup>168</sup> Al Lamhaat: V1 P73



## 9- Ek Hi Sahqs Ke Aqwaal Mein Ta'aurz

Agar ek hi shaqs (Mohaddis, Imam, Faqeeh waghaira) ke aqwaal mein ta'aruz ho to:

(1) Tatbeeq o taufeeq di jaaegi, mislan:

Ek dafa kaha: *Siqa*

Doosri dafa kaha: *Siqa Saiee ul Hifz yaa Saiee ul Hifz*

Nateeja: (Adaalat ke lehaz se) *Siqa* aur (haafeza ke lehaaz se) *Saiee ul Hifz* hai.

(2) Dono'n aqwaal saaqit kar diye jaa'e'nge, mislan:

Abdur Rahman bin Sabit bin As Saamit par Imam Ibne Hibban ne jirah ki hai aur isey Kitab us Suqaat mein zikar kiya hai. Hafiz Zahabi ne bataaya hai ke Ibne Hibban ke dono'n aqwaal saaqit ho gae hain.<sup>169</sup>

## 10- Mamuli Jirah

Jis *siqa* yaa *sadooq indal mahjoor* raawi par mamuli jirah yaani *yaham*, *la auhaam*, *yaqhtai* waghaira ho to iski munfarid hadees (ba-sharteke *suqaat* ke khilaf naa ho aur mohaddiseen ne khaas is riwayat ko *zaeef* waghaira naa kaha ho to) *Hasan* hoti hai.

Jo *kaseer al ghalat*, *kaseer al auhaam*, *kaseer al khataa aur saiee ul hifz* waghaira (raawi) ho iski munfarid hadees *Zaeef* hoti hai.

## 11- Mas-alah ki Tafaawat Sehat e Hadees Ke Khilaf Nahi

Mislan jis raawi ka *Siqa o Sadooq* hona sabit ho jaae, iska *Qadari*, *Khariji*, *Shia*, *Motazeli*, *Jahami aur Murjai* waghaira hona sehat e hadees ke khilaf nahi hai. Bashareke wo apni bida'at ki taraf daai o daaiya naa ho aur iske bida'at bilaa ijma makfarah naa ho.<sup>170</sup>

(Tambeeh: Raajeh qaul yehi hai ke agar raawi *siqa o sadooq indal mahjoor* ho to iski ghair mamuli riwayat mutlaqan *maqbool* hai, chhahe wo apni bida'at ki taraf dawat dene waal daai ho yaa naa ho.)

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<sup>169</sup> Mizan ul Etedaal: V2 P552

<sup>170</sup> Ahsan ul Kalam: V1 P30

**Baab Awwal**

**Asbaat**

**Raful Yadain**

**Fis Salah**

## Baab Awwal Asbaat Raful Yadain Fis Salah

Ruku se pehle aur ruku ke baad raful yadain asbaat mein chand *saheeh* ahadees darj e zail hain:

### Hazrat Ibne Umar Ki Pehli Hadees:

Syedna Ibne Umar رضي الله عنه riwayat karte hain ke *Rasool Allah ﷺ jab namaz shuru karte to apne dono'n hath kandho'n tak uthaate. Isi tarha jab ruku ki takbeer kehte (to dono'n hath uthaate) aur jab ruku se sar uthaate to apne dono'n hath apne kandho'n tak uthaate aur “سمع الله لمن حمده، ربنا لك الحمد” kehte aur sajdo'n mein raful yadain naa karte the.*<sup>171</sup>

1. عن ابن عمر أن رسول الله صلى الله عليه وسلم كان يرفع يديه حذو منكبيه إذا افتتح الصلوة وإذا كبر للركوع وإذا رفع رأسه من الركوع رفعهما كذلك وقال: سمع الله لمن حمده، ربنا لك الحمد، وكان لا يفعل ذلك في السجود..

Ye hadees darj e zail kitabo'n mein bhi hai:

Saheeh Ibne Khuzaima: V1 P232, H546. Saheeh Ibne Hibban: V3 P168, H1858. Saheeh Ibne A'awaana: V2 P90. Muntaqa Ibnul Jarood: P69, H177-178. Jame Tirmizi: V1 P59, H255 (Hadees Hasan Saheeh). Sharha as Sunnah by Baghwi: V3 P20, H559 (Hadees Buqhari o Muslim ki shart par saheeh hai). Al Istezkaar by Ibne Abdul Bar: V2 P125 (وهو حديث لا مطعن لأحديه)

Hafiz Iraaqi ne ye hadees zikar karke irshad farmaya:

*Is hadees ke kai faaede hain: pehla faaeda ye hai ke raful yadain in 3 maqamaat par (Saabit) hai. Namaz shuru karte waqt, Ruku se pehle aur Ruku ke baad aur isi par aksar ulama e salaf o khalaf ne fatwa diya hai.*<sup>172</sup>

فيه فوائد: الأولى فيه رفع اليدين في هذه المواطن الثلاثة عند تكبيرة الإحرام وعند الركوع وعند الرفع منه وبه قال أكثر العلماء من السلف والخلف..

Syedna Abdullah bin Umar رضي الله عنه se is hadees ko inke farzand e arjumand Salim au rinse Shaikh ul Islam Siqa bil Ijma Imam Zohri ne riwayat kiya hai. Ye riwayat (Ruku se pehle aur baad ke raful yadain waali) Imam Zohri se mutawaatir hai.<sup>173</sup> Is hadees ki muqhtasar tehqeeq ka jadwal<sup>174</sup> agley safha par mulaheza farmae'n.

Tambeeh: Jadwal mulaheza karte waqt mundarja zail alamaat ko mad e nazar rakha jaae.

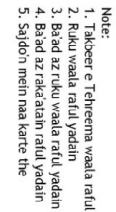
1. Takbeer e Tehreema waala raful yadain
2. Ruku waala raful yadain
3. Ba'ad az ruku waala raful yadain
4. Ba'ad az raka'atain raful yadain
5. Sajdo'n mein naa karte the

<sup>171</sup> Bukhari: V1 P102, H735, 736, 738; Muslim: V1 P168, H390; Mishkat al Masabeeh / Azwa al Masabeeh: 793

<sup>172</sup> Tarha At Tasreeb Fee Sharha at Taqreeb: V1 P252

<sup>173</sup> Lisan ul Mizaan: V5 P289 (Translation by Muhammad bin Okaasha)

<sup>174</sup> T: Table (rehan)





Is tehqeeq se muta'addid baate'n malum huee'n:

1. Imam Zohri se indar ruku o ba'ad waala raful yadain mutawaatir hai.
2. Sufiyan bin Uaina se indar ruku o ba'ad waala raful yadain mutawaatir hai.
3. Maalik bin Anas se indar ruku o ba'ad waala raful yadain mutawaatir hai.

## Munsad al Humaidi aur Hadees Raful Yadain

Musnad Humaidi ko iske ma'aliq Habib ur Rahman Azmi Deobandi Hindustani ne nusqha e deobandiya (hindustaaniya) se shaae kiya hai aur iski taeed mein *Nusqha Saeediya* aur *Nusqha Usmaniya* se madad li hai.<sup>175</sup>

Nusqha Saeediya ki tareeqh nosht<sup>176</sup> 1311h, Nusqha Deobandiya ki tareeqh nosht 1324h, Nusqha Usmaniya ki tareeqh e nosht 1159h se pehle.<sup>177</sup>

Azmi Hindustani Deobandi ne nusqha deobandiya ko asal banaaya.<sup>178</sup>

Musnad Humaidi ka ek doosra nusqha bhi hai, jisey *Nusqha Zaheriyya* kehte hain.<sup>179</sup> Ye nusqha *Shaam* mein hai aur iski tasaweer (Photostats) Makkah Mukarrama waghaira mein hain.

Nusqha Zaheriyya ki tareeqh e nosht 489h.<sup>180</sup>

Nusqha Deobandiya Asliya mein be-shumar ghalatiya'n hain, mislan mulaheza ho Musnad Humaidi V1 P1, 2, 3, 4, 5, 6, 7, 11, 12, 13, 14, 15..... waghaira.

Kai maqamaat par tehreef bhi hui hai. Mislan dekhiye Musnad Humaidi: V1 P15 Hashiya 7, nez mulaheza ho V1 P71. Kai maqamaat par is (Deobandi ma'aliq) ne Nusqha Zaheriyya ko tarjeeh dekar Nusqha Deobandiya ki tasheeh ki hai. Mislan dekhiye: V2 P275, 285, 287, 302 waghaira.

Baaz maqamaat par khud Azmi Deobandi ne eteraaf kiya hai ke yaha'n asal mein tehreef hai.<sup>181</sup>

Musnad Humaidi, Nusqha Deobandiya ka Aks.



<sup>175</sup> Muqaddama Musnad Humaidi: P2-3

<sup>176</sup> T: was written (rehan)

<sup>177</sup> Muqaddama Musnad Humaidi: P2-3

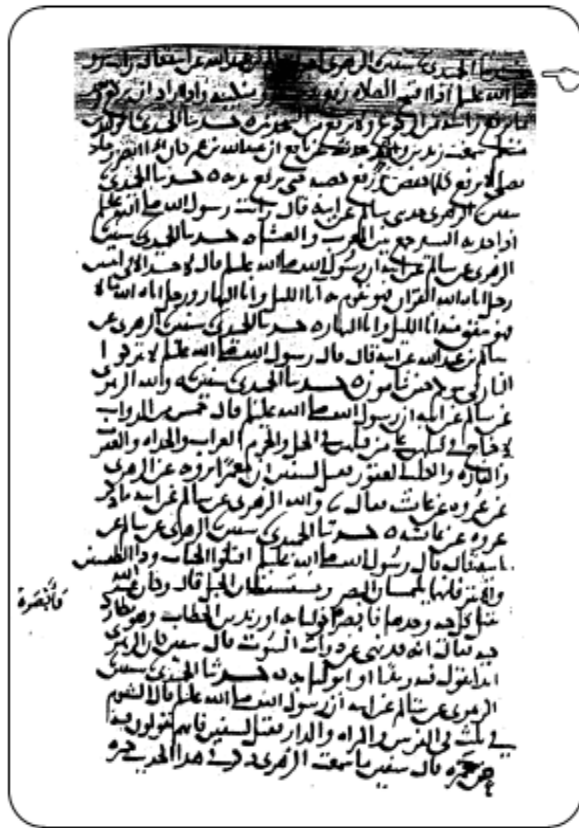
<sup>178</sup> Muqaddama Musnad Humaidi: P2-3

<sup>179</sup> Muqaddama Musnad Humaidi: P4-25

<sup>180</sup> Muqaddama Musnad Humaidi: P19

<sup>181</sup> Musnad Humaidi Ba-tehqqeq al Azmi: V1 P15 Hashiya Arabi waghaira





Musnad Humaidi ke dono'n qalmi qadeem nusqho'n mein likha hua hai ke:

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ وَ إِذَا أَرَادَ أَنْ يَرْكَعَ وَبَعْدَ رَأْسِهِ مِنَ الرُّكُوعِ وَلَا يَرْفَعُ بَيْنَ السَّجْدَتَيْنِ

Is ibaa'rat se saaf malum hai ke *nushqa deobandiya* mein فلا يرفع ka izaafa *Hindustani* kaatib yaa *naasiqh* ka *khud-saaqhta* hai. Jaisa ke haal hi mein *Musannaf Ibne Abi Shaiba* ko Karachi mein jab Bombay ke taba'a shuda nusqha ka aks lekar shaae kiya gaya to isme bhi muta'assib deobandi naashir ne Syedna Waled bin Hajar رَضِيَ اللَّهُ عَنْهُ ki riwayat ke aqhir mein تحت السرة ke *khud-saaqhta* alfaaz badhaa diye.

Musnad Humaidi ki is riwayat ki sanad mein jaldi aur ujallat ki wajah se *Haddasna Sufiyan* ke alfaaz se chhod diye gae the. Jiska ehssaas ma'aliq ko bahot baad mein hua. Kyounke ghalatiyo'n ka jo chart kitab ke aqhir mein hai, isme bhi is ghalati ka izaala nahi kiya gaya hai.

*Nushqa Zaheriyya* tamam nusqho'n se ziyada saheeh aur qabil e etemaad hai aur ek doosre nusqhe mein bhi ye riwayat *Nushqa Zaheriyya* ki tarha hai. Syedna Abdullah bin Umar رَضِيَ اللَّهُ عَنْهُ ki (raful yadain waali mauquf) riwayat ko Imam Humaidi ne ek aur sanad se bhi bayan kiya hai. Jisse saabit hota hai ke Syedna Abdullah bin Umar رَضِيَ اللَّهُ عَنْهُ raful yadain ko zaroori (wajib) samajhte the.

Isi riwayat ke baad Imam al Humaidi ka Abdullah bin Umar رَضِيَ اللَّهُ عَنْهُ ke is amal ka zikar karna ke “*Wo raful yadain ke taarik ko is waqt tak kankariyo'n se maarte the, jab tak wo raful yadain naa karne lagta*” se bhi saaf malum hota hai ke Imam Humaidi, Syedna Abdullah bin Umar رَضِيَ اللَّهُ عَنْهُ ki isbaat e raful yadain ki hadees aur phir inka amal zikar karke goya is masle par mohar sabt karna chhate hain aur isi binaa par Imam Humaidi khud bhi raful yadain par amal paira the.

Isi hadees ko Imam Abu A'awaana ne Sufiyan ke doosre shagirdo'n se naqal karne ke baad Imam Humaidi ki sanad se bhi is hadees ke ibtedaai alfaaz naqal kar diye aur phir مثله kehkar ishaara kar diya ke Imam Humaidi ki hadees ke alfaaz bhi isi tarha hain. Pas isse bhi sabit hua ke فلا يرفع ke alfaaz *ghalat* aur *mardood* hain.

Is tafseel se malum hua ke:

1. Musnad Humaidi ke matbua'a nusqha ki mutanaaza'a ibaa'rat *mohraf* aur *mushaf* hai.
2. Deegar *siqa* raawiyo'n ne isey Sufiyan bin Uaiana se raful yadain indar ruku o ba'ad ke isbaat ke sath riwayat kiya hai. Lehaza agar ye ibaa'rat Musnad Humaidi ke tamam qalmi nusqho'n mein bhi maujood hoti to bilaa shak o shubha tashef o khataa faahish thi.
3. Choo'nke ibtedaai sadiyo'n mein is khud saaqhta riwayat ka naam o nishaan tak nahi tha, is liye isey kisi ne bhi pesh nahi kiya.
4. Jin logo'n ne zawaaed par kitabe'n likhee'n hain. Mislan Al Mataalib al A'aaliya Fee Zawaaed al Masaneed al Samaaniya by Ibne Hajar (wa feeha Musnad Humaidi) aur Ithaaf as Saadah al Maharha al Khairah by Boosri. Inme se kisi ne bhi is riwayat ko pesh nahi kiya, agar hoti to pesh karte.
5. Maktaba Zahiriyya ke Musnad Humaidi ke qadeem maqhtute mein ye hadees *a'ala as sawaab* (raful yadain indar ruku o ba'ad ke isbaat ke sath) maujood hai.
6. Haafiz Abu A'awaana Yaqoob bin Ishaq al Asfaraaini ne Musnad Abu A'awaana<sup>182</sup> mein isey Imam Shafai aur Imam Abu Dawood ki riwayat ke misl qarar diya hai.

Imam Shafai ki riwayat indar ruku aur ba'ad ke raful yadain ke isbaat ke sath “*Kitab al Um*” mein maujood hai.<sup>183</sup>

<sup>182</sup> V2 P91

<sup>183</sup> V1 P103 (Beirut edition)



Abu Dawood (ghaleban Al Harrani) ke ba-waasta Ali (bin Abdullah al Madeeni) waali riwayat hame'n nahi mili. Magar Sunan Abu Dawood mein Ahmad bin Hambal waali riwayat isbaat raful yadain indar ruku o ba'ad ke sath maujood hai.<sup>184</sup>

Aur Ali bin Abdullah (al Madeeni) waali riwayat isbaat raful yadain indar ruku o ba'ad ke sath juz Raful Yadain lil Bukhari mein maujood hai.<sup>185</sup>

7. Is hadees ke markazi raawi Imam Sufiyan bin Uaiana se ruku se pehle aur baad waala raful yadain baa-sanad e saheeh saabit hai.<sup>186</sup>
8. Imam Humaidi bhi ruku se pehle aur baad waale raful yadain ke qaael hain.<sup>187</sup>

Khulasa ye hai ke Musnad Humaidi mein Zohri A'an Saalim A'an Abiya waali riwayat raful yadain ke isbaat ke sath hai. Nafi ke sath nahi hai. Lehaza *nusqha deobandiya* ki khud-saqhta aur khaana-saaz ibaaarat mauzu o baatil hai aur isey pesh karna intehaai zulm, parley darje ki khayaanat aur seena zoori hai.

9. Is tehqeeq ke baad Al Mustaqhraj by Abi Naeem al Asbahaani<sup>188</sup> dekhne ka mauqa mila. Waha'n bhi ye riwayat Musnad Humaidi ki sanad ke sath manqool hai, jisme isbaat raful yadain hai, nafi nahi. Walhamdulillah
10. Musnad Humaidi jo Shaam se shaae hui hai, isme bhi raful yadain karne waali hadees maujood hai aur naa karne ka koi naam o nishaan nahi.<sup>189</sup>

### Musnad Abi A'awaana Aur Hadees e Raful Yadain

Is silsila mein Maulana Irshad ul Haq Asari Sahab ka ek kitabcha "*Mas-alah Raful Yadain Par Ek Nai Kaawish Ka Tehqheeqi Jaaeza*" kaafi arsa pehle shaae hua tha. Isme Derwi Sahab ke shubhaat aur auhaam ke maskat aur tasalli baqsh jawabaat diye gae hain.

Choo'nke is (hadees) ok Imam A'awaana ne 3 raawiyo'n se bayan kiya hai. Lehaza ye 3 hadeeso'n ke huakm mein hai. Is liye Imam Abu A'awaana (al Asraaeni) ne intehai dayaanat-daari ke sath riwayat ke iqhtelaf ka bhi zikar farma diya hai. Kisi ne kaha: (يك؛نرب) يحاذي بهما aur kisi ne kaha: حذو منكبيه isi tarha kisi ne kaha: (بين السجدين) لا يرفعهما aur kisi ne kaha: (بين السجدين) لا يرفع.

Lekin in sab ka matlab ek hi hai. Imam Abu A'awaana ne kaha: والمعنى واحد yaani ma'ana (matlab) ek hi hai. Saheeh Muslim mein Sufiyan bin Uaiana (jokey Musnad Abi A'awaana waali hadees ke buniyaadi raawi hain) se 6 *siqa* raawi (بين السجدين) لا يرفعهما ka lafz zikar karte hain. Imam Ahmad waghaira (بين السجدين) لا يرفع ka lafz bayan karte hain.

<sup>184</sup> Sunan Abu Dawood: V1 P111 H721

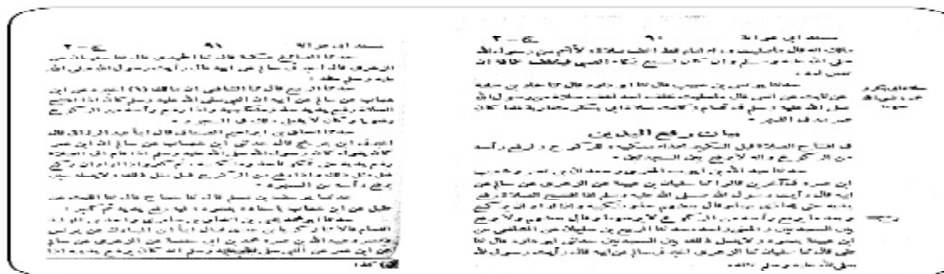
<sup>185</sup> P 17 H2

<sup>186</sup> Sunan Tirmizi: V2 P39 H256 (ba-tehqeeq Ahmad Shakir)

<sup>187</sup> Juz Raful Yadain lil Bukhari: P35 H1

<sup>188</sup> V2 P12

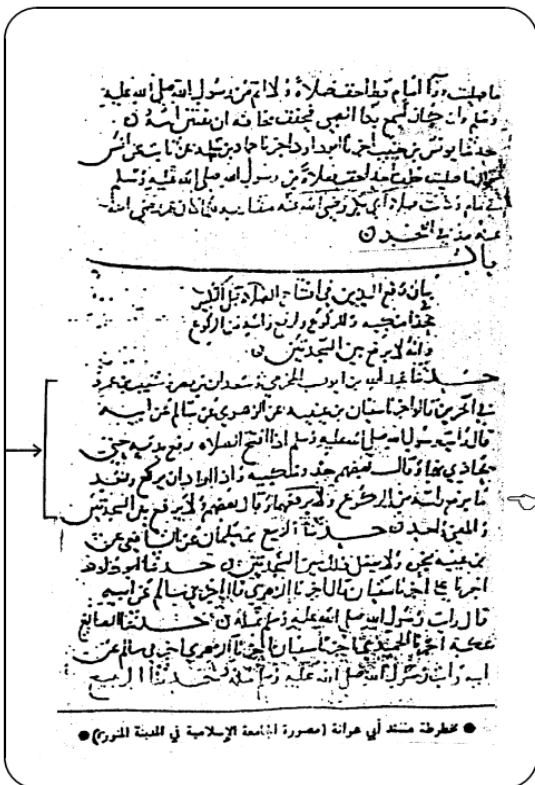
<sup>189</sup> Musnad Humaidi: V1 P515 H626



الحديث في مسند أبي عوانة

الحديث في مسند أبي عوانة

Musnad Abu A'awaana, Madina Munawwara  
Waale Qalmi Nusqhe Ka Aks



Musnad Abu A'awaana, Sindhi Nusqhe Ka Aks



Munsad Abu A'awaana ki is hadees ke ek raawi Sa'adaan bin Nasar ki riwayat Sunan Kubra by Baheqhi mein bhi hai. (Sa'adaan tak sanad bilaa-shak *Saheeh* hai). Isme hai:

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَرْكُعَ وَبَعْدَ مَا يَرْفَعُ مِنَ الرُّكُوعِ وَلَا يَرْفَعُ بَيْنَ السَّجْدَتَيْنِ <sup>190</sup>

Lehaza malum hua ke ye hadees isbaat e raful yadain ki zabardast daleel hai. is liye الحافظ الثقة الكبير Imam Abu A'awaana isko baab رفع اليدين في افتتاح الصلوة قبل التكبير بحذاء منكبيه وللركوع ولرفع رأسه من الركوع وأنه لا يرفع بين السجدين ke baab mein laae hain.

Baaz naa-samajh logo'n ne لا يرفعهما ko pichli ibaat se lagaa diya hai, halaa'nke Dalaael inki wazeh tardeed karte hain:

1. Musnad Abu A'awaana ke matbua'a nusqha se amadan yaa sahoon-an “واو” giraaai gai hai, yaa gir gai hai. ye “واو” Musnad Abu A'awaana ke qalmi nusqho'n aur Saheeh Muslim waghairahuma mein maujood hai. (Allama Syed Ehsanullah Shah ar Rasshadi Peer Of Jhanda ke nusqha mein ye واو maujood hai. Balkey Madina Taiyyaba ke nusqha mein bhi واو maujood hai. Walhamdulillah.
2. Sa'adaan ki riwayat bhi isbaat e raful yadain ki taeed karti hai.
3. Abu A'awaana ki tabweeb bhi isi par shaahid (gawah) hai.
4. Imam Shafai, Imam Abu Dawood, Imam Humaidi ki riwayat bhi *isbaat raful yadain indar ruku o ba'ad* ke sath hain. Jinke baare mein Abu A'awaana ne بمثله....نحوه aur مثله kaha hai.
5. Is hadees ko saabeqa hanafi ulama, mislan Ze'eli (waghaira) ne a'adm raful yadain ke haq mein pesh nahi kiya. Is waqt tak ye riwayat bani hi nahi thi, lehaza wo pesh kaise karte?!

Malum hua ke is riwayat ke sath a'adm raful yadain par istedlal karna ghalat, baatil aur 14<sup>th</sup> sadee ki bida'at hai.

Musnad Abu A'awaana qadeem daur mein bhi mashoor o ma'aroor rahi hai. Kisi ek imam ne bhi iski mahula baala ibaat ko tark e a'adm raful yadain ke bare mein nahi pesh kiya.

### Madoona Kubra Ki Ek Riwaayat

Sabeqa safhaat par guzar chukka hai ke Imam Malik bin Anas رَضِيَ اللَّهُ عَنْهُ se indar ruku o ba'ad ke raful yadain ki riwayat ka isbaat tawaatur ke sath saabit hai.

Baaz logo'n ne iske khilaf *Al Madoona al Kubra* ki ek riwayat pesh ki hai.

عن ابن وهب وابن القاسم عم مالك عن ابن شهاب عن سالم عن أبيه أن رسول الله صلى الله عليه وسلم كان يرفع يديه حذو منكبيه إذا افتتح الصلوة

*Syedna Abdullah bin Umar رَضِيَ اللَّهُ عَنْهُ farmate hain ke (Syedna) Rasool Allah ﷺ jab namaz shuru karte to kandho'n tak raful yadain karte the.*<sup>191</sup>

Is riwayat ko kisi qabil e etemaad mohaddis ne raful yadain ke khilaf pesh nahi kiya aur naa koi aqalmand isey pesh kar sakta hai. Iske sath istedlal kai wajah se mardood hai:

1. Ye hadees muqhtasar hai. Isme ruku se pehle aur baad ke raful yadain ka zikar nahi aur a'adm zikar nafi e zikar ke liye mustalzim nahi hota, jaisa ke guzar chuka hai.
2. Imam Malik se raful yadain ki riwayat mutawaatir hai.

<sup>190</sup> Sunan Kubra: V2 P69

<sup>191</sup> Al Madoona al Kubra: v1 P71; ba-hawaala Ma'arif as Sunan: V2 P497 Muhammad Yusuf Bannori Kausari Deobandi; Nur al Sabah Fee Tark Raful Yadain Ba'ad al Iftetaah: P60-61

3. Ibne Wahab a'an Maalik a'an (ibne Shahab) az Zohri waali riwayat<sup>192</sup> mein maujood hai. Isme ruku se pehle aur baad waale raful yadain ka isbaat hai. Ibne Wahab tak Baheqhi ki sanad bilkul *Saheeh* hai.
4. Ibnul Qasim ki riwayat mein bhi indar ruku o ba'ad raful yadain ka isbaat hai.<sup>193</sup> Ibnul Qasim ki riwayat Muwatta Imam Malik (riwayat Ibnul Qasim) mein bhi maujood hai.<sup>194</sup>
5. Imam Ibne Shahab Zohri se raful yadain ke isbaat ki riwayaat mutawaatir hain (kamaa taqaddam) lehaza is *a'adm e zikar* waali riwayat se daleel pakadna baatil hai.
6. Ba-zaat e khud kitab Madoona Kubra ki sanad aur tauseeq mahel e nazar hai.

*Al Madoona Al Kubra*, Imam Malik ki kitab nahi hai. Saheb e Madoona "*Sahnoon*" tak mutsal sanad namalum hai. Lehaza ye saari kitab be-sanad hui. Ek mashoor alim Abu Usman Saeed bin Muhammad bin Sabeeh bin al Haddad al Maghrabi (Saheb Sahnoon) jokey mujtahideen mein se the.<sup>195</sup>

Unho'n ne Madoona ke rad mein ek kitab likhi hai.<sup>196</sup> Wo Madoona ko "*Mudwaddah*" (keedo'n waali kitab) kehte the.<sup>197</sup>

Ash Shaikh Abu Uslamn Ahle Sunnat ke Imaamo'n mein se the. Aap 302h mein faut hue رحمته. Is be-sand kitab ke doosre masle bhi deobandi hazraat nahi maante, mislan:

- Namaz mein *Bismillh ar Rahman nir Raheem* sirran bhi nahi padhni chhahiye.<sup>198</sup>
- Baqaul *Al Madoona al Kubra*, Imam Malik ke nazdeek namaz mein hath bandhna makruh hai.<sup>199</sup>

In Masaael ke baare min kya khayal hai?

<sup>192</sup> Sunan Kubra: V2 P69

<sup>193</sup> At Tamheed: V9 P210-211 (Ma'aleqan)

<sup>194</sup> P113 H59

<sup>195</sup> Ser Elaam an Nubala: V14 P205

<sup>196</sup> As above

<sup>197</sup> Al A'abr Fee Khabar Mein Ghabar: V2 P122

<sup>198</sup> V1 P68

<sup>199</sup> V1 P76

## Abdullah bin A'aun al Kharaaz Ki Riwayat

Baaz logo'n ne darj e zail riwayat ko pesh kiya hai:

Hazrat Abdullah bin Umar رضي الله عنه farmate hain ke: “*Rasool Allah ﷺ Raful Yadain is waqt karte, jab (namaz) shuru karte, phir Raful Yadain karne ke liye naa laut-te the*”.<sup>200</sup>

عن عبدالله بن عون الخراز: ثنا مالك عن الزهري عن سالم عن ابن عمر رضي الله عنه أن النبي صلى الله عليه وسلم كان يرفع يديه إذا افتتح الصلوة ثم لا يعود.

Jawab Awwal:

1. Imam Abu Abdullah al Haakim ne (is riwayat ke bare mein) kaha:

*Ye (riwayat) baatil, mauzu hai. Iska zikar siwae is bura kehne (jirah karne) ke jaaez nahi hai. Tehqeeq ye hai ke is saheeh asaneed ke sath Imam Malik se iske khilaf (isbaat raful yadain) ham tak riwayat kiya gaya hai.*<sup>201</sup>

هذا باطل موضوع ولا يجوز أن يذكر إلا على سبيل القدر فقد روينا بالأسانيد الصحيحة عن مالك بخلاف هذا.

(Imam Hakim ke bare mein) Haafiz Zahabi ne kaha:

الإمام الحافظ الناقد العلامة شيخ المحدثين<sup>202</sup>

Aur kaha:

زُصِّفَ وَ خَرَجَ وَ جَرَحَ زَعْدَلٌ وَعَلَّلَ وَكَانَ مِنْ بَحُورِ الْعِلْمِ عَلَى تَشْيِيعٍ قَلِيلٍ فِيهِ<sup>203</sup>

Khateeb Baghdadi ne kaha: <sup>204</sup> وكان ثقة

Imam Haakim *Sadooq* hain, lekin Mustadrak mein wo *Saqit (mauzu o zaeeef)* ahadees ki tasheeh karte hain.<sup>205</sup>

Imam Haakim mutasaahil the.<sup>206</sup>

Mutasaahil jis riwayat ko baatil o mauzu keh de wo (riwayat aam taur par) intehaai parle darje ki mauzu o baatil hoti hai.

Haafiz Zahabi ne Imam Haakim ko الحافظ الكبير aur إمام المحدثين kaha.<sup>207</sup>

2. Hafiz Abu Abdullah Muhammad bin Abu Bakar ad Damishqi al Ma'arof Ibnul Qaiyyim al Jauzi (691-751h) ne kaha:

*Jisne hadees ki khushbu door se bhi soonghi hai, wo Allah ki qasam khaa kar gawaahi deta hai ke ye hadees Mauzu (man-ghadat) hai.*<sup>208</sup>

ومن شم روائح الحديث على بعدٍ: شهد بالله أنه موضوع.

<sup>200</sup> Al Khilafiyaat by Baheqhi, ba-hawaala Nasbur Raaya: V1 P404; Nur ul Sabah: P61-62

<sup>201</sup> Nasbur Raaya: V1 P404

<sup>202</sup> Ser E'elaam an Nubala: V17 P163

<sup>203</sup> As above

<sup>204</sup> Tareeqh Baghdad: V5 P473

<sup>205</sup> Mizan ul Etedal: V3 P608

<sup>206</sup> Zikar min ya'atemad qaula fee al Jirah wa Ta'adeel by Zahabi: V2 P159; Al Mutakallamoon Fir Rijaal by Saqavi: P137

<sup>207</sup> Tazkiratul Huffaz: V3 P227, ba-hawaala Ahsan ul Kalam: V1 P104 Musannif Sarfaraz Safdar

<sup>208</sup> Al Manar al Muneef Fis Saheeh wal Zaeef: P138

Haafiz Ibnul Qaiyyim ke bare mein ulama ki chand aara mulhaaeza farmae'n:

- (1) Ibne Rajab ad Damishqi ne kaha: كان علماً بالفسير لا يجارى فيه، وأصول الدين، وأليه فيهما المنتهى. والحديث  
زمعانيه و فقهه ودقائق الإستنبات منه، لا يلحق في ذلك...<sup>209</sup>
- (2) Ibne Kaseer ad Damishqi ne kaha: صاحبنا الشيخ الإمام العلامة.... وبرع في علوم متعددة، لا سيما علم التفسير  
والحديث والأصلين...<sup>210</sup>
- (3) Ibn Nasiruddin ad Damishqi ne kaha: الشيخ الإمام العلامة شمس الدين أحد المحققين...<sup>211</sup>
- (4) Ibnul Emad al Hambali ne kaha: الفقيه الحنبلي بل المجتهد المطلق المفسر النحوي الأصولي المتكلم...<sup>212</sup>

Nez mulaheza farmae'n: Ad Durar al Kamenah by Asqalani<sup>213</sup>; Al Badar at Taale'e by Shaukani<sup>214</sup>.

Sarfaraz Khan Safdar Deobandi likhte hain ke: “*Note: Aksar Ahle bida'at Hafiz Ibne Taimiyya aur Ibnul Qaiyyim ki rafae e shaan mein bahot hi gustaqhi kiya karte hain. Magar Hazrat Mulla Ali Qari al Hanafi inki tareef in alfaaz mein karte hain:*”<sup>215</sup> “وكانا من أكابر أهل السنة والجماعة ومن أولياء هذه الأمة”

Aur Haafiz Ibnul Qaiyyim ki tareef karte hue Imam Jalaluddin Siyuti (d911h) poone nahi samaate ( بغية  
الوعاء)<sup>216</sup>

3. Haafiz Rabbani Ibne Hajar al Asqalaani ne is hadees ke bare mein kaha: <sup>217</sup> وهو مقلوب موضوع

Haafiz ibne Hajar ke bare mein Abdul Hai Lukhnawi Hanafi ne kaha: <sup>218</sup> هو إمام الحافظ

Haafiz Ibne Hajar ke bare mein Sarfaraz Khan Safdar Sahab likhte hain: <sup>219</sup> حافظ الدنيا

Ibnul Emaad al Hambali ne kaha: <sup>220</sup> شيخ الإسلام علم الأعلام أمير المؤمنين في الحديث حافظ العصر

Kaha jaata hai ke Al Iraqi, At Taqi al Faasi, Al Burhan al Hambali aur As Saqaawi waghairahum ne inki tareef ki hai.<sup>221</sup>

Al Haakim, Ibnul Qaiyyim aur Ibne Hajar ne muttafeqa taur par is riwayat ko *Mauzu* qarar diya hai.

Haakim se (lekar) Ibne Hajar tak kisi ek mohaddis yaa imam ne bhi is hadees ko *Saheeh* nahi kaha.

Hadees ki *tasheeh o tazeef* mein sirf mohaddiseen ka qaul hi hujjat hai.

(*Siqā bilaa Ijma*) Abdur Rahman bin Mahdi ne kaha: *Ma'arefat e hadees ilhaam hai.*

Ibne Nameer ne kaha: “*Ibne Mahdi ne sach kaha hai, agar main inse poochta ke aapne ye baat kaha'n se li hai to inke paas jawab naa hota*”.<sup>222</sup>

<sup>209</sup> Kitab al Zail A'ala Tabaqaat al Hanabela: v2 P448

<sup>210</sup> Al Bidaaya wan Nihaaya: V14 P246

<sup>211</sup> Ar Rad al Waafir: P119

<sup>212</sup> Shanzaraat az Zahab: V6 P168

<sup>213</sup> V3 P400

<sup>214</sup> V2 P143

<sup>215</sup> Jama'a al Wasael: V1 P208 (Egyptian print)

<sup>216</sup> Al Minhaj al Waazeh Yaani Raah e Sunnat: P187

<sup>217</sup> Al Talqhees al Habeer: V1 P222

<sup>218</sup> Ghais al Ghamaam Ma'am Imam al Kalam: P28

<sup>219</sup> Raah e Sunnat: P39

<sup>220</sup> Shazraat az Zahab: V7 P270

<sup>221</sup> Mulaheza ho tarjuma Ibne Hajar Matbua'a Ma'a al Mataalib al A'aliya: V1 P “ك”

<sup>222</sup> E'lal al Hadees by Ibne Abi Haatim: V1 P9 (Sanad Saheeh)

Yaha'n *ilhaam* se muraad khaas peshaawar tajruba hai, jiski badaulat ek jauhari o sarraaf fil badhiya taur par jauhar yaa zewaraat ke bare mein faisla kar deta hai ke ye asli hain yaa jaali. Isse *Soofiya o Muftade-een* ka *ilhaam o kashf* muraad nahi, jisse wo *ghaib ki khabre'n* aur *qisas makzooaba* laate hain. Is baat ko khoob samajh le'n.

Abu Haatim ne kaha:

“Hadees ki pehchaan ki misaal aisi hai, jaise ek nageena hai. Jiski qeemat 100 dinar hai aur isi jaisa iske rang par ek doosra nageena hai, jiski qeemat 10 dirham hai”.<sup>223</sup>

مثل معرفة الحديث كمثل فص ثمنه مائة دينار وآخر مثله على لونه ثمنه عشر دراهم.

Imam Abu Haatim ne kuch riwayaat ko *kazb o baatil* aur (kuch ko) *saheeh* kaha aur daleel naa bataa sakey, Abu Zara'ah ne inhi riwayaat ko *baatil o kazb* aur *saheeh* kaha to saail badaa hairan hua. Ye pehchaan aisee hai jaise ek jauhari sacche moti aur jaali moti pehchaan leta hai. Mufassil waqea ke liye mulaheza farmae'n Taqaddamah al Jirah wa Ta'adeel.<sup>224</sup>

Gharz ye ke hadees ki pehchaan mein iske jauhariyo'n (mohaddiseen) ka qaul hi hujjat hai.

Jawab Duwwam:

Imam Baheqhi musannif *Al Khilafiyaat* se Abdullah bin Aun al Kharaaz tak sanad namalum hai. Abdullah bin Aun al Karaaz 232h ko faut hue.<sup>225</sup>

Imam Baheqhi 382h ko paida hue.<sup>226</sup>

Agar kaha jaae ke isey baqaal mughaltaa'i, Imam Baheqhi ne *Al Khilafiyaat* mein 'Muhammad bin Ghalib a'an Ahmad bin Muhammad al Barqi a'an Abdullah bin A'aun al Khara'az se riwayaat kiya hai.<sup>227</sup> To jawab ye hai:

- (1) Moghaltaa'i bin Qhaleej al Bakjari ki adaalat na-malum hai. Baaz ulama ne iske '*Auhaam Shania'a*' aur '*Soo faham*' ki nishandahi ki hai. Baaz shuyooqh se isne sima'a ka daawa kiya, magar kubaar ulama ne iske daawe ki tardeed ki.<sup>228</sup>

Ibne Fahad al Makki ne: لحظ اللاحاظ بذيل طبقات الحفاظ ke page 133 par kaha

مغلطاءى بن قليج بن عبدالله البكري الحنفي.

Aur Page 136 par kaha: وتكلم فيه الجهابذة من الحفاظ لأجل ذلك ببراهين واضحة

Muhtasar ye ke is mutakallim fiya, saheb e auhaam shania'a, saiee ul faham aur ghair mausaq shaqs ki naqal ahadees e mutawaaterah ke muqable mein mardood hai.

- (2) Muhammad bin Ghaalib agar tamtaam hain to 283h ko faut hue.<sup>229</sup>
- (3) Imam Baheqhi ki wilaadat se 101 saal pehle faut he. Lehaza ye munqate riwayaat mardood hai.

<sup>223</sup> E'elal al Hadees: V1 P9

<sup>224</sup> P349-351

<sup>225</sup> Tareeqh Baghdad: V10 P36; Taqreeb at Tehzeeb: 3520

<sup>226</sup> Al Insaab by Sama'ani: V1 P439; Ser E'elaam an Nubala: V18

P164

<sup>227</sup> Kamaa fee/ Maa-tams Ilaiya al Hajja Liman Yataale'e Sunan

Ibne Majja by Muhammad A. Rasheed Nomani Deobandi: P48

<sup>228</sup> Lisan ul Mizaan: V6 P72-74

<sup>229</sup> Tareeqh Baghdad: V3 P146

Jawab Suwwam:

Shaikh ul Islam Imam Darqutni رحمه الله ne ek kitab “Gharaaeb Hadees Maalik” likhi hai. Is kitab mein unho'n ne har qism ki (mauzu o baatil waghaira) riwayaat bhi ikatthi ki hain. Magar wo apni is kitab mein mughaltaai bakjari ki riwayat nahi laae hain.<sup>230</sup>

Isse malum hua ke ye riwayat Imam Darqutni ke baad waza'a karke Muhammad bin Ghalib ke sar thop di gai hai.

#### Tarfa'a al Aidee Waali Riwaayat

Raful Yadain 7 maqamaat par kiya jaae, ibteda e namaz ke waqt, baitullah ki ziyaarat ke waqt, safa aur marwah pahaadi par qiyam ke waqt, waqoof e arfa aur muzdalifa ke waqt aur rami al jamaraat ke waqt.<sup>231</sup>

عن ابن أبي ليلى عن نافع عن ابن عمر (رفعه قال:) ترفع الأيدي في سبعة مواطن: عند افتتاح الصلاة واستقبال البيت والصفاء والمروة والوقفين والجمرتين.<sup>232</sup>

Jawab: Ye riwayat Zaeef hai, kyou'nke iska raawi “Muhammad bin Abdur Rahman bin Abi Laila” jamhoor mohaddiseen ke nazdeek Zaeef hai.

<sup>230</sup> Nasbur Raaya by Ze'eli: V1 P404

<sup>232</sup> Nasbur Raaya: V1 P391

<sup>231</sup> Raful Yadain ke khilaf Derwi Sahab ki kitab: P68



Muhammad bin Abdur Rahman Abi Laila Ka Ta'aruf (Agle'y 2 saffo'n pe)						
Suboot Ta'adeel	Ta'adeel	Ma'adal	Suboot Jirah	Jirah	Jaareh	S.N.
Ma'arefah as Sugaat V2 P243-244	Sadooq Siqa Jaez al Hadees	Al A'ajali	Al Jirah wa Ta'adeel: V7 P322	أفتنى ابن أبي ليلى الحديث فإنا هي مقربة ما رأيت أحدا أسوأ حفظاً منه	Sho'obah	1
Tehzeeb ut Tehzeeb baghair sanad	Siqa A'adl	Yaqoob bin Surfiyan	As Above	(كان لأزدي عنه) (ترك حديثه)	Zaeadah	2
Al Jirah: V7 P322	Kaana ifaqah ahlud duniya	Zaeadah	As Above		Yahya bin Sayeed	3
Derwi: P165	Sehah lahu	Tirmizi	Al Jirah wa Ta'adeel: V7 P323	سبى الحفظ مضطرب الحديث	Ahmad bin Hambal	4
Tazkiratul Huffaz: V1 P171	Hadeese Fee Wazn al Hasan	Az Zahabi	Al Jirah wa Ta'adeel: V7 P323 Al Majruheen: V2 P245	ليس بذلك اضعيف معله الصدق كان سبى الحفظ إنما يترك عليه كثرة الخطاء	Yahya bin Muyeen	5
Derwi: P165		Ibnul Qaityim	Al Jirah wa Ta'adeel: V7 P323	صالح ليس بأقوي ما يكون	Abu Haatim ar Raazi	6
Derwi: P166	Hadees Hasan in sha al-lah	Al Haithami	Al Jirah wa Ta'adeel: V7 P323	وامى الحديث سبى الحفظ ليس بالقوي في الحديث	Abu Zara'ah	7
			Ahwal ar Rijaa: 86	مع سوء حفظه يكتب حديثه	Al Jauz Jaani	8
			Az Zoa'afa lil Nisai: P525	يكتب علي	An Nisai	9
			Al Kaamil: V6 P 2195	ثقة في حفظه شيء ضعيف الحديث سبى الحفظ	Ibne A'adee	10
			Az Zoa'afa lil Qaali: V4 P99	ردي الحفظ كثير الوهم فاحش الخطاء..... فاستحق الترك	Salmah bin Kaheel	11
			As Sunan: V1 P124 As Sunan: V1 P241 As Sunan: V2 P263	تكر الوهم ضعيف في الرواية لسوء حفظه وكثرة خطائه	Darqutni	12
			Al Majruheen: V2 P244 Al Majruheen: V2 P244		Ibne Hibban	13
			As Sunan Al Kubra: V1 P24 As Sunan Al Kubra: V5 P334		Al Baheqhi	14
			Nasbur Raaya: V1 P318	ضعيف	Ze'eli	15

Suboot Ta'adeel	Ta'adeel	Ma'adal	Suboot Jirah	Jirah	Jaareh	S.N.
			Tazkirah al Mauzu'aat:P24-90	أجمعوا على ضعفه	Muhammad bin Tahir al Maqdisi	16
			Diwaan az Zoa'afa: P279 Mizan ul Etedaal: V3 P613	صندوق سي الحفظ صندوق امام سي الحفظ	Az Zahabi	17
			Fathul Baari: V4 P214	ضعيف	Ibne Hajjar	18
			Mushkil al Asaar: V3 P226	مضطرب الحفظ جداً	Tahaawi	19
			Majmauz Zawaaed: V1 P78	ضعيف	Al Haithami	20
			Al Majruheen: V2 P246	يتحقق أن يترك حديثه	Muhammad bin Ishaq as Sa'adi	21
			Tehzeeb baghair sanad	سي الحفظ	As Saaji	22
			Tehzeeb baghair sanad	لا يحتاج به	Ibne Jarir at Tabari	23
			Tehzeeb baghair sanad	ليس بالحافظ	Ibne Khuzaima	24
			Tehzeeb baghair sanad	عامة حديثه مقبولة	Abu Ahmad al Haakim	25
			Tehzeeb baghair sanad	سي الحفظ وامي الحديث	Ibne al Madeeni	26
			Nasbur Raaya: V2 P182	سي الحفظ	Ibne al Qataan	27
			Nasbur Raaya: V4 P84	ضعيف	An Nawawi	28
			Nasbur Raaya: V4 P107	كلهم ضعفاء	Ibnul Jauzi	29
			At Tarqheeb: V5 P525 ba-hawaala Derwi	ثقة ردى الحفظ كثيراً قال الجوز في	Al Munziree	30
			Al Mahalla: V7 P123	سي الحفظ	Ibne Hazam	31
			Al Qaul Al Bade'e: P167- 168	سي الحفظ	As Saqnaawi	32

Aimam e hadees ke in aqwaal se malum hua ke ulama ki bahot badi aksariya Ibne Abi Laila ko *Zaeef*, *Saiee ul Hifz* aur *Kaseer ul waham* kehti hai. Baheqhi ke nazdeek wo *Kaseer ul Khataa* the, lehaza chand ulama ki *Tauseeq*, *mardood* hai. raha baaz ulama ka isey *faqeeh* qarar dena to ye *saqaahat* ki daleel nahi.

Zaaedah ne isey *faqeeh* kaha aur phir iski hadees ko tark kar diya.

Zahabi aur Haithami ke aqwaal baaham muta'araz hain, lehaza *Saaqit* hain. Jin logo'n ne iski *tauseeq* ki hai wo iski zaat ke lehaz se hai. Yaani zaati taur par wo saccha shaqs tha, magar burey haafze aur kasrat e auhaam o khataa ki wajah se *zaeef* tehra.

### Muhammad bin Abi Laila Aur Hanafi o Ghair Ahle Hadees Hazraat

Ibne Abi Laila ko hanafi aur ghair ahle hadees hazraat ne bhi *majruh* qarar diya hai.

1. Tahawi: مضطرب الحفظ جداً<sup>233</sup>
2. Ze'eli: ضعيف<sup>234</sup>
3. Ibne Turkamanaani: ابن أبي ليلى متكلم فيه<sup>235</sup>
4. An Nemwi: ليس بالقوي<sup>236</sup>
5. Khaleel Ahmad Saharanpuri Deobandi: كثير الوهم<sup>237</sup>
6. Anwar Shah Kashmiri Deobandi Sahab Muhammad bin Abi Laila ke bare mein famrate hain:  
فهو ضعيف عندي كما إليه الجمهور  
Pas, wo mere nazdeek *Zaeef* hai aur jamhoor ka bhi yehi faisla hai.<sup>238</sup>
7. Muhammad Yusuf Bannori Deobandi Sahab bhi Muhammad Ibne Abi Laila ko jamhoor ke nazdeek *Zaeef* qarar dete hain.<sup>239</sup>

<sup>233</sup> Mushkil al Asaar: V3 P226

<sup>234</sup> Nasbur Raaya: V1 318

<sup>235</sup> Al Jauhar an Naqi: V7 P347

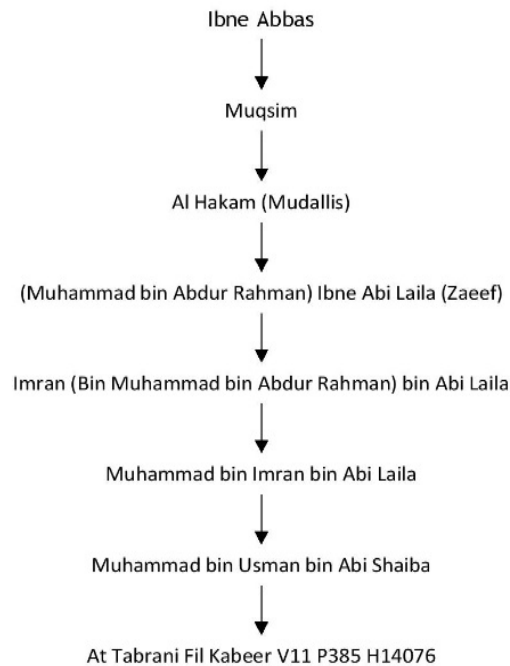
<sup>236</sup> Asaar as Sunan: H32 ka haashiya

<sup>237</sup> Bazal al Majhood: V3 P37

<sup>238</sup> Faiz ul Baari: V3 P168

<sup>239</sup> Ma'arif as Sunan: V5 P290

## Muhammad Bin Abdur Rahman bin Abi Laila Waali Riwayat Ki Doosri Sanad



Isey Muhammad bin Fuzail bin Ghazwan ne Muhammad bin Abdur Rahman bin Abi Laila (*Zaeef*) se mauqufan bayan kiya hai.<sup>240</sup>

Baaz rawiyo'n ne 'ترفع الأيدي' ke alfaaz bayan kiye hain.

Khulaasa ye ke ye riwayat marfua'an o mauqufan 'لا ترفع' aur 'ترفع' aur sab alfaaz ke sath *Zaeef* hai.

Matan par bahes: Agar hath uthaana sirf in 7 maqamaat par hi muqeed hai to phir raful yadain ki muqhalefat karne waale log qunoot, eidain aur dua mein kyou'n hath uthaate hain?

Agar in maqamaat ki taqhsees deegar ahadees se sabit hai to raful yadain indar ruku o indar rafa'a mu'n ki taqhsees *sahihain* waghairahuma ki mutawaatir ahadees se saabit hai.

Khud Syedna Ibne Umar رضي الله عنه se saheeh mutawaatir ahadees ke sath raful yadain karna sabit hai, lehaza baaz an naas ka is riwayat e baatela se istedlal bhi baatil hai.

Tambeeh: Ruku se pehle aur baad waale raful yadain ke manaa, nasqh yaa tark par ek bhi *saheeh* (indal jamhoor) *sareeh* hadees maujood nahi hai. Raful Yadain ki muqhalefat karne waale logo'n ki pesh karda riwayaat yaa to *zaeef* hain aur yaa *mujmal o mubham* jinki zid se wo khud bhi nahi bach sakte.

<sup>240</sup> Musannaf Ibne Abi Shaiba: V4 P96 H15747

Naafey (tabai) ؑ riwayat karte hain ke Syedna Ibne Umar ؑ jab namaz shuru karte to takbeer kehte aur apne dono'n hath uthaate aur jab ruku karte to dono'n hath uthaate aur jab *samiallahu liman hamidah* kehte ko dono'n hath uthaate aur jab 2 raka'ato'n se uthte to dono'n hath uthaate aur ibne umar apne is amal ko Rasool Allah ﷺ tak marfua'an bayan karte.<sup>241</sup>.

Abdul Al A'alaa bin Abdul al A'alaa Ka Ta'aruf

2. وعن نافع أن ابن عمر كان إذا دخل في الصاوة كبر ورفع يديه وإذا ركع رفع يديه وإذا قال: ((سمع الله لمن حمده)) رفع يديه وإذا قام من الركعتين رفع يديه ورفع ذلك ابن عمر إلى النبي صلى الله عليه وسلم.

Abdul Al A'alaa bin Abdul al A'alaa Ka Ta'aruf

Suboot Jirah	Jirah	Jaareh	Suboot Ta'adeel	Ta'adeel	Ma'adeel	S.N.
Tabaqat: V7 P290	ابن عمر في الحديث	Ibne Saad	Al Jirah wa Ta'adeel: V6 P28	هـ	Yahya bin Mu'een	1
			.....	هـ	Abu Zarah ar Raazi	2
			.....	صلح الحديث	Abu Haatim	3
			Ma'arif as Sugaat: V2 P68	بصري هـ	Al A'ajali	4
			As Sugaat: V7 P130-131	كان قرا هـ في الحديث غير داعية إليه	Ibne Hibban	5
				صلح بخاري كاري	Bukhari	6
				صلح مسلم كاري	Muslim	7
			Ser E'laam an Nubala: V9 P243	صديق قوي الحديث	Az Zahabi	8
			Taqreeb at Tehzeeb: P298	هـ	Ibne Hajar	9
			At Tehzeeb : V6 P96	هـ	Ibne Nameer	★
			Sharha as Sunnah: V3 P21	صلح حديث	Baghwi	10
			Saheeh Ibne Khuzaima: 399	صلح حديث	Ibne Khuzaima	11
			Sunan Tirmizi: 251, 1158	حسن له	At Tirmizi	12
			Al Fataawa al Kubra: V2 P105	حسن له	Ibne Taimiyya	13
			As Sunan al Kubra: V2 P137	هـ	Al Baheghi	14

<sup>241</sup> Saheeh Bukhari: V1 P102 H739; Mishkat: P75 H794; Sharha as Sunna lil Baghwi: V3 P21, H560 aur kaha Al Hadees Saheeh aur Ibne Taimiyya ne Fataawa al Kubra: V2 P105 mein saheeh kaha, Majmua'a Fataawa: V22 P453; Nez Muhammad Yusuf

Bannori Deobandi ne bhi isey saheeh qarar diya hai (Ma'arif as Sunan: V2 P457) aur Ibne Khuzaima ne iski tasheeh naqal ki hai.

Is tafseel se malum hua ke jamhoor ulama ke nazdeek Abd al A'laa *Siqa* hai. Sirf Ibne Sa'ad Katib al Waqedi ne is par jirah ki jisko Hafiz ibne Hajar ne mardood qarar dete hue kaha:

*Ye jirah mardood hai, ghair waazeh hai. Ho sakta hai ke masla e taqdeer ke sabab ye baat ki gai ho aur tamam imaamo'n ne Abd al A'laa ki hadees se hujjat pakdi hai.*<sup>242</sup>

هَذَا جرح مردود غير مبين السبب ولعله بسبب القدر وقد احتج به الأئمة كلهم.

Haafiz Zahabi ne isey<sup>243</sup> ثقة لكنه قدري<sup>244</sup> likha aur kaha الصحيح من قسم الحال حديثه من ye baat is par teher gai hai ke Abd al A'la ki hadees saheeh hadees ki qsim se hoti hai.<sup>244</sup>

Abd al A'laa bin Abd al A'laa ki riwyaat ke chand shawaahid mulaaheza faramen:

*Shahid number 1:*

عفان و حجان بن منهال عن حماد بن سلمة عن أيوب عن نافع عن ابن عمره.<sup>245</sup>

Hammad *Siqa* the.<sup>246</sup> Insey Affan o Hajaaj bin Manhal ki riwayat Saheeh Muslim mein maujood hai.<sup>247</sup>

Lehaza Affan o Hajaaj ka inse sima, iqhtelat se pehle ka hai. Pas iqhtelat ka ilzam mardood hai.

Aap Saheeh Muslim o Sunan e Arba ke markazi raawi hain, mislan dekhiye.<sup>248</sup> Hamad bin Salma par jirah mardood hai.

Imam Yahya bin Muyeen ne kaha: Hammad bin Salma qabil e etemaad raawi hain.<sup>249</sup>

Al A'ajli al Mo'otadil ne kaha: بصري ثقة, رجل صالح, حسن الحديث<sup>250</sup>

Yaqoob bin Sufiyan al Farsi Ya Hajjaj (bin manahal) ne kaha: وهو ثقة<sup>251</sup>

Inhe'n darj e zail mohaddiseen ne bhi *Siqa* kaha hai:

1. Ahmad bin Hambal Sawalat Ibne Haani: 2130,3131; Mausua'ah Aqwal Imam Ahmad: V1 P299
2. Ibne Hibban Kitab as Suqaat: V6 P216; Ibne Ibban al Ehsan: 14, 22, 50....
3. Ibne Shaheen Zikar Min Iqhtelaf al Ualama wa Niqad al Hadees Feeya: P41
4. At Tirmizi 72, 30, 1238.....
5. Ibnul Jarood 46,107,124
6. Al Haakim V2 P608, H4205 waghaira
7. Ibne Khuzaima V1 P208 H400,360,1412
8. As Saaji Tehzeeb at Tehzeeb: V3 P15

Haafiz Zahabi likhte hain ke ولم ينحط حديثه عن رتبة الحسن<sup>252</sup> الإمام الحافظ شيخ الإسلام<sup>253</sup> *Aur iski hadees hasan ke darje se nahi giri.*<sup>253</sup>

<sup>242</sup> Hadees as Saari: P415

<sup>243</sup> Al Kaashif: V2 P130

<sup>244</sup> Ser E'elaam an Nubala: V9 P243

<sup>245</sup> Tagleeq at Ta'aleeq by Ibne Hajar: V2 P30; Sunan al Kubra by Baheghi: V3 P70

<sup>246</sup> Al Jirah wa Ta'adeel: V3 P146 (Ibne Muyeen se (Sanad Saheeh)

<sup>247</sup> Tehzeeb ul Kalam by Mazee: V7 P 257-258

<sup>248</sup> Muslim: V1 P56, H110/59 Witar Qeem Darussalam: 214;

Muslim: V1 P75, H189/119; V1 P91 H259 waghaira

<sup>249</sup> Al Jirah wa Ta'adeel: V3 P142 (Sanad Saheeh); Tareeqh ad Daarmi: 37; Sawalaat ibnul Junaid: 172 (aur kaha: *Siqa Sabt*)

<sup>250</sup> At Tareeq bi Tarteel al Haithami wa As Subki: 354

<sup>251</sup> Kitab al Ma'arefah wat Tareeqh: V2 P661

<sup>252</sup> Tazkirah al Huffaz: V1 P202

<sup>253</sup> Ser E'elaam an Nubala: V7 P446

Haafiz Ibne Hajar Asqalani likhte hain:

*Siqa Aabid the, Saabit (Al Banaani) se riwayat karne mein sab logo'n se ziyaads Siqa hain, aapka haafeza aaqhri umar mein mutaghaiyyar ho gaya tha.*<sup>254</sup>

ثقة عابد أثبت الناس في ثابت، وتغير حفظه بأخرة.

Sahihain mein jis muqhtalif o mutaghaiyyar al hifz raawi se istedlal kiya gaya hai iski daleel hai ke iske shagirdon ki riwayat iqhtelat se pehle ki hain (illa ye ke taqhsese sabit ho jaae)<sup>255</sup>

Khulaasa ye ke riwayat mazkurah par iqhtelat ki jirah mardood hai, kyou'nke ye iqhtelat o taghaiyyur se pehle ki hai. Walhamdulillah

*Shahid Number 2:*

إبراهيم بن طهمان عن أيوب بن أبي تميمة و موسى بن عتبة عن نافع عن ابن عمره مختصراً.<sup>256</sup>

Muqhtasaran ka matlab ye hai ke Hammad bin Salma aur Ibrahim bin Tahmaan ki riwayaton mein 3 maqamaat par raful yadain ka zikar hai. 2 rakate'n padh kar uthte waqt raful yadain ka zikar nahi aur ye musalla hai ke a'adm e zikar nafee ki daleel nahi hota.

Ibrahim bin Tahmaan *Siqa* the.<sup>257</sup>

Mohaddis Ismaili ka ba'az majhool o namalum mashaeqh se is riwayat ki *taze'ef* karna mardood hai. Saheeh Bukhari ki riwayat ko *Zaeef* kehne ke liye "*badee dileri*" ki zaroorat hai!

Imam Darqutni ne Kitab ul E'elal mein Abd al A'ala ki riwayat ko الأشبه بالصواب karar diya hai.<sup>258</sup>

Tambee: Syedna Abdullah bin Umar رضي الله عنه se tark e raful yadain bilkul sabit nahi hai. Abu Bakar bin Ayaash waghaira ki riwayat waham ki wajah se *Zaeef* o *Marood* hain. Jaisa ke aagey aaraha hai. In sha Allah.

*Syedna Maalik bin al Huwairis* رضي الله عنه *Ki Hadees*

Abu Qulaaba tabai farmate hain ke: (Syedna) Malik bin al Huwairis رضي الله عنه jab namaz padhte to takbeer ke sath raful yadain karte aur jab ruku karte to raful yadain karte aur jab ruku se sar uthaate to raful yadain karte aur farmate ke Rasool Allah ﷺ isi tarha karte the.<sup>259</sup>

3. عن أبي قلابة أنه رأى مالك بن الحويرث إذا صلى كبر ثم رفع يديه وإذا أراد أن يركع رفع يديه وإذا رفع رأسه من الركوع رفع يديه وحدث أن رسول الله صلى الله عليه وسلم كان يفعل هكذا...

Ye hadees darje zail kitabo'n mein bhi maujood hai:

Saheeh Ibne Khuzaima: V1 P295, H585; Saheeh Ibne Hibban: V3 P175, H1870; Saheeh Ibne A'awaana: V2 P94. Abu Qulaaba Abdullah bin Zaid *Siqa* the. Inhe'n Muhammad bin Sireen tabai aur Abu Haatim ar Raazi ne *Siqa* kaha.<sup>260</sup>

Aapke *Siqa* hone par ijma hai.<sup>261</sup>

Ye hadees Syedna Malik bin Al Huwairees رضي الله عنه se Abu Qulaba aur Nasar bin Asim (2 tabaeen) ne riwayat ki hai. Abu Qulaba se Khalid al Haza aur isse Khalid bin Abdullah At Tahaan aur Ismail bin A'aliya ne riwayat bayan ki hai.

<sup>254</sup> Taqreeb ut Tehzeeb: 1499

<sup>255</sup> Muqaddama Ibnul Salah: P466 (another edition: 499)

<sup>256</sup> Taghleeq at Ta'aleeq: V2 P306; Sunan al Kubra: V2 P70

<sup>257</sup> Mizan ul Etedaal: V1 P38

<sup>258</sup> Fathul Baari: V2 P176

<sup>259</sup> Bukhari: V1 P102, H737; Muslim: V1 P168, H391; Al Lafz lah Watar Qeem Darussalam: 864

<sup>260</sup> Al Jirah wa Ta'adeel: V5 P58 (Saheeh)

<sup>261</sup> Al Istighna Fee Asma al Ma'arufeen bi Al Kana: P92

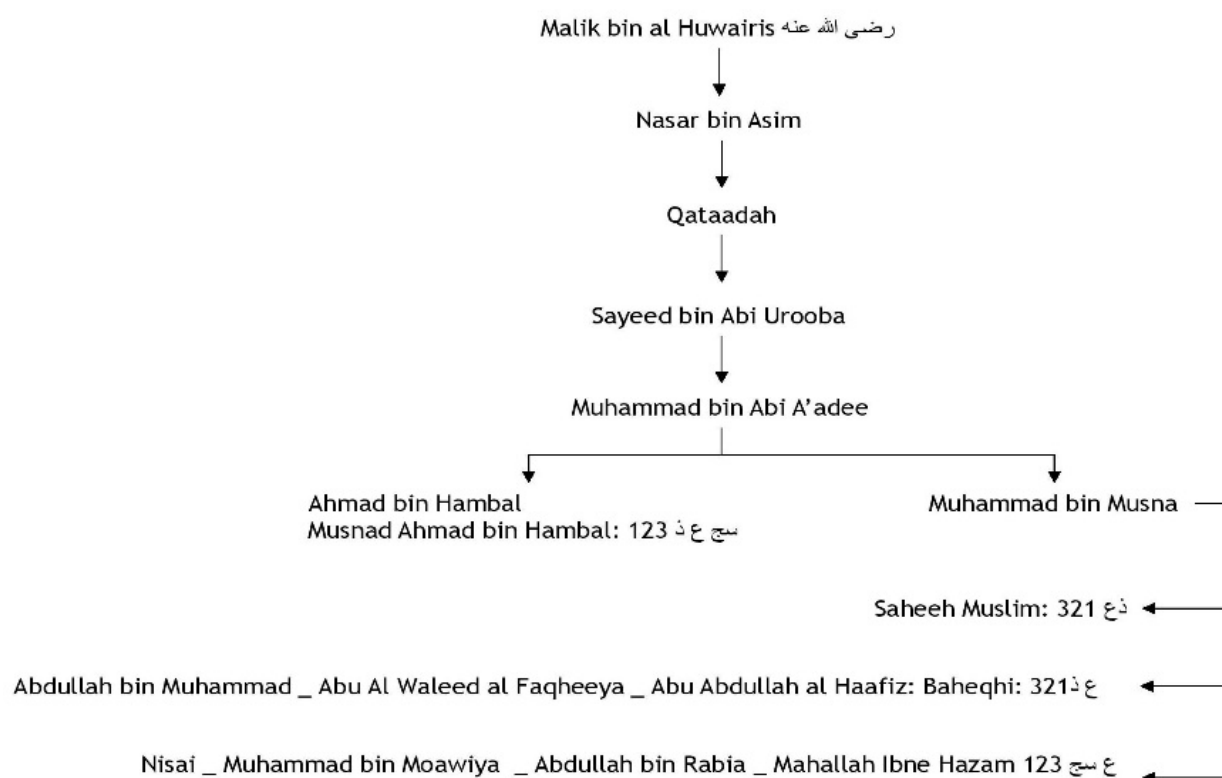
Nasrah bin Asim se qataada ne aur isse sha'aba, Saeed bin Abu Urooba, Saeed bin Basheer, Hamam, mran al Qataan, Hammad bin Salma, Hisham aur Abu A'awaana ne ye riwayat bayan ki hai.

Sha'aba se Asim bin Ali, Khalid, Hafs bin Umar, Yahya bin Saeed, Abu Dawood at Tayaalsi, Sulaiman ibne Harab, Ibne Mahdi, Abu al Waleed at Tayaalsi, Abdus Samad aur Adam bin Abi Ayaas ne riwayat ki hai. Inme se kisi riwayat mein sajdo'n waale raful yadain ka zikar nahi hai. Sha'aba ki riwayat qataada se tasreehan sima par mahmool hui hai.

Saeed bin Abu Urooba se Abd al A'ala, Ibne Nameer, Yazeed bin Zare'e, Ibne A'aliya, Ibne Abi A'adee, Muhammad bin Hafs aur Khalid bin al Haris ne ye riwayat bayan ki hai. Baaz ki riwayat mein sajdo'n waale raful yadain ka zikar hai, magar qataadah mudallsi aur sajdo'n mein raful yadain waale alfaaz mein inke sima ki tasreeh maujood nahi hai. Lehaza ye riwayat *Zaeef* hai. Hammad, Imran aur Saeed ki riwayaat mein sajdo'n waale raful yadain ka zikar nahi hai. Hammam ki riwayat ka matlab ye hai ke fir ruku (qabl ar ruku) wa fis sujood (qabl as sujood wa iza rafa'a raasa meinar ruku) lehaza ye riwayat apne mantooq par sareeh nahi hai. Hisham se Abu Amir, Abdus Samad, Yazeed bin Zare'e aur Moawiya bin Hisham ye riwayat bayan karte hain. Sirf Moawiya bin Hisham ki riwayat mein sajdo'n waale raful yadain ka zikar hai. Baaqi teeno'n ki riwayat mein nahi.

Faaeda: Syedna Malik bin Al Huwairis رضى الله عنه Banu Lais ke wafad mein Gazwa e Tabuk ki taiyyari ke waqt Nabi ﷺ ke paas tashreef laae the. <sup>262</sup> Ghazwa Tabuk 9 hijri mein hua tha.<sup>263</sup>

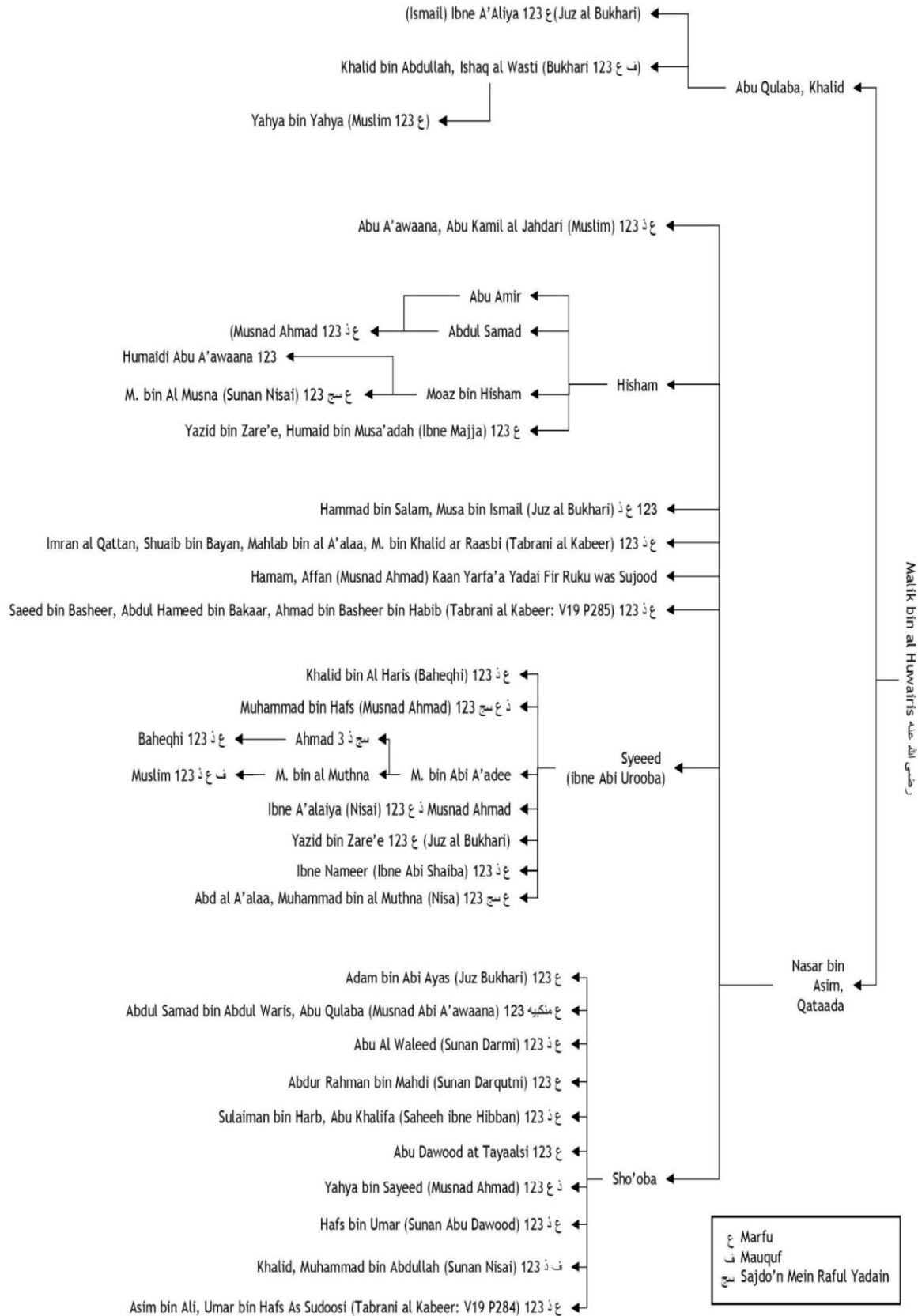
## Jadwal



<sup>262</sup> Fathul Baari: V2 P110, H628; Irshad as Saari by Qastalaani:  
V2 P16

<sup>263</sup> Fathul Baari: V8 P111, H4415

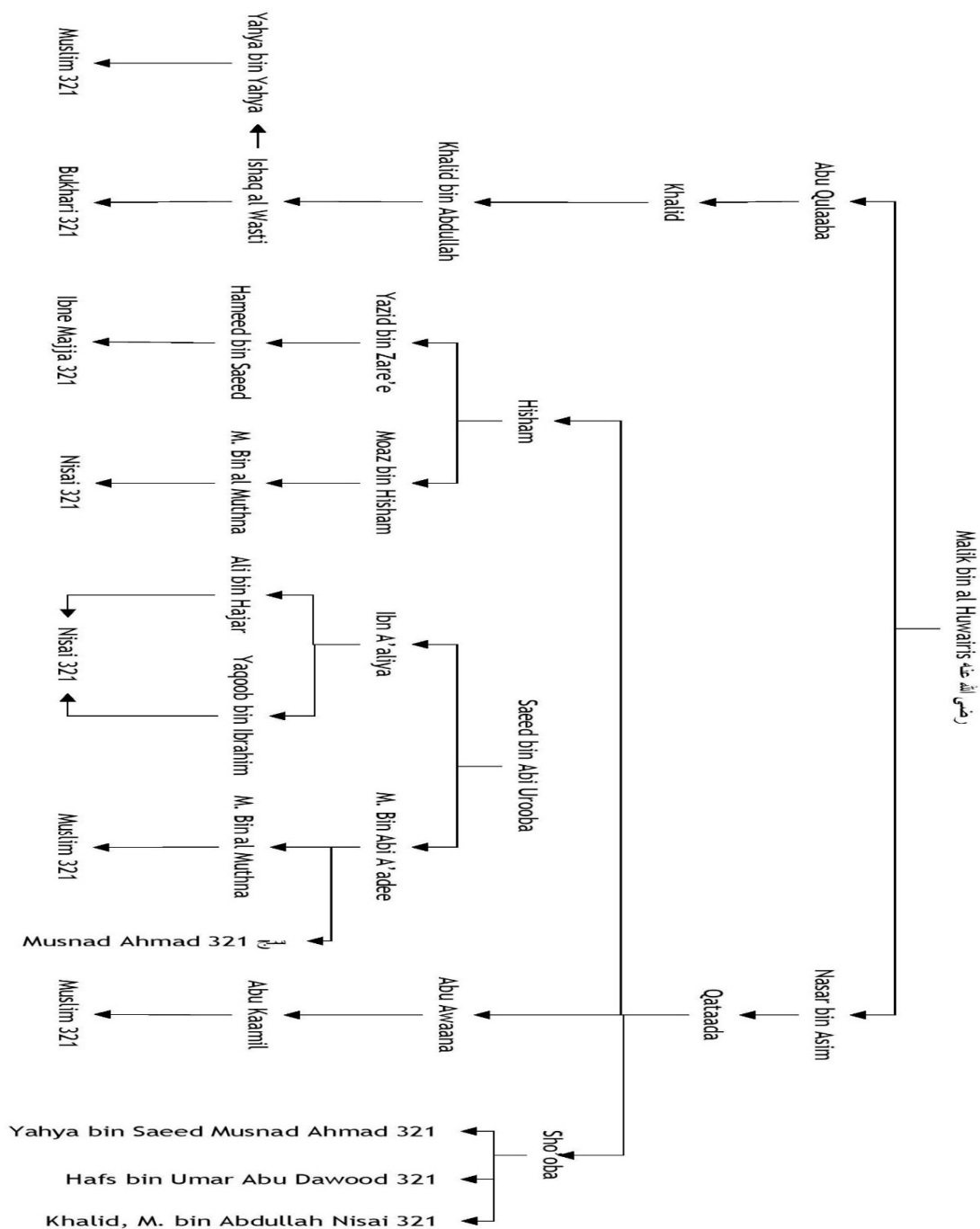




Anwar Shah Kashmiri Deobandi kehte hain: وشعبة في النسخة غلط..... إلخ

Aur (Sunan Nisai ke) nusqha mein sho'oba (ka lafz) ghalat hai... alagh.<sup>264</sup>

Ye ibaatat Habibullah Derwi ne naqal karke is par hasb e aadat nesh zani kar rakhi hai.<sup>265</sup>



<sup>264</sup> Neel ul Farqadeen: P32

<sup>265</sup> Nul as Sabah: P230

Muhammad Yusuf Bannori Deobandi Sahab ne kaha:

تنبيه: وقع في نسخة النسائي المطبوعة بالهند: شعبة عن قتادة بدل سعيد عن قتادة وهو تصحيف صرح عليه شيخنا أيضاً فيه "نيل الفرقدين" وقال فيه  
(32).....<sup>266</sup>

Is ibaat se malum hua ke Bannori Sahab bhi apne ustad Anwar Shah Kashmiri ki tarha "Sho'oba" ke lafz ko wahem samajhte hain aur saheeh lafz "Saeed" qarar dete hain. Ye 2 deobandi akabir ki gawahi hai.

Iski tardeed karte hue Derwi Sahab likhte hain ke "jis tarha sho'oba" نيساي mein maujood hain, isi tarha se Saheeh Abu A'awaana mein bhi maujood hain.<sup>267</sup>

Qaraeen Ikram! Derwi Sahab ki ye baat 100% jhoot hai. Aap Musnad Abu A'awaana utha kar dekhe'n<sup>268</sup>, isme Sho'oba ki jo riwayat hai wo Abdus Samad aur Abu al Waleed ki sanad ke sath hai aur isme Derwi Sahab ke bayan karda sajdo'n waale raful yadain ka zikar nahi hai.

Tambeeh: Yaha'n a'adm e zikar aur nafee e zikar ka masla nahi. Kyou'nke Sho'oba ki bayan karda is riwayat mein kahee'n bhi sajdo'n waale raful yadain ka wajood nahi hai.

Ye is baat ka qawee qareena hai ke sajdo'n waale raful yadain ki riwayat Sho'oba ki sanad ke sath nahi hai. Nisai ki riwayat Saeed bin Abi A'arooba se hai. Sho'oba se nahi hai.

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<sup>266</sup> Ma'arif as Sunan: V2 {456

<sup>267</sup> Nur as Sabah: P230

<sup>268</sup> V2 P94-95

## Sunan Nisai Ki Sajdo'n Mein Raful Yadain Waali Hadees

Imam Nisai رحمہ اللہ farmate hain:

أخبرنا محمد بن المثنى: حدثنا ابن أبي عدي عن (سعيد) عن قتادة عن نصر بن عاصم عن مالك بن الحويرث أنه رأى النبي صلى الله عليه وسلم رفع يديه في صلاته وإذا ركع وإذا رفع رأسه من الركوع وإذا سجد وإذا رفع رأسه من السجود حتى يحاذي بهما فروع أذنيه.<sup>269</sup>

Yaad rahe ke Imam Nisai ki Sunan Sughra (Al Mujtaba) ke am nusqho'n mein ghalati se عن سعيد ke bajaae عن شعبة chap gaya hai.

Daleel 1: Ibne A'adee se yehi riwayat Ahmad bin Hambal ne Saeed bin abi Urwah ki sanad se naqal ki hai.<sup>270</sup>

Daleel 2: Ibne Abi A'adee se Muhammad bin Al Muthna ki riwayat Imam Muslim ne Saeed bin Abi Uruba ki sanad se naqal ki hai.<sup>271</sup>

Daleel 3: Yehi riwayat isi sanad o matan ke sath Imam Nisai ki As Sunan al Kubra mein *Saeed bin Qataadah* ki sanad se maujood hai.<sup>272</sup> Ye is baat ki bahot badi daleel hai ke *Al Mujtaba* mein nasiqha yaa kaatib ki ghalati ki wajah se *Saeed a'an Qataada* ke bajaae *Sho'oba a'an Qataada* darj ho gaya hai.

Daleel 4: Ibne Hazam ne Al Mahalla<sup>273</sup> mein apni sanad ke sath Imam Nisai (ki As Sunan al Kubra) se ye hadees naqal ki hai aur isme *Saeed bin Abi Urooba* ka naam hai.

Imam Nisai ke shagird Muhammad bin Moawiya / Ibn al Ahmar *Siqa* the.<sup>274</sup>

Daleel 5: Haafiz ibne Hajar ne Fathul Baari<sup>275</sup> mein ye riwayat Nisai se Saeed bin Abi Urooba ki saraahat se naqal ki hai. (Haafiz al Mazee ne Tohfa al Ashraaf mein Sho'oba ke tareeq se naqal ki hai, lehaza ye khataa qadeem hai)

Daleel 6: Haafiz ibne Hibban ne bataaya ke (baaz auqaat) Saeed, Sho'oba aur Sho'oba Saeed ban jaata hai.<sup>276</sup>

Daleel 7: Tahaawi Hanafi ne yehi riwayat Imam Ahmad bin Shae'eb an Nisai se *Saeed* ki sanad se naqal ki hai.<sup>277</sup>

Daleel 8: Imam Baheqhi ne Muhammad bin al Muthna waali riwayat Saeed ki sanad ke sath naqal ki hai.<sup>278</sup> Gharz ye ke ye riwayat Saeed bin Abi Urooba ki sanad se hai aur *Tadlees* e Saeed, Iqhtelat e Saeed, Tadleees e Qataada aur Shuzooz ki wajah se *Zaeef* hai.

<sup>269</sup> Nisai: V2 P205-206, H1086 (Darussalam)

<sup>270</sup> Musand Ahmad: V3 P436, H15685

<sup>271</sup> Muslim: 2 P391

<sup>272</sup> Sunan al Kubra lil Nisai: V1 P228, H672 (another edition: V1 P343, H676)

<sup>273</sup> V4 P92 Mas-alah: 442

<sup>274</sup> Ser E'elaam an Nubala: V16 P68

<sup>275</sup> V2 P177

<sup>276</sup> Al Majruheen: V1 P59

<sup>277</sup> Mushkil al Asaar (latest edition) V15 P57; Tohfa al Aqhiyaar: V2 P31, H632

<sup>278</sup> As Sunan Al Kubra: V2 P25-71

## Syedna Wael bin Hajar ؓ Ki Hadees

Syedna Wael bin Hajar ؓ se riwayat hai ke unho'n ne Nabi ﷺ ko dekha ke Aap ﷺ namaz mein daqhil hue, jab takbeer kahi raful yadain kiya. Hamam (raawi) ne kano'n tak bayan kiya. Phir kabpda lapet liya aur daaya'n hath baae'n hath par rakh diya aur jab ruku ka iraada kiya aur Same'e Allahu Liman Hamidah kaha (ruku se khade hue) to raful yadain kiya. Pas jab sajda kiya to apni dono'n hatheliyo'n ke darmiyan sajda kiya.<sup>279</sup>

4. عن وائل بن حجر أنه رأى النبي صلى الله عليه وسلم رفع يديه حين دخل في الصلوة كبر، وصف همam حبال أذنيه ثم التحف بثوبه ثم وضع يده اليمنى على اليسرى فلما أراد أن يركع أخرج يديه الثوب ثم رفعهما كبر فركع فلما قال ((سمع الله لمن حمده)) رفع يديه فلما سجد سجدين كفيه.

Ruku se pehle aur baad ke raful yadain ke mafhoom ke sath Wael bin Hajar ؓ ki ye hadees muqhtalif sanado'n ke sath darj e zail kitabo'n mein bhi hai: Saheeh ibne Khuzaima: V1 P346, H697; Saheeh ibne Hibban: V3 P167-168, H1857; Saheeh ibne A'awaana: V2 P97.

## Syedna Wael bin Hajar ؓ Ka Tazkirah

Haafiz ibne Hibban kehte hain ke Aap ؓ Yemen ke azeem badshah the aur badshaho'n ki aulaad mein se the. Rasool Allah ﷺ ne aapke aane se 3 din pehle hi aapki bashaarati dedi thi.<sup>280</sup>

Haafiz ibne Kaseer ad Damishqhi ne Syedna Wael bin Hajar ؓ ki aamad ka zikar in wufood mein kiya hai jo Nabi ﷺ ke paas 9 hijri mein aae the.<sup>281</sup>

A'aini Hanafi ne kaha ke Wael bin Hajar ؓ 9 hijri ko Madina mein musalman hue the.<sup>282</sup>

Iske baad aap sardiyo'n mein (agley saal 10 hijri) dobara aae the.<sup>283</sup>

Is saal bhi aapne raful yadain ka hi mushahada farmaya.<sup>284</sup>

Baaz logo'n ne Syedna Wael bin Hajar ؓ ki is hadees par 2 eteraaz kiye hain:

1. Wael, e'eraabi (baddu) the, shariyat e islami se na-waaqif the.
2. Unho'n ne Nabi ﷺ ko sirf ek martaba namaz padhte hue dekha tha.

Oopar zikar karda Dalaael ki raushni mein ye dono'n eterazaat baatil aur jhoot hain. Ye eterazaat apne kehne waale ki jahaalat ka waazeh o naqabil e tardeed suboot hain. Sahaba Ikram ؓ ka maqaam bahot bauland aur kisi difa'a ka mohtaaj nahi hai.

<sup>279</sup> Muslim: Ma'a Sharha Nawawi: V4 P114, H401

<sup>280</sup> Kitab as Suqaat by Ibne Hibban: V3 P424-425; Kitab al Mashaheer Ulama al Amsaar by Ibne Hibban: P44, # 276

<sup>281</sup> Al Bidaaya wan Nihaaya: V5 P71

<sup>282</sup> Umdatul Qaari: V5 P274, H735

<sup>283</sup> Saheeh Ibne Hibban: V3 P169, H1857

<sup>284</sup> Sunan Abu Dawood: 727 (Sanad Saheeh)

## Syedna Abu Humaid as Sa'adi رضي الله عنه Ki Hadees

Abdul Hameed bin Jafar ne kaha: Maine Muhammad bin Umro bin Ataa se suna. Isne kaha: Maine Abu Humaid as Sa'adi رضي الله عنه se 10 Sahabiyyo'n رضي الله عنهم mein suna, jinme Abu Qataada رضي الله عنه bhi the. Abu Humaid رضي الله عنه ne kaha: Main tumme sabse ziyada Rasool Allah ﷺ ki namaz ko jaanta hu'n. Unho'n ne kaha: Aap naa to ham se pehle musalman hue, naa hamse ziyaada aapki sohbat iqhteyar ki hai (aur naa hamse ziyaada inki itteba ki hai). Abu Humaid رضي الله عنه ne kaha: ye baat theek hai, tu unho'n ne kaha: Accha phir pesh kare'n.

Syedna Abu Humaid رضي الله عنه ne farmaya: Rasool Allah ﷺ jab namaz ke liye khade hote to Allahu Akbar kehte aur apne dono'n hath kandho'n tak uthaate aur har haddi apni jagah par teher jaati. Phir qiraa-at karte, phir apne dono'n hath kandho'n tak uthaate, phir ruku karte aur apni hatheliya'n apne dono'n ghutno'n par rakhte. Ruku mein naa sar oo'ncha rakhte aur naa neecha. Phir sar uthaate aur Same'e ullah Liman Hamidan kehte aur dono'n hath kandho'n tak uthaate.... Phir jab 2 raka'ate'n padh kar kahde hote to dono'n hath apne kandho'n tak uthaate. (10 ke 10) Sahaba Ikram رضي الله عنهم ne kaha: Aap ne sach kaha, Nabi ﷺ isi tarha namaz padhte the... inteha! <sup>285</sup>.

Raful Yadain ke mafhoom ke sath Syedna Abu Humaid رضي الله عنه se Abbas bin Sahal as Sa'adi ki riwayat mein hai ke is waqt ye Sahaba Ikram رضي الله عنهم bhi maujood the.

Sahal bin Sa'ad as Sa'adi, Abu Huraira aur Muhammad bin Muslima رضي الله عنهم <sup>286</sup>.

Haafiz Abu Haatim bin Hibban al Basti ne kaha: “Dono riwayat-e'n (riwayat Muhammad bin Umro bin A'ataa aur Riwayat Abbas bin Sahal as Sa'adi) mehfooz hain”. <sup>287</sup>

Saheeh Ibne Khuzaima mein Muhammad bin Yahya (Siqa Imam) ne farmaya: “Jisne ye hadees suni aur raful yadain naa kiya to iski namaaz naaqis hai”. <sup>288</sup>

5. عبدالحميد بن جعفر قال: حدثنا محمد بن عمرو بن عطاء قال: سمعت أبا حميد الساعدي في عشرة من أصحاب النبي صلى الله عليه وسلم فيهم أبوقتادة، فقال أبو حميد أنا أعلمكم بصلاة رسول الله صلى الله عليه وسلم قال: بلى قالوا: فاعرض، قال: كان رسول الله صلى الله عليه وسلم إذا قام إلى الصلوة كبر ثم رفع يديه حتى يحاذي بهما منكبيه ويقيم كل عظم في موضعه ثم يقرأ ثم يرفع يديه حتى يحاذي بهما منكبيه يركع و يضع راحتيه على ركبتيه معتدلاً لا يصوب رأسه ولا يقنع به يقول: ((سمع الله لمن حمده)) رفع يديه حتى يحاذي بهما منكبيه..... ثم إذا قام من الركعتين رفع يديه حتى يحاذي بهما منكبيه كما صنع عند افتتاح الصلوة.... فقالوا: صدقت هكذا كان يصلي النبي صلى الله عليه وسلم..

<sup>285</sup> Saheeh Ibne Hibban: V3 P171, H1864; Wal Lafz Lah: V3 P173, H1867; Saheeh Ibne Khuzaima: V1 P297, H587; Muqhtasar Muntaqa Ibnul Jarood: P74-75, H192; Jaame Tirmizi: V1 P67, H304 (Hasan Saheeh); Juz Raful Yadain lil Bukhari: P178, H102; Al Fataawa al Kubra by Ibne Taimiyya: V1 P105; Al Majmua al Fataawa by Ibne Taimiyya: V22 P453; Tehzeeb Sunan Abu Dawood by Ibnul Qaiyyim: V2 P415 (aur kaha: Ye hadees Saheeh hai, isey talqa bil qabool haasil hai. Isme koi illat nahi hai aur ek qaum ne isey ma'alool gardaana, jisse Allah ne aimma e hadees ko baree qaar diya hai aur ham inki bayan karda illate'n bayan kare'nge. Phir in illato'n ka

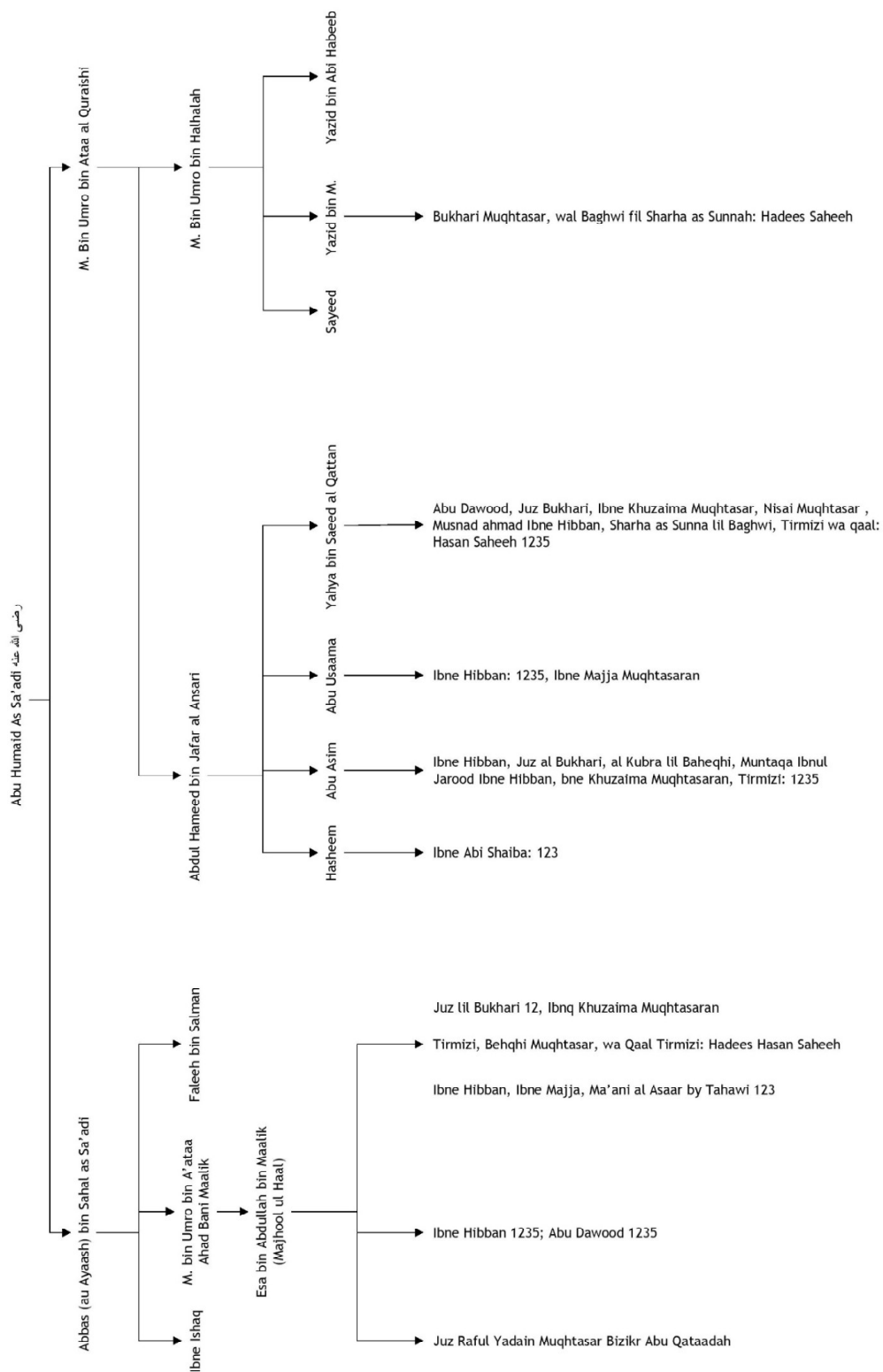
faasid aur baatil hona Allah Ta'ala ki madad se bayan kare'nge. (in sha Allah)

Inke alaawa doosri bahot si kitabo'n mein ye hadees maujood hai. Ma'alim as Sunan: V1 P194 mein Al Khattabi ne farmaya: Hadees Saheeh

<sup>286</sup> Muqhtasar Saheeh Ibne Khuzaima: V1 P297, H589; Saheeh ibne Hibban: V3 P174, H1868; Juz Raful Yadain by Bukhari: P37, # 5 (sanad Hasan)

<sup>287</sup> Saheeh ibne Hibban: V3 P170, H1836

<sup>288</sup> Saheeh Ibne Khuzaima: V1 P270, H589



S.L	Ma'adil	Ta'adeel	Hawaala	Jaareh	Jirah	Ha-waala
1	Ahmad bin Hambal	ثقة ليس به بأس	Tehzeeb ut Tehzeeb	Abu Haatim	محلہ الصدق	1
2	Ibne Muyeen	ثقة ليس به بأس	Tehzeeb ut Tehzeeb		لا يحتج به	
3	Ibne A'adee	أرجوانه لا بأس به	Tehzeeb ut Tehzeeb	Tahaawi	جرحه	2
4	Ibne Sa'ad	ثقة كثير الحديث	Tehzeeb ut Tehzeeb	An Nisaai	ليس بالقوى	3
5	As Saaji	ثقة صدوق	Tehzeeb ut Tehzeeb	Yahya al Qataan	كان يضعفه	4
6	Ibne Nameer	ثقة	Tehzeeb ut Tehzeeb	As Soori	كان يضعفه	5
7	Muslim	احتج به في الصحيح	Tehzeeb ut Tehzeeb			
8	Ibne Khu-zaima	احتج به في الصحيح	Tehzeeb ut Tehzeeb			
9	Ibne Hibbaan	أحد الثقات المنقنين	Tehzeeb ut Tehzeeb			
10	Ali bin al Madeeni	وكان عندنا ثقة	Tehzeeb ut Tehzeeb			
11	At Tirmizi	صحح له في سننه	Tehzeeb ut Tehzeeb			
12	Ibnul Qattan	ثقة	Tehzeeb ut Tehzeeb			
13	Abdul Haq	ثقة	Tehzeeb ut Tehzeeb			
14	Baheqhi	تضعيف الطحاوي مردود	Tehzeeb ut Tehzeeb			
15	An Nisai	ليس به بأس	Tehzeeb ut Tehzeeb			
16	Yahya bin Sa'ad al Fa-taan	كان يو ثقة	Tehzeeb ut Tehzeeb			
17	Al Boosiri	ثقة	Az Zawaaed: 4193			
18	Al Haakim	صحح له	Al Mus-tadrak: V1 P500			
19	Ibne Taimiyya	-----				
20	Ibnul Qaiyyim	-----				
21	Bukhari	-----				
22	Ibne Hajar	صدوق رمى بالقر و ربما وهم				

Is tafseel se malum hua ke Abdul Hameed bin Jaafar ke *mausiqaen* ziyaada aur badey aalim hain.



Ze'eli Hanafi ne kaha:

*Isey Aksar ulama ne Siqa qarar diya hai.*<sup>289</sup>

ولكن وثقه أكثر العلماء.

Lehaza Abdul Hameed Mazkooor Siqa hai.

Abu Haatim, Nisai aur Yahya bin Saeed ki jirah inki ta'adeel se mutasaadim hai. Lehaaza saaquit hai. Haafiz Zahabi Abdur Rahman bin Saabit bin as Saamit ke tarjuma mein Haafiz ibne Hibban ke 2 mutazaad qaul naqal karte hain. Ek main isey *Zaeef* aur doosre mein ise *Siqa* kaha gaya hai aur faisla karte hain: فاساقت قولاه Ibne Hibban ke dono'n mutazaad qaul saaquit ho gae.<sup>290</sup>

Sufiyan Soori ki jirah masla e taqdeer ki wajah se thi, jiski tardeed Haafiz Zahabi ne Ser E'elaam an Nubala<sup>291</sup> mein maskat andaz mein kardi hai. Sahihain waghaira hi mein ek jamat ki ahadees hain, jin par qadari waghaira ka iilzam hai. (Mislan Qataada taabai waghaira) kya inki hadees rad kardi jaaegi? Deeda Baaed!

Abu Jafar at Tahawi ki jirah ko Ahmad bin Al Hussain al Baheqhi ne mardood qarar diya hai aur Haafiz Ibne Hajar ka wo maqam nahi ke Imam Ahmad bin Hambal waghaira ki saaf aur waazeh tauseeq ke muqable mein inki *Shaaz* baat ko qabool kiya jaae. (Ba-shart eke inke qaul ko jirah par mahmool kiya jaae warna inka qaul jirah nahi hai).

Isi liye Haafiz Zhabi likhte hain: احتج به الجماعة سوى البخاري وهو حسن الحديث *"Ek jamat ne iske sath hujjat pakdi hai (siwaae Imam Bukhari ke) aur wo Hasan ul Hadees hai"*.<sup>292</sup>

(Imam Bukhari ne bhi is hadees ko *Saheeh* qarar diya hai. Lehaza wo inke nazdeek Saheeh ul Hadees hai)

Haafiz Abu Haatim bin Hibban likhte hain:

*Abdul Hameed (bin Jaafar) Siqa Mutqan the. Maine inki ahadees ki jaanch padtaal ki hai, wo kisi munkar hadees ke sath munfarid nahi hain.*<sup>293</sup>

عبد الحميد رضي الله عنه أحد الثقات المتقين قد سبرت أخباره فلم أره انفرد بحديث منكر لم يشارك فيه.

*Muhammad bin Umro bin A'ata Ka Ta'aruf*

Kutub e Sitta ke markazi raawi hain. Inhe'n Abu Zara'ah, Nisai, Abu Haatim, Ibne Sa'ad aur Ibne Hibban waghairahum ne *Siqa* qarar diya hai. Haafiz Zahabi ne kaha: أحد الثقات<sup>294</sup>

Tehzeeb mein jo jirah naqal ki gai hai wo Muhammad bin Umro al Laithi par hai. Lehaza Ibne A'ataa bil ittefaaq *Siqa* hain. Unho'n ne ye hadees Syedna Abu Humaid رضي الله عنه se suni hai.

Syedna Abu Humaid رضي الله عنه se inki ek riwayat Saheeh Bukhari mein bhi hai, lehaza inqeta'a ka be-buniyad ilzam mardood hai.

Abbas bin Sahal as Sa'adi ne inki matabea'at bhi ki hai. (Rawah Faleeh bin Sulaiman Anh) jaisa ke taqhreebi jadwal se zahir hai.

<sup>289</sup> Nasbur Raaya: V1 P344 (iske baad Ze'eli ne jo *innahu ghalat fee haazal al hadees* ke alfaaz likhe hain, wo 2 wujooh se mardood hain.

1. Ye jamhoor ke khilaf hain.

2. Wo doosri hadees hai, hamari pesh karda hadees nahi hai.

<sup>290</sup> Mizan ul Etedaal: V2 P552

<sup>291</sup> V7 P21

<sup>292</sup> Ser E'elaam an Nubala: V7 P22

<sup>293</sup> Saheeh Ibne Hibban: V3 P172, H1864

<sup>294</sup> Ser E'elaam an Nubala: V5 P225

## Ataaf bin Khalid Ki Riwayat

Tahawi Hanafi Abdul Hameed bin Jafar ki riwayat ke ma'arza mein Ataaf bin Khalid ki riwayat laae hain.<sup>295</sup>

Abdullah bin Saleh —→ Yahya bin Saeed —→ Ataaf bin Khalid —→ Muhammad bin Umro bin Ataa —→ Rajul

Iska markazi raawi Abdullah bin Saaleh *mutakallim fiya* hai hai. Imam Nisai ne kaha ليس بثقة Ahmad bin Hambal, Ibne Muyeen aur Ibnul Madeeni ne is par jirah ki hai.<sup>296</sup>

Baaz ne iski tauseeq ki hai, magar jamhoor ulama ke nazdeek wo *Zaeef* hai.

Haafiz Nooruddin al Haithami (d807 h):<sup>297</sup> وعبدالله بن صالح ضعفه الجمهور وقال عبدالمالك بن شعيب: ثقة مأمون

Lehaza jamhoor ke muqable mein Abdul Malik bin Shuaib waghaira ki tauseeq mardood hai.

Imam Bukhari, Ibne Muyeen, Abu Zara'a aur Imam Abu Haatim ki is riwayat iski *Saheeh* hadees mein se hai.<sup>298</sup>

Ye riwayat *Ahle Hazaq* ke tareeq se nahi hai lehaza *Zaeef* hai.

Doosre ye ke agar ye riwayat saheeh bhi hoti to *Rajul* se murad *Abbas aur Ayash bin Sahal as Sa'adi* hai.

Zahir hai ke mufassir muhbab par muqaddam hota hai. Mislan ek raawi kehta hai: عن رجل عن أبي هريرة aur yehi raawi kehta hai: عن محمد بن زياد عن أبي هريرة to is *Rajul* se laa-mahaala Muhammad bin Ziyaad hi murad hoga.

Lehaaza Ataaf bin Khalid ki (Ba-shart e sehat) riwayat ke sath Abdul Hameed bin Jafar ki hadees par eteraaz fuzool hai, jab ke deegar kai raawiyo'n ne iski mataabea'at bhi kar rakhi hai.

## Izterab Ka Daawa

Baaz mughalta dene waalo'n ne daawa kiya hai ke ye hadees muhtarib hai. Kyou'n ke:

- 1- Muhammad bin Umro bin A'ataa a'an Abi Hameed.
- 2- Muhammad bin Umro aqhbarni Maalik a'an A'ayash au Abbas bin Sahal.
- 3- Muhammad bin Umro bin A'ataa a'an Abbas bin Sahal a'an Abi Hameed.
- 4- Muhammad bin Umro bin A'ataa a'an Abbas au A'ayaash.
- 5- Muhammad bin Umro bin A'ataa: Haddasni Rajul.

Ki asaneed ke sath ye riwayat marwi hai.

Riwayat number 2 ke bare mein arz hai ke ye riwayat min o a'an isi sanad ke sath Sunan Abu Dawood<sup>299</sup> aur Saheeh Ibne Hibban<sup>300</sup> par maujood hai, isme hai.

أخبرني مالك ka lafz *As Sunan al Kubra* mein ghalati se أخبرني مالك chhap gaya hai.<sup>301</sup>

Behrehaal agar qadeem nusqha mein أخبرني مالك hi ho to bhi (kaatib ki ghalati ki wajah se) *Shaaz* hai. Riwayat number 1, 3, 4 ke bare mein Ibne Hibban ka ye faisal hai:

<sup>295</sup> Ma'ani ul Asaar: V1 P259

<sup>296</sup> Al Jauhar an Naqi by Ibnul Turkamaani al Hanafi: V1 P309

<sup>297</sup> Majmua'a az Zawaaed: V2 P7

<sup>298</sup> Hadees Saari by Ibne Hajar: P412 (tarjuma: Abdullah bin Saleh)

<sup>299</sup> V1 P470 # 733

<sup>300</sup> V3 P170 # 1863

<sup>301</sup> V2 P101

Muhammad bin Umro bin A'ataa ne ye hadees Abu Humaid aur Abbas bin Sahal dono'n se sunee hai. Lehaza dono'n sanade'n mehfooz hain.<sup>302</sup>

سمع هذا الخیر محمّد بن عمرو بن عطاء عن أبي حميد الساعدي و سمعه من عباس بن سهل بن سعد الساعدي فالطريقان جميعاً محفوظان.

Yaad rahe ke Abbas bin Sahal a'an Abiya waali riwayat hamare ilm mein nahi hai. Ye bhi yaad rahe ke Muhammad bin Umro bin A'ataa a'an Abbas bin Sahal waali riwayat mein ek shaqs Esa bin Abdullah bin Maalik majhool al haal hai. Lehaz iski riwayat ko Abdul Hameed bin Jafar ke muqable mein pesh karna fuzool hai.

Yaani A'ataaf bin Khalid ki riwayat mein rajul se muraad Abbas bin Sahal hai, jaisa ke jadwal se zahir hai. Lehaza izterab ka daawa mardood hai. Isi liye to badey badey aimma e fan aur jaiyyad ulama ne is hadees ko saheeh qarar diya hai.

### Syedna Abu Qataada رضي الله عنه Ka San e Wafaat

Syedna Abu Qataada al Haaris bin Rabee al Ansari رضي الله عنه Sahabi the.<sup>303</sup>

1. Imam al Laith (bin Sa'ad, *Siqa* imam d175 h) ne kaha: Abu Qataada al Haaris bin Rabee bin an Noman al Ansari رضي الله عنه 54h mein faut hue.<sup>304</sup>
2. Saeed bin Afeer (d 226 *Sadooq* aalim bin Nasab) ne kaha: Abu Qataada رضي الله عنه 54h mein 70 saal ki umar mein faut hue.<sup>305</sup>
3. Imam Yahya bin Muyeen (*Siqa* imam) ne farmaya: Aap رضي الله عنه 54h mein faut hue.<sup>306</sup>
4. Yehi baat Imam Tirmizi (*Siqa* imam) aur
5. Abu Abdullah bin Mandah al Haafiz (*Siqa* Imam) ki hai.<sup>307</sup>
6. Imam Baheqhi (*Siqa* Imam) ne farmaya: Ahle Tareeqh ka is par ijma hai ke Abu Qataada al Haaris bin Rabee bin an Noman al Ansari رضي الله عنه 54h mein faut hue the.<sup>308</sup>
7. Ibrahim bin al Munzir ne kaha: Abu Qataada رضي الله عنه Madina mein 54h ko faut hue.<sup>309</sup>
8. Zahabi ne kaha: "Aap 54h ko faut hue".<sup>310</sup>
9. Ibne Hajar ne kaha: "Aap 54h ko faut hue".<sup>311</sup>
10. Ibne Kaseer ne inhe'n 54h ki wafiyaat mein zikr kiya hai.<sup>312</sup>

### Naqaab Kushaai

In jamhoor ulama ke muqable mein Habibullah Derwi Sahab Deobandi ne Nur ul Subah P207 par kaha: Imam Haitham bin A'adee farmate hain ke Hazrat Abu Qataada رضي الله عنه 38h mein faut hue hain.<sup>313</sup>

Awwal to Ibne Kaseer ne ولهذا غريب kehkar is qaul ki tardeed kardi hai. (Dekhiye Al Bidaaya wan Nihaaya) doosre ye ke Haitham bin A'adee mashoor *Kazzab* hai, jaisa ke guzar chukka hai.<sup>314</sup>

<sup>302</sup> Al Ehsan: 1863

<sup>303</sup> Al Jirah wa Ta'adeel: V3 P74

<sup>304</sup> Kitab al Ma'arefa wat Tareeqh by Yaqoob bin Sufiyan: V3 P322

<sup>305</sup> Tareeqh e Baghdad: V1 P161

<sup>306</sup> Kitab al Kana by Dulaabi (hanafi): V1 P49

<sup>307</sup> Tehzeb as Sunan by Ibnul Qaiyyim Ma'a A'aun al Ma'aboobd: V2 P422

<sup>308</sup> As mentioned above

<sup>309</sup> Mustadrak Haakim: V3 P480

<sup>310</sup> Tajreed Asmaa us Sahaaba: V2 P194

<sup>311</sup> Taqreeb ut Tehzeeb: P422

<sup>312</sup> Al Bidaaya wan Nihaaya: V8 P70

<sup>313</sup> Al Bidaaya wan Nihaaya: V8 P68

<sup>314</sup> P40

### Ek Zabardast Daleel

Umme Kulsoom bint Ali bin Abi Taalib ka inteqal 50h aur 60h ke darmiyan (54h mein) hua.<sup>315</sup>

Naafe رضي الله عنه bayan karte hain ke Umme Kulsoom ka janaaza padhaya gaya to logo'n mein Ibne Umar, Abu Huraira, Abu Saeed aur Abu Qataada رضي الله عنه bhi maujood the.<sup>316</sup>

Is qism ki riwayat Ammar Maula al Haaris bin Naufal se bhi marwi hai. Ye janaza Saeed bin al A'aas رضي الله عنه ke daur e imarat mein padha gaya hai. Saeed bin al A'aas 48h se 55h tak iqhtedar mein rahe.<sup>317</sup>

Ye baad aqalan mahaal hai ke 38h mein faut hone waala 50h aur 60h ke darmiyan (54h) main hone waale janaza mein shareek ho lehaza darj e baala riwayat nas e qaate'e hai ke Syedna Abu Qataada رضي الله عنه 50h ke baad (54h mein) faut hue. Syedna Ali رضي الله عنه ke zamane mein faut nahi hue.

Baaz muta'assebeen ka munqate o be-sanad riwayat aur Haitham bin A'adee jisey *Kazzab* ke qaul par inhe'n 38h mein faut shuda qarar dena intehaai ghalat aur dhaandhli hai.

Haafiz ibnul Qaiyyim al Jauzi ne is hadees par tehzeeb Sunan Abu Dawood mein mufassil aur ser haasil bahes ki hai aur muqhalefeen o ma'anedeen ke dandaan e shikan jawabati diye hain.

### Ek Aur Nukta

Muhammad bin Sireen رضي الله عنه Abu Qataada رضي الله عنه ke shagird hain.<sup>318</sup>

Abu Qataada رضي الله عنه se inki ek riwayat Sunan Tirmizi waghaira mein hai.<sup>319</sup>

Aap 77 saal ki umar mein 110h ko faut hue.<sup>320</sup> Yaani aap 33h ko paida hue.

Abu Humaid ke shagird Muhammad bin Umro al Amri 83 saal ki umar mein Hisham bin Abdul Malik ki khilafat ke aqhir mein faut hue.<sup>321</sup>

Hisham 125h mein faut hua.<sup>322</sup> Yaani Muhammad bin Umro 42h ko paida hue. Yaani aap Muhammad bin Sireen se sirf 9 saal chhote the.

Jab Ibne Sireen Syedna Abu Qataada رضي الله عنه se mulaqaat kar sakte hain to kya amr maane'e nhai ke Muhammad bin Umro ki bhi inse mulaqaat hui ho.

Yaad rahe ke Abu Humaid رضي الله عنه se Muhammad bin Umro ki riwayat Saheeh Bukhari mein bhi hai. Muhammad bin Sireen jin Sahaba Ikram رضي الله عنه ke shagird hain, inki wafiyaat 48h aur iske baad ki hain.

Syedna Huzaifa رضي الله عنه waghaira se inki riwayat mursal hai.<sup>323</sup>

Is riwayat ki mufassil tehqeeq ke liye dekhiye: Syedna Abu Humaid as Sa'adi رضي الله عنه ki mashoor hadees, isi kitab ke 244-270 page number.

<sup>315</sup> At Tareeqh as Sagheer by Bukhari: V1 P125-128

<sup>316</sup> Musannaf Abdul Razzaq: V3 P465, H6337; Sunan Nisai: V4 P71, H1978 (Sanad Saheeh)

<sup>317</sup> Tehzeeb as Sunan: V2 P423

<sup>318</sup> Tehzeeb ut Tehzeeb: V9 P190

<sup>319</sup> Sunan Tirmizi: 995; Tohfa al Ashraaf: V9 P264 wa qaal Tirmizi: Hasan Ghareeb

<sup>320</sup> Mulqhesan min at Tehzeeb wat Taqreeb

<sup>321</sup> Kitab as Suqaat by Ibne Hibban: V3 P368

<sup>322</sup> Shazraat az Zahab: V1 P163

<sup>323</sup> Jame at Tehseel Fee Ahkaam al Maraseel by Hafiz al A'alaai: P264

Syedna Ali ؑ farmate hain ke Nabi ؑ jab namaz (adaa karne) ke liye khade hote to takbeer kehkar kandho'n tak hath uthaate aur qiraa-at khatam karke ruku jaate hue bhi isi tarha karte aur ruku se uth kar bhi isi tarha karte aur baithne ki haalat mein kisi bhi jagah raful yadain naa karte aur jab sajdatain (raka'ate'n/2 rakat) padh kar khade hote to isi tarha raful yadain karte aur takbeer kehthe the.<sup>324</sup>

#### Sanad Ki Tehqeeq

Is sanad ke sab raawi bil ittefaaq *Siqa* hain. Siwaae Abdur Rahman bin Abi az Zanaad ke, wo muqhtalif fiya hain. Ibne Muyeen aur Abu Haatim waghairahuma ne inhe'n *Zaeef* qarar diya hai.

Maalik, Timiriz aur Al A'ajali ne inhe'n *Siqa* qarar diya hai.

Lehaza wo jamhoor ke nazdeek *Siqa* o *Sadooq* hain. Hafiz Zahabi ne kaha:

*Iski hadees Hasan ki qism se hai, wo Hasan ul Hadees hai aur baaz isey hujjat samajhte hain.*<sup>325</sup>

حديث من قبيل الحسن... هو حسن الحديث و بعضهم يراه حدة.

Is tamam jirah o ta'adeel ke muqable mein Imam Ibnul Madeeni ka qaul hai ke:

*Maine isse Sulaiman bin Dawood al Hashmi ki ahadees ko dekha hai (jaa'nch padtaal ki hai) in ki isse ahadees maqaarib hain.*<sup>326</sup>

قد نظرت فيما روى عنه سليمان بن داود الهاشمي فرأيتها مقاربة.

Abdul Hai Luckhnawi Sahab ne Maqaarib al Hadees ko Hasan ul Hadees se pehle zikar kiya hai.<sup>327</sup> Yaani ye lafz kalimat *Tauseeq* ke hain.

Imam Ibne Madeeni ki ye ta'adeel mufassir hai, lehaza isey taze'ef e mubham par muqaddam kiya jaaega. Ibtadaaiya mein ham arz kar chuke hain ke ta'adeel mufassir jirah mubham par muqaddam hogi.

Yaad rahe ke kisi imam ne Ibne Abi Az Zinaad ko jab isse Sulaiman bin Dawood al Hashmi riwayat kare'n to *Zaeef* nahi qarar diya. Balke muta'adid aamma ne iski hadees ki tasheeh ki hai. Lehaza isse Sulaiman ki tamam riwayat ko *Saheeh o Hasan* tasleem kiya jaaega.

Baaz logo'n ne is marfu'u hadees ke muqable mein:

<sup>324</sup> Saheeh Ibne Khuziama: V1 P294-295, H584; Saheeh Ibne Hibban & Al Umdah by A'aini: V5 P277; Sunan Tirmizi: V5 P487-488, H3423 (Saheeh Hasan).... سمعت أبا إسماعيل الترمذي محمد بن إسماعيل بن يوسف يقول سمعت سليمان بن داود الهاشمي يقول aur وذكر هذا الحديث فقال هذا عندنا مثل حديث الزهري عن سالم عن أبيه Ahmad bin Hambal ne Saheeh kaha: Nasbur Raaya: V1 P412;

Ad Daraayah: V1 P153; At Talqhees al Habeer: V1 P219; Al Fataawa al Kubra by Ibne Taimiya: V1 P105; Majmua Fataawa: V22 P453

<sup>325</sup> Ser E'elaam an Nubala: V8 P168-170

<sup>326</sup> Tareeqh e Baghdad: V10 P229, 5359 (Sanad Hasan)

<sup>327</sup> Ar Rafa'a wal Kameel Fee Jirah wa Ta'adeel: P72

Syedna Ali عليه السلام namaz mein pehli takbeer ke sath raful yadain karte the phir a'adaah nahi karte the. Ka asar pesh kiya hai.<sup>328</sup>

عن أبي بكر النهشلي: ثنا عاصم بن كليب عن أبيه أن علياً رضي الله عنه كان يرفع يديه في أول تكبيرة من الصلوة ثم لا يعود.

Is riwayat se istedlal 2 wajah se mardood hai:

1. Is par khaas taur par jirah mufassir hai.

(Marwi hai ke) Sufiyan Soori ne is asar ka inkar kiya hai.<sup>329</sup>

Imam Usman bin Saeed ad Daarmi ne isko waahi (kamzor) kaha.<sup>330</sup>

Imam Ahmad ne goya iska inkar kiya hai.<sup>331</sup>

Imam Bukhari ne Zaeef kaha.<sup>332</sup>

Ibne Mulqin ne kaha: فأنظر علي ضعيف لا يصح عنه وممن ضعفه البخاري [se intesaab] waala asar Zaeef hai.

Unse Saheeh saabit nahi aur Bukhari ne (bhi) isey Zaeef qarar diya hai.<sup>333</sup>

(Zaafraani se marwi hai ke) “Shafai ne kaha”:

Aur ye Ali عليه السلام se saabit nahi hai.<sup>334</sup>

ولا يثبت عن علي.....

Lehaza ye asar ma'alool (Zaeef) hai. Kisi qabil e etemaad mohaddis ne is asar ko Saheeh nahi kaha. Lehaza raawiyo'n ki Tauseeq naqal karna is jirah e mufassir ke muqable mein mardood hai.

2. Is asar mein Ruku ki saraahat nahi hai, yaani ye aam hai aur raful yadain waali ahadees khaas o sareeh hain. Ye guzar chuke hai ke khaas aam par muqaddam hota hai.

Warna phir tarikeen e raful yadain qunoot aur eidain mein kyou'n raful yadain karte hain?

Agar Ameer ul Momineen se mansoob is riwayat ko tasleem kar liya jaae to iske umoomi mafhom ki wajah se eidain aur qunoot ka raful yadain khatam ho jaata hai. Agar wo doosre Dalaael se maqhsas hai to indar tuku waala sahihain ki marfu'u o mufassir ahadees ki wajah se maqhsas kyou'n nahi hai.

## Syedna Abu Huraira عليه السلام Se Marwi Hadees

Syedna Abu Huraira عليه السلام (Haafiz as Sahaaba, Al Faeqqh al Imam Mahboobana عليه السلام) se riwayat hai ke “Rasool Allah ﷺ jab namaz ka iftetaah karte to takbeer kehte, phir apne dono'n hath apne kandho'n tak uthaate, jab ruku (ka irada) karte to isi tarha karte aur jab (ruku se khade hote aur) sajde (ka irada) karte to isi tarha karte aur sajdo'n se sar uthaate waqt aisa naa karte the aur jab 2 raka'te'n padh kar khade hote to isi tarha karte the”.<sup>335</sup>

7. عن أبي هريرة قال: كان رسول الله صلى الله عليه وسلم إذا افتتح الصلوة كبر ثم جعل يديه حذو منكبيه وإذا ركع فعل مثل ذلك وإذا سجد فعل مثل ذلك ولا يفعله حين يرفع رأسه من السجود وإذا قام من الركعتين فعل مثل ذلك.

Ibne Juraij ne Sima'a ki tasreeh kardi hai.

Tambeeh: Is riwayat ki sanad Zohri ki tadlees ki wajah se Zaeef hai. Isey saabeqa riwayaton ke shahid ke taur par pesh kiya gaya hai.

<sup>328</sup> Nasbur Raaya: V1 P406; Ma'ani ul Asaar by Tahawi: V1 P225

<sup>329</sup> Juz Raful Yadain by Bukhari: P47, H11

<sup>330</sup> As Sunan al Kubra: V2 P80-81

<sup>331</sup> Al Masael by Ahmad: V1 P243

<sup>332</sup> Sharha Tirmizi by Ibne Syed an Nas ba-hawaala Hashiya Jila al A'ainain: P48

<sup>333</sup> Al Badr ul Muneer: V3 P499

<sup>334</sup> Sunan al Kubra by Baheqhi: V2 P81

<sup>335</sup> Saheeh Ibne Khuzaima: V1 P344, H694-695; At Talqhees al Habeer: V1 P219 (rijaal Suqaat)

Baaz logo'n ne Syedna Abu Huraira رضي الله عنه se 2 riwayat-e'n aisi naqal ki hain jinme ruku se pehle aur baad ke raful yadain ka zikar nahi hai.<sup>336</sup> Ham saabit kar aae hain ke a'adm e zikar nafee e zikar ko mustalzim nahi hai.

Aagey aaraha hai ke Syedna Abu Huraira رضي الله عنه raful yadain ke raawi aur faail the. Lehaza sareh riwayat ke muqable mein mubham aur ghair mutalliq riwayat ko pesh karna baatil hai.

### Syedna Abu Musa al Asha'ari رضي الله عنه Se Marwi Hadees

Syedna Abu Musa al A'ashari رضي الله عنه farmate hain ke main aapko Rasool Allah ﷺ waali namaz padh kar dikhaou'n? Pas aapne Allahu Akbar kehkar raful yadain kiya phir (ruku ke waqt) Allahu Akbar kehkar raful yadain kiya. Phir Sami Allahu Liman Hamida kehkar raful yadain kiya aur farmaya ke is tarha kiya karo aur sajdo'n mein raful yadain naa kiya jaae.<sup>337</sup>

8. عن أبي موسى الأسعري قال: هل أرىكم سلوة رسول الله صلى الله عليه وسلم فكبروا رفع يديه ثم كبر و رفع يديه ثم قال: سمع الله لمن حمده ثم رفع يديه ثم قال: هكذا فاصنعوا ولا يرفع بين السجدين.

### Sanad Ki Tehqeeq

Ye hadees ba-lihaz e sanad *Saheeh* hai. Iske saare raawi *Siqa* hain aur isme koi illat e qaadeha nahi hai.

- (1) Da'alaj bin Ahmad Shaikh ad Darqutni *Siqa* sabt the.<sup>338</sup>
- (2) Abdullah bin Sheeruya *Siqa* bil ittefaq the.<sup>339</sup>
- (3) Ishaq bin Rahwiya mashoor *Siqa* Imam aur musannif hain. Inki ahadees *Saheehain* mein maujood hain aur inke al musnad bhi mashoor hai. (Riwayat hai ke) Imam Nisai ne kaha: ثقة مأمون إمام<sup>340</sup>
- (4) Iqhtelat ke daawa ki tardeed ke liye mulaheza farmae'n.<sup>341</sup>
- (5) An Nazar bin Shameel *Siqa* sabt hain.<sup>342</sup> Hammab bin Salma *Siqa* the.<sup>343</sup> Hammad se nazar bin Shameel ki riwayat Saheeh Muslim mein maujood hai.<sup>344</sup> Lehaza Nazar ka sima'a Hammad se iqhtelat se pehle ka hai.
- (6) Arzaqh bin Qais: *Siqa*.<sup>345</sup>
- (7) Hattan bin Abdullah: *Siqa*.<sup>346</sup>

Hattan bin Abdullah رضي الله عنه Syedna Abu Musa رضي الله عنه se ye riwayat kar rahe hain. Ye marfu'u hadees ba-lehaz Sanad Saheeh hai aur mauqufan bhi Saheeh Sanad se marwi hai.<sup>347</sup>

Lehaza maru'u aur mauquf dono'n tarha *Saheeh* hai. Wallah A'alam

<sup>336</sup> Nur as Subah: {72-74}

<sup>337</sup> Sunan Darqutni: V1 P292, H1111 (Sanad Hasan)

<sup>338</sup> Tareeqh Baghdad: V8 P388

<sup>339</sup> Tazkirah tul Huffaz: V2 P706 ت 725

<sup>340</sup> Tazkirah al Huffaz by Zahabi: V2 P434

<sup>341</sup> Ser E'laam an Nubala: V11 P377-378

<sup>342</sup> Taqreeb at Tehzeeb: 7135

<sup>343</sup> Al Jirah wa Ta'adeel: V3 P142 a'an Ibne Muyeen wa Sanad Saheeh

<sup>344</sup> Tehzeeb ul Kamal by Mazee: V7 P258

<sup>345</sup> Taqreeb at Tehzeeb: 302

<sup>346</sup> Taqreeb at Tehzeeb: 1399

<sup>347</sup> Masael Ahmad bin Hambal ba-riwaaya Saaleh bin Ahmad bin Hambal: P174 (Mauquf Isnad Saheeh); Al Ausat by Abi Bakar Muhammad bin Ibrahim bin Al Munzir an Nisapuri (maqhtoot): V1 P148 (printed): V3 P138 (Sanad Saheeh)



Ataa bin Abi Rabah رضي الله عنه ne kaha: “Maine Abdullah bin Zubair رضي الله عنه ke peeche namaz padhi hai wo namaz shuru karte waqt, ruku se pehle aur ruku ke baad raful yadain karte the. Maine inse poocha to Abdullah bin Zubair رضي الله عنه ne kaha: Maine Abu Bakar Siddiq رضي الله عنه ke peeche namaz padhi hai. Wo namaz shuru karte waqt, ruku se pehle aur ruku ke baad raful yadain karte the. Aur Syedna Abu Bakar رضي الله عنه ne farmaya ke maine Rasool Allah ﷺ ke peeche namaz padhi. Aap ﷺ namaz shuru karte waqt, ruku se pehle aur ruku ke baad raful yadain karte the.”<sup>348</sup>

10. عن عطاء بن أبي رباح قال: صليت خلف عبدالله بن الزبير فكان يرفع يديه إذا افتتح الصلوة وإذا ركع وإذا رفع رأسه من الركوع فسألته فقال عبدالله بن الزبير: صليت خلف أبي بكر الصديق رضي الله عنه فكان يرفع يديه إذا افتتح الصلوة وإذا ركع وإذا رفع رأسه من الركوع وقال أبو بكر: صليت خلف رسول الله صلى الله عليه وسلم فكان يرفع يديه إذا افتتح الصلوة وإذا ركع رأسه من الركوع.

Imam Baheqhi, Haafiz Zahabi aur Ibne Hajar ne kaha ke is (hadees) ke raawi *Siqa* hain.

### Sanad Ki Tehqeeq

Abu Abdullah Muhammad bin Abdullah al Safaar az Zahaad ke bare mein Haafiz Zahabi kne kaha: “*Ash Shaikh al Mohaddis al Qadwah*”.<sup>349</sup>

Inhe'n Baheqhi waghaira ne *Siqa* qarar diya hai. Haakim aur Zahabi ne inki bayan karda hadees ko صحيح على شرط الشيخين kehkar inki tauseeq kardi hai.<sup>350</sup>

Inke halaat darj e zail kitabo'n mein mazkoor hain: Aqhbaar Asbahan<sup>351</sup>, Al Insaab<sup>352</sup>, al Muntazim<sup>353</sup>, Al A'abr<sup>354</sup>, unho'n ne Imam Abdullah bin al Imam Ahmad bin Hambal se *Al Musnad al Kabeer* ka sima'a kiya tha.<sup>355</sup>

Muhammad bin Abdullah al Asfaar ne Abu Ismail as Salma se hadees suni hai.<sup>356</sup>

Wo Mudallis nahi the.<sup>357</sup> Lehaaza inka a'ana'ana itsaal par mahmool hai.

Muhammad bin Ismail Abu Ismail as Salma *Siqa* the.<sup>358</sup>

Inko Nisai, Darqutni, Al Haakim, Abu Bakar, Al Khalaal aur Ibne Hibban waghairahum ne *Siqa* kaha.<sup>359</sup>

Ibne Abi Haatim ka qual تكلّموا فيه kai lehaz se mardood hai:

- (1) Ye aksariyat ki *tauseeq* ke khilaf hai.
- (2) Ye jirah ghair mufassir hai.
- (3) Iska jaareh na-malum hai.

Haafiz Ahmad bin Ali Asqalaani ne kaha: “*Ye Siqa Haafiz hain, aur inme Ibne Abi Haatim ka kalaam ghair waazeh (mubham) hai*”.<sup>360</sup>

<sup>348</sup> As Sunan al Kubra by Baheqhi: V2 P73 (raawi *Siqa*); Al mazhab Fee Iqhtesar as Sunan al Kubra by Zahabi: V2 P49, H1943 (raawi *Siqa*); At Talqhees al Habeer by Ibne Hajar Asqalani: V1 P219, H328 (rijaal *Siqa*)

<sup>349</sup> Ser E'elaam an Nubala: V15 P437

<sup>350</sup> Dekhiye Al Mustadrak: V1 P30, H82

<sup>351</sup> V2 P271

<sup>352</sup> V3 P546

<sup>353</sup> V6 P368

<sup>354</sup> V2 P250

<sup>355</sup> Ser E'elaam an Nubala: V15 P437

<sup>356</sup> Al Mustadrak: V1 P117, H403

<sup>357</sup> Haashiya Jilaa al A'ainain (ba-taqhreej e riwaayat Juz Raful Yadain: P8 (Faizur Rahman as Soori)

<sup>358</sup> Ser E'elaam an Nubala: V13 P242

<sup>359</sup> Tehzeeb ut Tehzeeb: V9 P53-54

<sup>360</sup> At Taqreeb: 8738



Abu An Noman Muhammad bin Al Fadhal Aarim kutub e sitta ke markazi raawi hain. Inhe'n Abu Haatim waghaira ne Siqa qarar diya hai. Haafiz Zahabi ne kaha: <sup>361</sup>الحافظ الثبت الإمام

Wo aqhir umar mein taghaiyyur ka shikar ho gae the.<sup>362</sup>

Inhe'n iqhtelaat hua.<sup>363</sup>

Hatta ke inki aqal zaael ho gai.<sup>364</sup>

Ye kehkar Haafiz Zahabi ne is bahes ka qatai faisla kar diya ke <sup>365</sup>تغير قبل موته فما حدث wo maut se pehle taghaiyyur (zoaf e haafeza o iqhtelaat) ka shikar hue aur is haalat e taghaiyyur mein unho'n ne koi hadees bhi bayan nahi ki.<sup>365</sup>

Doosre ye ke inke peeche is hadees ke raawi Abu Ismail As Salmi ne namaz padhi hai. Jiski aqal zaael ho gai ho iske peeche wohi namaz padhta hai jiski khud aqal zaael hoti hai! Lehaza ye riwayat iqhtelat se pehle ki hai aur bilkul saheeh hai. Wallah A'alam

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<sup>361</sup> Ser E'laam an Nubala: V10 P265

<sup>362</sup> Taqreeb at Tehzeeb: 6226 ولفظه: ثقة ثبت تغير في آخر عمره

<sup>363</sup> Hadee as Saari: P441

<sup>364</sup> Al Jirah wa Ta'adeel: V8 P59

<sup>365</sup> Al Kaasfh: V3 P79 ت 1597

## Ahadees e Mazkurah Ka Khulaasa

Ruku se pehle aur baad waale raful yadain ko Rasool Allah ﷺ se darj e zail Sahaba Ikram رضى الله عنه ne riwayat kiya hai:

- |   |  |
|---|--|
| 1. Syedna Abdullah bin Umar رضى الله عنه              | Bukhari: 735,736,738; Muslim: 390          |
| 2. Syedna Maalik bin Al Huwairis رضى الله عنه         | Bukhari: 737; Muslim: 391                  |
| 3. Syedna Waael bin Hajar رضى الله عنه                | Muslim: 401; Ibne Khuzaima: 698            |
| 4. Syedna Abu Humaid as Sa'adi رضى الله عنه           | Ibne Hibban; Al Ehsaan: 1867               |
| 5. Syedna Abu Qataada رضى الله عنه                    | Ibne Hibban; Al Ehsaan: 1873               |
| 6. Syedna Sahal bin Sa'ad as Sa'adi رضى الله عنه      | Ibne Hibban: 1868                          |
| 7. Syedna Abu Asyad as Sa'adi رضى الله عنه            | Ibne Hibban: 1868                          |
| 8. Syedna Muhammad bin Muslimah رضى الله عنه          | Juz Raful Yadain: 5 (Sanad Hasan)          |
| 9. Syedna Ali bin Abi Taalib رضى الله عنه             | Ibne Khuzaima: 854                         |
| 10. Syedna Abu Musa Asha'ari رضى الله عنه             | Darqutni: V1 P292, H1111 (Sanad Hasan)     |
| 11. Syedna Abdullah bin Zubair رضى الله عنه           | Al Kubra lil Baheqhi: V2 P73 (Sanad Hasan) |
| 12. Syedna Abu Bakar Siddiq رضى الله عنه              | Al Kubra lil Baheqhi: V2 P73 (Sanad Hasan) |
| 13. Syedna Jaabir bin Abdullah al Ansari رضى الله عنه | Musnad As Siraj: P62, H92 (Sanad Hasan)    |

Is tehqeeq se malum hua ke raful yadain ki ahadees mutawaatir hain. Darj e zail aimma ne raful yadain ke mutawaatir hone ki tasreeh ki hai:

- |  |  |
|--|--|
| 1. Al Kataani                              | Nazm al Mutanaa'isr Min al Hadees al Mutawaatir: P96, 97, H67      |
| 2. Ibnul Jauzi                             | As above   |
| 3. Ibne Hajar                              | As above; Fathul Baari: V1 P203                                    |
| 4. Zakariyya al Ansaari                    | As above   |
| 5. Muhammad Murtaza al Hussaini al Zubaidi | Al Laali Al Mutanaa'isr Fil Ahadees al Mutawaatirah: P207, H62     |
| 6. Ibne Hazam                              | Haashiya Al Laali Al Mutanaa'isr Fil Ahadees al Mutawaatirah: P205 |
| 7. As Siyuti                               | Qatf al Azhaar al Mutanaa'isr: P95, H33                            |
| 8. Al Iraaqi                               | At Taqaiyyud wal Izaah Sharha Muqadaama ibne Salah: P270           |
| 9. As Saqhaawi                             | Fathul Mughees Sharha Al Fiyah al Hadees: V3 P41                   |
| 10. Maufaq ad Deen Ibne Qadaama            | Al Mughni: V1 P295, Mas-alah: 690                                  |
| 11. Shamsuddin Ibne Qadaama                | As Sharha al Kabeer: V1 P538-539                                   |
| 12. Ibne Taimiyya رحمه الله                | Al Qawaa'id an Nuraaniya: P48                                      |
| 13. Abdul Aziz Al Farhaari                 | Kausar an Nabi: P10  |

Faaeda: Imam Istahri, Allama Siyuti, Ashraf Ali Thanwi Deobandi aur Muhammad Yusuf Ludhiyanwi Deobandi waghairahum ke nazdeek har wo hadees mutawaatir hai, jisey kam az kam 10 raawi bayan kare'n. Dekhiye<sup>366</sup> Lehaza raful yadain ka isbaat qatai us suboot hai. Isme zarra baraabar bhi shak nahi hai.

<sup>366</sup> Tadreeb ar Raawi: V2 P179; Qatf al Azhaar al Mutanaa'isr: V1 P21; Bawadir an Nawaadir: P136; Tohfa Qaadiyaaniya: V1 P17



## Tarikeen e Raful Yadain Ke Shubhaat

**Pehla Shubha:** Hadees Syedna Jabir bin Samrah رضي الله عنه

Baaz logo'n ne Syedna Jabir bin Samrah رضي الله عنه ki hadees raful yadain ke khilaf pesh ki hai:

Rasool Allah ﷺ hamare paas tashreef laae aur farmaya:  
Kya hai ke main tumhe'n hath uthaae hue, is tarha dekhta hu'n jaise sharer ghodo'n ki dume'n hoti hain?  
Namaz mein sukoon iqhteyar kiya karo.<sup>367</sup>

خرج علينا رسول الله صلى الله عليه وسلم فقال: مالي أراكم رافعي أيديكم كأنها أذناب خيل شمس، اسكنوا في الصلوة.

**Pehla Jawab:**

Jis tarha Quran e Majeed apni tashreeh khud karta hai isi tarha hadees, hadees ki tashreeh karti hai. Syedna Jabir bin Samrah رضي الله عنه farmate hain: *“Ham Rasool Allah ﷺ ke sath namaz padhte to (namaz ke aqhir mein) Assalamualaikum wa Rahmatullah kehte hue hath se ishaara bhi karte the. Ye dekh kar Aap ﷺ ne farmaya: Tumhe'n ye kya ho gaya hai? Tum apne hatho'n se is tarha ishaara karte ho jaise sharer ghodo'n ki dume'n hoti hain. Tumme se jab koi (namaz ke aqhir mein) salam phere to apne bhai ki taraf mu'n karke sirf zubaan se Assalamualaikum wa Rahmatullah kahe aur hath se ishaara naa kare”*.<sup>368</sup>

Syedna Jabir bin Samrah رضي الله عنه ki doosri riwayat mein hai ke Rasool Allah ﷺ ke sath jab ham namaz padhte to (namaz ke aqhir mein) daae'n baae'n Assalamualaikum wa Rahmatullah kehte hue hath se ishaara bhi karte the. Rasool Allah ﷺ ne farmaya: *“Tum apne hatho'n se is tarha ishaara karte ho jaise sharer ghodo'n ki dume'n hilti hain, tumhe'n yehi kaafi hai ke tum qaaeda mein apni raano'n par hath rakhe hue daa'en baae'n mu'n modh kar Assalamualaikum wa Rahmatullah kaha karo”*.<sup>369</sup>

Lafz *أذناب خيل شمس* sharer ghodo'n ki dume'n teeno'n ahadees mein maujood hain. Jo ittehad e waqea ki waazeh daleel hai. Lehaza is hadees ke sath istedlal bilkul hi mardood hai.

**Doosra Jawab:**

Tamam mohaddiseen kai spar ijma hai ke is hadees ka talluq tassahud ke sath hai. Raful Yadain indar ruku o ba'ad mu'n ke sath nahi hai. Khair ul quroon mein kisi ne bhi is hadees ke sath raful yadain (ke masle) ki mumaaneat par istedlal nahi kiya hai.

Mislan darj e zail mohaddiseen ne is hadees par *“Salam”* ke abwab baandhe hain:

- (1) Allama Nawavi: <sup>370</sup> باب الأمر بالسكون في الصلاة والنهي عن الإشارة باليد ورفعها عند السلام
- (2) Abu Dawood: <sup>371</sup> باب في السلام
- (3) Ash Shafai: <sup>372</sup> باب السلام في الصلوة
- (4) An Nisai: <sup>373</sup> باب السلام بالأيدي في الصلوة و باب موضع اليدين عند السلام
- (5) Tahaawi: <sup>374</sup> باب السلام في الصلوة كيف هو؟
- (6) Baheqhi: <sup>375</sup> باب كراهة الإيماء باليد عند التسليم من الصلوة

<sup>367</sup> Muslim: V1 P181, H430

<sup>368</sup> Muslim: V1 P181, H430

<sup>369</sup> Muslim: H430

<sup>370</sup> Muslim Ma'a Sharha Nawavi: V4 P152

<sup>371</sup> Sunan Abu Dawood: P988-999

<sup>372</sup> Kitab al Um: V1 P122

<sup>373</sup> Al Mu'taba Qabl: H1185, Al Kubra Qabl: H1107, Baab as Salam bil Yadain al Mu'taba: H1327, Wal Kubra Qabl: H1249

<sup>374</sup> Sharha Ma'ani al Asaar: V1 P268-269

<sup>375</sup> Sunan al Kubra: V2 P181

Kisi mohaddise ne is par mana raful yadain indar tuku wa ba'ad ka baab nahi baandha, mohaddiseen ki is ijmaai tabweeb se malum hua ke is hadees ka talluq sirf tasshahud waale raful yadain ke sath hai. Ruku se pehle aur baad waale raful yadain ke sath iska koi talluq nahi hai.

Haafiz Ibne Hajar ne kaha: “(Syedna Jabir bin Samrah رضي الله عنه ki pehli hadees) se ruku ke waqt raful yadain ke mana par daleel laana durust nahi hai, kyou'nke pehli hadees doosri taweel hadees ka iqhtesaar hai”.<sup>376</sup>

Imam Bukhari ne farmaya: “Ye baat mashoor hai, isme koi iqhtelaf nahi hai ke is hadees ka talluq tasshahud ke sath hai”.<sup>377</sup>

Iske ham ma'ani baat Haafiz Ibne Hibban ne bhi kahi hai.<sup>378</sup>

Imam Nawavi Shareh Saheeh Muslim ne kaha: “Is hadees se ruku ko jaate aur ruku se sar uthate waqt raful yadain ken aa karne par istedlal karne waala jahaalat e qabeeh ka murtakib hai aur baat ye hai ke indar ruku raful yadain karna saheeh o saabit hai, jiska rad nahi ho sakta. Pas nahi khaas apni maurid e khaas par mahmool hogi, taakey dono'n mein taufeeq o muwaafeqat ho aur (mazu'umah) ta'aruz rafa'a ho jaae”.<sup>379</sup>

Haafiz Ibnul Mulqin (d 804h) رحمته الله ne farmaya:

*Is hadees is istedlal intehaai buree jahaalat hai, jisey Syedna Rasool Allah ﷺ ki sunnat ke sath rawaa rakha gaya hai, kyou'nke ye hadees ruku se pehle aur ruku ke baad waale raful yadain ke bare mein warid nahi hui. Wo to namaz ki haalat e salam mein hatho'n se ishara karte the.... Is mein Ahle Hadees (mohaddiseen) ke darmiyan koi iqhtelaf nahi aur jis shaqs ko hadees ke sath zarra baraabar talluq hai wo bhi tasleem karta hai (ke isey raful yadain qabl ar ruku o ba'ad ke khilaf pesh karna ghalat hai).*<sup>380</sup>

...من أقبح الجهالات لسنة سيدنا رسول الله صلى الله عليه وسلم لأنه لم يرد في رفع الأيدي في الركوع والرفع منه وإنما كانوا يرفعون أيديهم في حالة السلام من الصلوة... وهذا لا (اختلاف) فيه بين أهل الحديث ومن له أدنى اختلاط بأهله.

Teesra Jawab:

Agar ye hadees raful yadain ki mumaaneat par daleel hai to tarikeen e raful yadain darj e zail muqamaat par kyou'n raful yadain karte hain?

- (1) Takbeer e Tehreema
- (2) Witr
- (3) Eidain

Agar ruku waala raful yadain is hadees ke sath mamnu hai to darj e baala teeno'n raful yadain ba-tareeq e oola mamnu hone chhahiye.

Jo unka jawab hai wohi hamara jawab hai. Agar inki taqhsees doosri ahadees ke sath ahi to ruku waale raful yadain ki taqhsees bhi doosri ahadees ke sath hai.

<sup>376</sup> Allah Ta'ala Talqhees al Habeer: V1 P221

<sup>377</sup> Allah Ta'ala Talqhees al Habeer: V1 P221; Juz Raful Yadain: P37

<sup>378</sup> Saheeh Ibne Hibban: V3 P178, H1877

<sup>379</sup> Al Majmu'u Sharha al Mohzab: V3 P403; Hashiya As Sandi A'alaa An Nisai: P176

<sup>380</sup> Al Badar al Muneer: V3 P485

Caho'nta Jawab:

Tarikeen ki pesh karda hadees mein ruku waale raful yadain ka zikar aur saraahat nahi. Majuzeen ki pesh karda ahadees mein ruku waale raful yadain ka zikar aur saraahat hai. Lehaza mufassir ko mujmal par muqaddam kiya jaaega.

Haafiz Ibne Hajar likhte hain:

*Aur Mufassir Mubham par Muqaddam hai.*<sup>381</sup>

وهذا المفسر مقدم على المبهم.

Paa'nchwaa'n Jawab:

Agar is hadees ke alfaaz ko raful yadain par mahmool kiya jaae to malum hota hai ke raful yadain karna ek qabeeh fa'al hai. Choo'nke ruku waala raful yadain Nabi ﷺ se baa-sanad *Saheeh Tawaatur* ke sath saabit hai aur Nabi fe'el e qabeeh ka murtakib nahi hua karta to malum hua ke is hadees ka ruku waale raful yadain ke sath koi talluq nahi hai. Warna nauzu billah Nabi ﷺ ke fe'el ko qabeeh tasleem karna padega. Jiske tasawwur se hi ham panah chhate hain.

Tambeeh: Baaz logo'n ne pehle jawab ka jawab dene ki koshish ki hai ke: “*Ye hadees ta'adad waqea par mushtamil hai*” in logo'n ka ye daawa ghalat hai.

Haafiz Abdul Mannan Sahab Noorpuri ne Abdur Rasheed Kashmiri (Deobandi) ke naam apne ghair matbu'u khat mein likha: “*Jaabir bin Samrah ؓ wali riwayat mein to ruku waale raful yadain se mana ka sirey se naam o nishan hi nahi. Waqeaat khuwah 2 hi banaa liye jaaen, kyou'nke ek waqea meins alam waale raful yadain ke muraad naa hone se ruku waale raful yadain ka muraad hona laazim nahi haata. Lehaza is riwayat ko ruku waale raful yadain ke mana hone ki daleel banana mahez tahkam aur naree seena zori hai*”.

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<sup>381</sup> Fathul Baari: V10 P283, H5827; V10 P347

(Kaha jaata hai ke) Syedna Abdullah bin Masood رضي الله عنه ne farmaya: “Main tumhe’n Rasool Allah ﷺ ki namaz naa padhaaou’n? Phir Aap ﷺ ne namaz padhi aur hath nahi uthaae siwaae pehli dafa’a ke.”<sup>382</sup>

سفيان (الثوري) عن عاصم بن كليب عن عبدالرحمان بن أسود  
عن علقمة قال قال عبدالله بن مسعود: ألا أصلي بكم صلاة  
رسول الله صلى الله عليه وسلم فصلّي فلم يرفع يديه إلا في أول  
مرة.

Tehqeeq: Ye Hadees illat e qaadeha ke saht ma'alool hai aur sanadan o matanan dono'n tarha se Zaeef hai.  
Darj e zail aimma (aur ulama e hadees) ne isey zaeef o ma'alool qarar diya hai:

Pehla jawab:

Mohaddiseen ki askariyat ne is riwayat ko zaeef o ma'alool qarar diya hai:

(1) Shaikh ul Islam Mujahid as Siqa Abdullah bin Mubarak (d 181h) ne kaha:

Ibne Masood رضي الله عنه ki (taraf mansoob ye) hadees saabit nahi hai.<sup>383</sup>

لم يثبت حديث... ابن مسعود.

Baaz logo'n ne Ibnul Mubaarak ki jirah ko asr e jadeed mein is hadees se hataane ki koshish ki hai, magar darj e zail aimma o ulama e ikram ne ibnul Mubaarak ki jirah ko Ibne Masood رضي الله عنه se mansoob is mutanaaze riwayat ke mutalliq qarar diya hai.

- 1) Tirmizi.<sup>384</sup>
- 2) Ibnul Jauzi:<sup>385</sup> وقال فيه عبدالله بن المبارك: لا يثبت لهذا الحديث
- 3) Ibne Abdul Haadi.<sup>386</sup>
- 4) Nawavi.<sup>387</sup>
- 5) Ibne Qadaama.<sup>388</sup>
- 6) Ibne Hajar.<sup>389</sup>
- 7) Ash Shaukani.<sup>390</sup>
- 8) Al Baghwi.<sup>391</sup>
- 9) Baheqhi.<sup>392</sup>

Hadees ke kisi imam ne ye nahi kaha ke Ibnul Mubarak ki jirah hadees e ibne Masood رضي الله عنه se mutalliq nahi hai.

- (2) Imam Shafai (d 204h) ne tark e raful yadain ki ahadees ko rad kar diya ke ye saabit nahi hain.<sup>393</sup>
- (3) Ahmad bin Hambal (d 241h) ne is riwayat par kalam kiya.<sup>394</sup>
- (4) Abu Haatim ar Raazi (d 277h) ne kaha:

<sup>382</sup> Tirmizi: V1 P59, H257 (Hadees Hasan); Al Mahalla by Ibne Hazam: V4 P87-88, Mas-alah: 442 (khabar Saheeh)

<sup>383</sup> Sunan Tirmizi: V1 P59, H256 (sanad Saheeh)

<sup>384</sup> Sunan Tirmizi: V1 P59, H256

<sup>385</sup> At Tehqeeq: V1 P278; (another edition): V1 P335

<sup>386</sup> At Talqeeh: V1 P278

<sup>387</sup> Al Majmu'u Sharha al Mohzab: V3 P403

<sup>388</sup> Al Mughni: V1 P295, Mas-alah: 690

<sup>389</sup> At Talqhees al Habeer: V1 P222, H328

<sup>390</sup> Neel ul Autaar: V2 P180 (another edition): V1 P696, H668

<sup>391</sup> Sharha as Sunnah: V3 P25, H561

<sup>392</sup> Sunan al Kubra: V2 P79; Ma'arefa as Sunan wasl Asaar: V1 P551

<sup>393</sup> Kitab al Um: V7 P201, Baab Raful Yadain fis Salah; Sunan Al Kubra lil Baheqhi: V2 P81; Fathul Baari: V2 P220

<sup>394</sup> Juz Raful Yadain: 32; Masael Ahmad Riwaya Abdullah bin Ahmad: V1 P240 faqhra: 326

Ye hadees kahtaa hai, kaha jaata hai ke (Sufiyan) Soori ko is (ke iqhtesar) mein wahem hua hai. Kyou'nke ek jamat ne isko Aasim bin Kaleeb se in alfaaz ke sath bayan kiya ke Nabi ﷺ ne namaz shuru ki, pas hath uthaae, phir ruku kiya aur tatbeeq ki aur ﷺ apne hatho'n ko ghutno'n ke darmiyan rakha. Kisi doosre ne Soori waali baat bayan nahi ki hai.<sup>395</sup>

هذا خطأ يقال: وهم الثوري فقد رواه جماعة عن عاصم وقالوا كلهم: أن النبي صلى الله عليه وسلم افتتح فرفع يديه ثم ركع فطبق وجعلهما بين الركبتين ولم أحد ما روى الثوري.

(5) Al Imam ad Darqutni (d 385h) ne isey ghair mehfooz qarar diya hai.<sup>396</sup>

(6) Haafiz Ibne Hibban (d 354h) ne (kitab) As Salah mein kaha: “Ye riwayat haqeeqat mein sabse ziyada Zaeef hai, kyou'nke iski illate'n hain jo isey baatil qarar deti hain”.<sup>397</sup>

(7) Imam Abu Dawood Sajistaani (d 275h) ne kaha: <sup>398</sup> هذا حديث من حديث طويل وليس هو بصحيح على هذا اللفظ

Imam Abu Dawood aur Hadees Ibne Masood

14<sup>th</sup> Sadee mein baaz logo'n ne Imam Abu Dawood ki is hadees par jirah ka inkar kiya hai aur Saheb e Mishkat ke baaz auhaam jama karke ye faisla kar diya hai ke Abu Dawood se is qaul ka intesab bhi inka wahem hai. Halaa'nke darj e zail ulama ne is qaul ko Imam Abu Dawood se mansoob kiya hai.

(1) Ibnul Jauzi (d 597h) <sup>399</sup> وقال أبو داود: ليس بصحيح

(2) Ibne Abdul Bar al Andalusi (d 463h):

وقال أبو داود في حديث عاصم بن كليب عن عبد الرحمان بن الأسود عن علقمة عن ابن مسعود قال: ألا أصلي بكم صلاة رسول الله صلى الله عليه وسلم؟ فصلّى فلم يرفع يديه واحدة، لهذا حديث يختصر من طويل وليس بصحيح على هذا اللفظ.<sup>400</sup>

(3) Ibne Abdul Haadi (d 744h).<sup>401</sup>

(4) Ibne Hajar Asqalaani (d852h).<sup>402</sup>

(5) Ibnul Mulqin.<sup>403</sup>

(6) Ibnul Qattan al Faasi.<sup>404</sup>

(7) Shamsul Haq Azeemabadi (d 1329h) ne kaha: “Ma'alum hua ke ibaat Imam Abu Dawood hi ki hai aur isi hadees par hai”.<sup>405</sup>

(8) Yahya bin Adam (d 203h).<sup>406</sup>

(9) Abu Bakar Ahmad bin Umro al Bazzar (d 292h) ne is hadees par jirah ki.<sup>407</sup>

(10) Muhammad bin Waddah (d 289h) ne tark e raful yadain ki tamam ahadees ko Zaeef kaha.<sup>408</sup>

(11) Imam Bukhari (d 256h).<sup>409</sup>

<sup>395</sup> E'elal ul Hadees: V1 P96, H258

<sup>396</sup> Al E'elal by Darqutni: V5 P173, Mas-alah: 804

<sup>397</sup> At Talqhees al Habeer: V1 P222, H328; Al Badr al Muneer: V3 P494

<sup>398</sup> Sunan Abu Dawood Nusqha Hamsiya: V1 P478, H748;

Nushqa Bait ul Ifkaar ad Dauliya: P102; Nusqha Maktaba Ma'arif (Riyadh): P121; Mishkat al Masabeeh: 1326 edition: P77, H809

<sup>399</sup> At Tehqeeq Fee Iqhtelaf al Hadees: V1 P278

<sup>400</sup> At Tamheed: V3 P220

<sup>401</sup> At Tanqeeh: V1 P278

<sup>402</sup> At Talqhees al Habeer: V1 P222

<sup>403</sup> Al Badr al Muneer: V3 P493

<sup>404</sup> Bayan al Waham Wa Alyahaam Fee Kitab al Ahkam: V3 P365-366 faqrah: 1109

<sup>405</sup> Aun al Ma'abood: V3 P449

<sup>406</sup> Juz Raful Yadain: P32; At Talqhees al Habeer: V1 P222

<sup>407</sup> Al Bahr az Zakhaarj: V5 P47, H1608; At Tamheed: V9 P220-221

<sup>408</sup> At Tamheed: V9 P221 (sanad Qawee)

<sup>409</sup> Juz Raful Yadain: P32; At Talqhees al Habeer: V1 P222; Al Majmu Sharha al Mohzab: V3 P403



(12)Ibnul Qattan al Faasi (d 628h) se Ze'eli Hanafi ne naqal kiya hai ke unho'n ne is ziyadat (dobaarana naa karne) ko khataa qarar diya.<sup>410</sup> Mujhe<sup>411</sup> ye kalam “*Bayan al Waham wa Alyahaam*” mein nahi mila.<sup>412</sup> Taaham ishaara zaroor milta hai.<sup>413</sup>

(13)Abdul Haq Al Shibli ne kaha: لا يصح<sup>414</sup>

(14)Ibnul Mulqan (d 804h) ne isey *Zaeef* kaha.<sup>415</sup>

(15)Al Haakim (D 405h)<sup>416</sup>

(16)An Nawavi (d 670h) ne kaha: اتفقوا على تضعيف<sup>417</sup> Yaani Imam Tirmizi ke alaawa sab mutaqaddimeen ka is hadees ke *Zaeef* hone par ittefaq hai.

(17)Ad Darmi (d 280h)<sup>418</sup>

(18)Al Behqhi (d 458h)<sup>419</sup>

(19)Muhammad bin Nasar al Maroozi (d 294h)<sup>420</sup>

(20)Ibne Qadaama al Maqdisi (d 620h) ne kaha: ضعيف<sup>421</sup>

(21)Qurtubi ne bhi hadees e Ibne Masood o hadees e Baraa ko ghair saheeh kaha.<sup>422</sup>

Ye sab ummat e muslim ke mashoor ulama tha. Inka is riwayat ko muttafeqa taur par *Zaeef o Ma'alool* qarar dena Tirmizi o Ibne Hazam ki *Tasheeh* par har lehaz se muqaddam hai. Lehaza ye hadees bilaa-shak o shubha *Zaeef* hai.

E'elal e hadees ke maahir ulama agar *Siqa* raawiyo'n ki riwayat ko *Zaeef* kahe'n to inki tehqeeq ko tasleem kiya jaaega, kyou'nke wo is fun ke maahir hain aur fun e hadees mein inki theqeeq hujjat hai.

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<sup>410</sup> Nasbur Raaya: V1 P395

<sup>411</sup> T: Haafiz Zubair Ali Zai rahimahullah ko

<sup>412</sup> V3 P365-367 faqrah: 1109

<sup>413</sup> P366

<sup>414</sup> Al Ahkam al Waasti: V1 P367

<sup>415</sup> Al Badr al Muneer: V3 P492

<sup>416</sup> Al Khilafiyaat ba-hawaala Al Badr al Muneer: V3 P493

<sup>417</sup> Khulaasa al Ahkam: V1 P354, H180

<sup>418</sup> Ba-hawaala Tehzeeb as Sunan by Haafiz Ibnul Qaiyyim al Jauzi: V2 P449 (Ye hawaala mujhe ba-sanad saheeh nahi mila)

<sup>419</sup> Ba-hawaala: Tehzeeb as Sunan: V2 P449; Sharha al Mohzab by Nawavi: V3 P403 (Ye hawaala bhi ba-sanad saheeh nahi mila)

<sup>420</sup> Ba-hawaala Nasbur Raaya: V1 P395; Al Ahkam al Waasti by Abdul Haq ash Shibli: V1 P367

<sup>421</sup> Al Mughni: V1 P295, Mas-alah: 690

<sup>422</sup> Al Mufham: V2 P19

Doosra Jawab:

*Sufiyan Soori Ki Tadleees*

Is riwayat ka daar o madar Sufiyan Soori رضى الله عنه par hai, jaisa ke iski taqhreej se zaahir hai. Sufiyan Soori *Siqa*, *Haafiz*, *Aabid* hone ke saath *Mudallis* bhi the.<sup>423</sup>

Inko darj e zail Aimma e Hadees ne Mudallis qarar diya hai:

- 1- Yahya bin Saeed al Qattan.<sup>424</sup>
- 2- Bukhari.<sup>425</sup>
- 3- Yahya bin Muyeen.<sup>426</sup>
- 4- Abu Mahmood al Maqdisi.<sup>427</sup>
- 5- Ibnul Turkamaani Hanafi.<sup>428</sup>
- 6- Ibne Hajar Asqalaani.<sup>429</sup>
- 7- Az Zahabi.<sup>430</sup>

وقال: إنه كان يدلس عن الضعفاء ولكن له نقد وذوق ولا عبرة لقول من يدلس ويكتب عن الكذابين.<sup>431</sup>

Aur kaha:

وربما دلس عن الضعفاء.<sup>432</sup>

Aur kaha:

لأنه كان يحدث عن الضعفاء.<sup>433</sup>

Haafiz Zahabi ki gawahi se malum hua ke Sufiyan رضى الله عنه *Zaeef* logo'n se tadleees karte the. Yaad rahe ke jo zoafa se tadlee kare iski a'an (baghair tasreeh sima'a) waali riwayat *Zaeef* hoti hai. Abu Bakar As Seraani (d 330h) ne kitab ad Dalaael mein kaha:

كل من ظهر تدليس عن غير الثقات, لم يقبل خبره حتى يقول: حدثني أوسمعت.

Har raawi, jiski ghair siqa raawiyo'n se tadleees zaahir ho jaae to iski riwayat is waqt tak maqbool nahi jab tak wo *Haddasni* yaa *Same'etu* naa kahe. Yaani aiske sima'a ki tasreeh ke baad hi iski riwayat maqbool hoti hai.<sup>434</sup>

8- Salahuddin Al E'elaai ne kaha:

*Sufiyan Soori in majhool logo'n se tadleees karte the, jinka pataa bhi nahi chalta.*<sup>435</sup>

من يدلس عن أقوام مجهولين لا يدري من هم كيفيان الثوري....

9- Haafiz Ibne Rajab ne kaha:

*Sufiyan Soori waghaira in logo'n se bhi tadleees karte the, jinse inka sima'a nahi hota tha.*<sup>436</sup>

وقد كان الثوري وغيره يدلسون لم يسمهوا منه أيضاً.

10- Abu Nayeem al Fadhal bin Dakeen al Kufi.<sup>437</sup>

<sup>423</sup> Taqreeb at Tehzeeb: 2445

<sup>424</sup> Kitab al E'elal wa Ma'arefa ar Rijaaal by Ahmad: V1 P207, # 1130; Al Kifaaya by Khateeb: P362 (Sanad Saheeh)

<sup>425</sup> Al E'elal al Kabeer by Tirmizi: V2 P966; At Tamheed: V1 P34

<sup>426</sup> Al Jirah wa Ta'adeel: V4 P225 (sanad Saheeh)

<sup>427</sup> Qaseeda Fil Mudalliseen: P47 (Shar Thaani)

<sup>428</sup> Al Jauhar an Naqi: V8 P262 wa qaal: As Soori Mudallis waqad A'ana'an

<sup>429</sup> Tabaqat al Mudalliseen al Murattaba as Saaniya: P32; Taqreeb at Tehzeeb: 2445

<sup>430</sup> Mizan ul Etedaal: V2 P169

<sup>431</sup> Mizan ul Etedaal: V2 P169

<sup>432</sup> Ser E'elaam an Nubala: V7 P242

<sup>433</sup> Ser E'elaam an Nubala: V7 P274

<sup>434</sup> Al Nukat by Zarakshi: P184; Sharha al Fiya by Iraqi: (bilaa tabserah wa bilaa tazkirah) V1 P183-184

<sup>435</sup> Jame at Tehseel Fee Ahkam al Maraseel: P99

<sup>436</sup> Sharha E'elal by Tirmizi: V1 P385

<sup>437</sup> Tareeqh Abi Zara'ah ad Damishqhi: 1193 (Sanad Saheeh)

- 11- Abu Asim Zahack bin Muqhlad al Nabeel.<sup>438</sup>
- 12- Ali bin Abdullah al Madeeni.<sup>439</sup>
- 13- Abu Zar'ah ibnul Iraqi: مشهور بالتدليس<sup>440</sup>
- 14- Haakim Saheb al Mustadrak.<sup>441</sup>
- 15- Al A'ainee: وسفيان من المدلسين والمدلس لا يحتج بعننته إلا أن يثبت سماعه من طريق آخر<sup>442</sup>
- 16- Al Karmaani.<sup>443</sup>
- 17- Ibne Hibban.<sup>444</sup>
- 18- As Siyuti.<sup>445</sup>
- 19- Al Halabi.<sup>446</sup>
- 20- Qastalaani ne kaha:

*Sufiyan rawi Mudallis hain, aur Mudallis ka a'ana'anh qabil e hujjat nahi hota, illa ye ke iske sima'a ki tasreeh (yaa matabea'at) sabit ho jaae.*<sup>447</sup>

سفيان مدلس وعننة المدلس لا يحتج بها إلا أن يثبت سماعه بطريق آخر.

Sarfaraz Safdar Sahab Deobandi Taqleedi apni kitab "Ahsanul Kalam" mein likhte hain: "Abu Qalaaba go Siqa the, magar ghazab ke mudallis the... Abu Qalaaba ki jinse mulaqaat hui inse bhi aur jinse nahi hui inse bhi sabse tadlees karte the".<sup>448</sup>

Agar Haafiz Zahabi ke qaul ki buniyad par Abu Qulaaba "Ghazab Ke Mudallis" qarar diye jaa sakte hain to Haafiz Ibne Rajab ke qaul par Sufiyan Soori ko "Ghazab Ke Mudallis" kyou'n nahi qarar diya jaata.

#### *Lo Aap Apne Daam Mein Sayyad Aagaya*

Halaa'nke Abu Qulaaba mudallis nahi the. Imam Abu Haatim Raazi ne in par tadlees ke ilzam ki tardeed ki hai.<sup>449</sup>

Abu Qulaaba ki ma'ana'an riwayat ki tasheeh muta'addid muhaddiseen e ikram mislan Bukhari, Muslim, Tirmizi, aur Zahabi waghairahum ne ki hai.

Mutaqaddemeen ke muqable mein mutaqqhereen ki baat kab qabil e masmu'u ho sakti hai? Kya kisi mohaddis yaa faqeeh ne ye bhi kaha hai ke Abu Qulaaba *zoafaa* se tadlees karte the?

Abu Qulaaba jokey mudallis nahi the, inse a'ana'an ko rad karna aur Soori jokey *zoafa* se tadlees karte the inke a'ana'an ko qabool karna insaf ka khoon karne ke barabar hai. Allah Ta'ala zaalimo'n se zaroor hisaab lega. Is din iski pakad se koi naa bacha sakeyga.

Tambeeh: Allama Shaikh Muhammad Nasiruddin Albani rahimahullah ne ek sanad ko Abu Qulaaba ke a'ana'an ki wajah se *zaeef* kaha.<sup>450</sup> Kaha: إسناده ضعيف لعنة أبي قلابة وهو مذكور بالتدليس

Halaa'nke Abu Qulaaba ka mudallis hona saheeh nahi hai. Jinho'n ne kai sau saal ke baad isey mudallis kaha, unho'n ne is isey tabqa oola (jinki ma'ana'an riwayat in logo'n ke nazdeek saheeh hoti hain) mein shumar kiya hai. Iska zoafa se tadlees karna bhi sabit nahi hai. Iski rwiayat ko Allama Albani ne zaeef kaha hai. Magar (usool

<sup>438</sup> Sunan Darqutni: V3 P201, H3423 (sanad Saheeh)

<sup>439</sup> Al Kifaaya by Khateeb: P362 (sanad Saheeh)

<sup>440</sup> Kitab al Mudalleseen: P21

<sup>441</sup> Ma'arefa Uloom al Hadees by Haakim: P105-106 ت 251-253

<sup>442</sup> Umdatul Qaari: V3 P112

<sup>443</sup> Sharha Saheeh Bukhari: V3 P62, H213

<sup>444</sup> Al Ehsan Taba'a Jadeed: V1 P61

<sup>445</sup> Asma Min urf bi Tadlees: P24

<sup>446</sup> At Tibiyyen Fee Asma al Mudalleseen: P27

<sup>447</sup> Irshad as Saari Sharha Saheeh Bukhari: V1 P286

<sup>448</sup> Ahsan ul Kalam: V2 P111

<sup>449</sup> Al Jirah wa Ta'adeel: V5 P8

<sup>450</sup> Hashiya Saheeh Ibne Khuzaima: V3 P268, H2043

se rugardaani karte hue) Sufiyan Soori mudallis a'an az zoafa (jokey baqaul Haakim tabqa saalesa ke mudallis hain) ki ma'ana'an riwayat tark e raful yadain ki ta'aliqaat e mishkat mein tasheeh kardi hai.

Ham Dalaael se saabit kar chuke hain ke Allama Albani رَحْمَةُ اللهِ عَلَيْه ki ye tasheeh ghalat hai aur mohaddiseen ke qawaaed ke khilaf hai, lehaza mardood hai.

Zahabi asr e haqqa Shaikh Abdur Rahman al Ma'almi al Yamaani ne bhi is riwayat ko Sufiyan Soori ke a'ana'an ki wajah se ma'alool qarar diya hai.<sup>451</sup>

Khulasa ye ke Sufiyan Soori Mudallis the, balkey ye tehqeeq Sarfaraz Khan Safdar “*Ghazab ke Mudallis the*” lehaza inki ma'ana'an riwayat mataabea'at ki ghair maujoodgi mein *Zaeef* hoti hai.

#### *Mudallis ka A'ana'anah*

Haafiz Ibne Salah (d 643h) farmate hain:

*Hukam ye hai ke mudallis ki sirf wohi riwayat qabool ki jaaegi jisme wo sima'a ki tasreeh kare. Ye baat (imam) shafai رَحْمَةُ اللهِ عَلَيْه ne har is shaqs par jaari farmai hai jo ek dafa hi tadlees kare.*<sup>452</sup>

والحكم بأنه لا يقبل من المدلس حتى يبين قدراً جراه الشافعي رضي الله عنه فيمن عرفناه دلس مرة، والله أعلم.

Imam Yahya bin Muyeen (d 233h) ne kaha: “*Mudallis apni tadlees (ma'ana'an riwayat) mein hujjat nahi hota*”.<sup>453</sup>

Lehaza Sufiyan Soori رَحْمَةُ اللهِ عَلَيْه (jokey zoafa aur majaanheel se tadlees karte the) ki ye ma'ana'an (a'an waali) riwayat *Zaeef* hai aur saheeh ahadees ke muqable mein zaeef ka wajood aur a'adm e wajood dono'n baraabar hain.

#### *Tabqa e Saniya Ki Bahes*

Darj e baala tafseel se malum hua ke Janab Sufiyan Soori رَحْمَةُ اللهِ عَلَيْه ghazab ke mudallis the, lahaza inko darja Saniya mein zikar karna ghalat hai. Magar Hafiz Ibne Hajar رَحْمَةُ اللهِ عَلَيْه ne inko darja e Saniya mein zikar kiya hai.<sup>454</sup>

Haakim Nishapuri ne Haafiz ibne Hajar se phele inko tabqa saalesa mein zikar kiya hai.<sup>455</sup>

Haakim Nishapuri Hafiz Ibne Hajar se ziyada maahir aur mutaqaddim the aur darj e zail Dalaael ki raushni mein Haakim ki baat Saheeh aur Haafiz Ibne Hajar ki baat Ghalat hai.

Faaeda 1: Sufiyan Soori darj e zail shuyooq se tadlees nahi karte the: Habeeb bin Abi Saabit, Salma bain Kaheel aur Mansoor (waghairahum).<sup>456</sup>

Faaeda 2: Sufiyan Soori se Yahya bin Saeed al Qataan ki riwayat sima'a par mahmool hoti hai. Tehqeeq ke liye mulaheza farmaen<sup>457</sup>

Faaeda 3: Mudallis ki agar motebar mataabea'at sabit ho jaae to iski riwayat qawee ho jaati hai. Sufiyan Soori is riwayat mein Asim bin Kaleeb se munfarid hain aur inki koi motebar mataabea'at nahi hai, lehaza ye sanad *Zaeef* hai.

<sup>451</sup> At Tankeel Bimaa Fee Taneeb al Kausari Minal Abaateel: V2 P20

<sup>452</sup> Uloom ul Hadees Urf Muqaddama Ibe Salah: P99; Ar Risaalah by Shafai: P380, faqhrah: 1035

<sup>453</sup> Al Kifaaya: P362 لا يكون حجة فيما دلس (sanad Saheeh)

<sup>454</sup> Tabaqat al Mudalleseen: P32

<sup>455</sup> Ma'arefa Uloom al Hadees: P106; Jame at Tehseel: P99

<sup>456</sup> Al E'elal al Kabeer by Tirmizi: V2 P966; At Tamheed by Ibne Abdul Bar: V1 P34; Sharha E'elal by Tirmizi: V2 P751

<sup>457</sup> Kitab al E'elal wa Ma'arefa ar Rijal: V1 P207, #1130; Al Kifaaya by Khateeb: P362 (sanad Saheeh); Tehzeeb at Tehzeeb: V11 P192 (tarjuma Yahya bin Saeed al Qataan)

### Teesra Jawab:

Sufiyan Soori ki is hadees mein ruku se phele aur baad ke raful yadain ka zikar nahi hai. Lehaza ye riwayat mujmal hai. Agar isko aam tasawwur kiya jaae to phir tarikeen e raful yadain ka khud is riwayaat par amal nahi hai.

(1) Wo witar mein takbeer e tehreema ke baad ruku se pehle raful yadain karte hain.

(2) Wo eidain mein takbeer e terheema ke baad raful yadain karte hain.

Agar witr aur eidain ki taqhsees deegar riwayat se sabit hai to ruku se pehle aur baad ki taqhsees bhi sahihain ki riwayat se sabit hai.

Is hadees se istedlal karne waalo'n ke liye zaroori hai ke wo is hadees ke umoom se witar aur eidain ke raful yadain ko bachaane ki koshish kare'n, jo in logo'n ka jawab hai, wohi hamara jawab hai.

Tambeeh: Ruku se pehle aur baad waale raful yadain ki mumaneat yaa tark kisi saheeh hadees se saabit nahi hai. Tarekeen ki pesh karda sab ahadees baatil, zaef o mardood hain.<sup>458</sup>

### Caho'nta Jawab:

Jaisa ke oopar guzar chukka hai, is hadees mein ruku se pehle aur baad ke raful yadain ka zikar nahi hai. Imam Faqeeh Mohaddis Abu Dawood رحمته الله ne is *Zaef* hadees par ye baab baandha hai.

Baab Iska Jisne Ruku Se PEhle Raful Yadain Ka Zikar  
Nahi Kiya.<sup>459</sup>

باب من لم يذكر الرفع عند الركوع.

Aur ye baat aam talaba ko bhi malum hai ke (suboot e zikr ke baad) a'adm e zikr se nafee e zikr laazim nahi hai.

Ibnul Turkamani Hanafi (d 745h) ne farmaya:

*Jo kisi cheez ko zikr naa kare wo is par hujjat nahi hai,  
jo kisi cheez ko zikr kare.*<sup>460</sup>

ومن لم يذكر ابشئ ليس بحجة على من ذكره.

Mashoor Mohaddis Hafiz Ibne Hajar Asqalani (d 852h) ne farmaya:

*Kisi cheez ke a'adm e zikr se iska a'adm e waqu laazim  
nahi aata.*<sup>461</sup>

ولا يلزم من عدم ذكر الشئ عدم وقوعه.

Lehaza Imam Sufiyan Soori ki a'adm e zikr waali is zaef hadees se bhi tark e raful yadain indar ruku o ba'ad saabit nahi ho sakta.

<sup>458</sup> Mazeed tehqeeq ke liye Hafiz Ibnul Qaiyyim ki Al Manar al Muneef: P137 ka mutalea kare'n

<sup>459</sup> Abu Dawood: V1 P477 before H748

<sup>460</sup> Al Jauhar an Naqee: V4 P317

<sup>461</sup> Ad Daraaya: V1 P225, H292 Baab al Istesqa

Paa'nchwaa'n Jawab:

Sufiyan ki hadees mein nafee hai aur sahihain waghairahuma ki mutawaatir ahadees mein isbaat hai. Ye baat aam talaba ko bhi malum hai ke isbaat nafee par muqaddam hota hai.

Allama Nawavi ne kaha:

*Raful Yadain ki (saheeh) ahadees par amal karna oola hai, kyou'nke wo asbaat hain aur ye (Sufiyan Soori ki za'ef hadees) nafee hai. Pas asbaat ko ziyaadat e ilm ki wajah se nafee par muqaddam kiya jaaega.*<sup>462</sup>

إن أحاديث الرفع أولى لأنها إثبات ولهذا نفى فيقدم الإثبات  
لزيادة العلم.

Hanafi kehte hain ke Karqhi Hanafi<sup>463</sup> (d 317h) ne bhi musbat ko nafee par oola bil amal qarrar diya hai.<sup>464</sup>

Mazeed tehqeeq ke liye mulaheza farmae'n: Nasbur Raaya<sup>465</sup>, Fathul Baari<sup>466</sup>

Chetta Jawaab:

Baaz ulama ne kaha hai ke is hadees ka ye matlab hai ke takbeer e tehrima ke sath sirf ek dafa raful yadain kiya baar baar nahi kiya.<sup>467</sup>

Nawavi (d 676h) farmate hain:

*Hamare sathiyo'n ne zikr kiya hai ke agar ye hadees Saheeh hoti to iska mafhoom ye hota ke shuru namaz mein aur baaqi raka'at ke shuru mein dobara raful yadain nahi karte the. (iska ruku waale raful yadain se koi talluq nahi hai) is taweel ke sath tamam ahadees (ba-lehaz e jama o tatbeeq) par amal ho jaata hai.*<sup>468</sup>

ذكره أصحابنا قالوا: لو صح وجب تأويله على أن معناه لا يعود  
إلى الرفع في ابتداء استفتاحه ولا في أوائل باقي ركعات الصلوة  
الواحدة ويتعين تأويله جمعاً بين الأحاديث.

Saatwaa'n Jawab:

Ye hadees agar ba-farz e muhaal saheeh hoti (!) to bhi mansooqh hoti.

Imam Ahmad bin al Hussain al Baehqhi ne farmaya:

*Ho sakta hai ke ibteda mein tark e raful yadain raha ho, jis waqt raful yadain ki mashru'iyat nahi hui thi. Iske baad (Ibne Masood رضي الله عنه ki) tatbeeq mansooqh ho gai aur sunnat mein raful yadain ruku se pehle aur baad ka shuru ho gaya aur ye dono'n baate'n (tatbeeq aur baad ka shuru hone waala raful yadain) Syedna Ibne Masood رضي الله عنه par maqhfii reh gae.*<sup>469</sup>

وقد يكون ذلك في الإيذاء قبل أن يشرع رفع اليدين في الركوع  
ثم صار التطبيق منسوخاً وصار الأمر في السنة إلى رفع اليدين  
عند الركوع ورفع الرأس منه وخفياً جميعاً على عبد الله بن مسعود.

Tambee'h: Ye ilzaami jawab hai, warna haqeeqat ye hai ke ye riwayat Syedna Ibne Masood رضي الله عنه se sabit hi nahi.

Imam Baehqhi ke daawa ki tasdeeq isse bhi hoti hai ke Imam Hafiz Abdullah bin Idrees (Siqa bil Ijma) ne is hadees ko baeena isi sanad ke sath Asim bin Kaleeb se riwayat kiya hai.<sup>470</sup>

Isme ruku mein tatbeeq ka zikr hai, jokey bila ittefaaq mansooqh hai.

<sup>462</sup> Al Majmua Sharha al Mohzab: V3 P403

<sup>463</sup> T: Abul Hasan Karqhi

<sup>464</sup> Noor ul Anwaar: P197

<sup>465</sup> V1 P359

<sup>466</sup> V1 P333

<sup>467</sup> Mishkat al Masabeeh: P77, H809

<sup>468</sup> Al Majmua Sharha al Mohzab: V3 P403

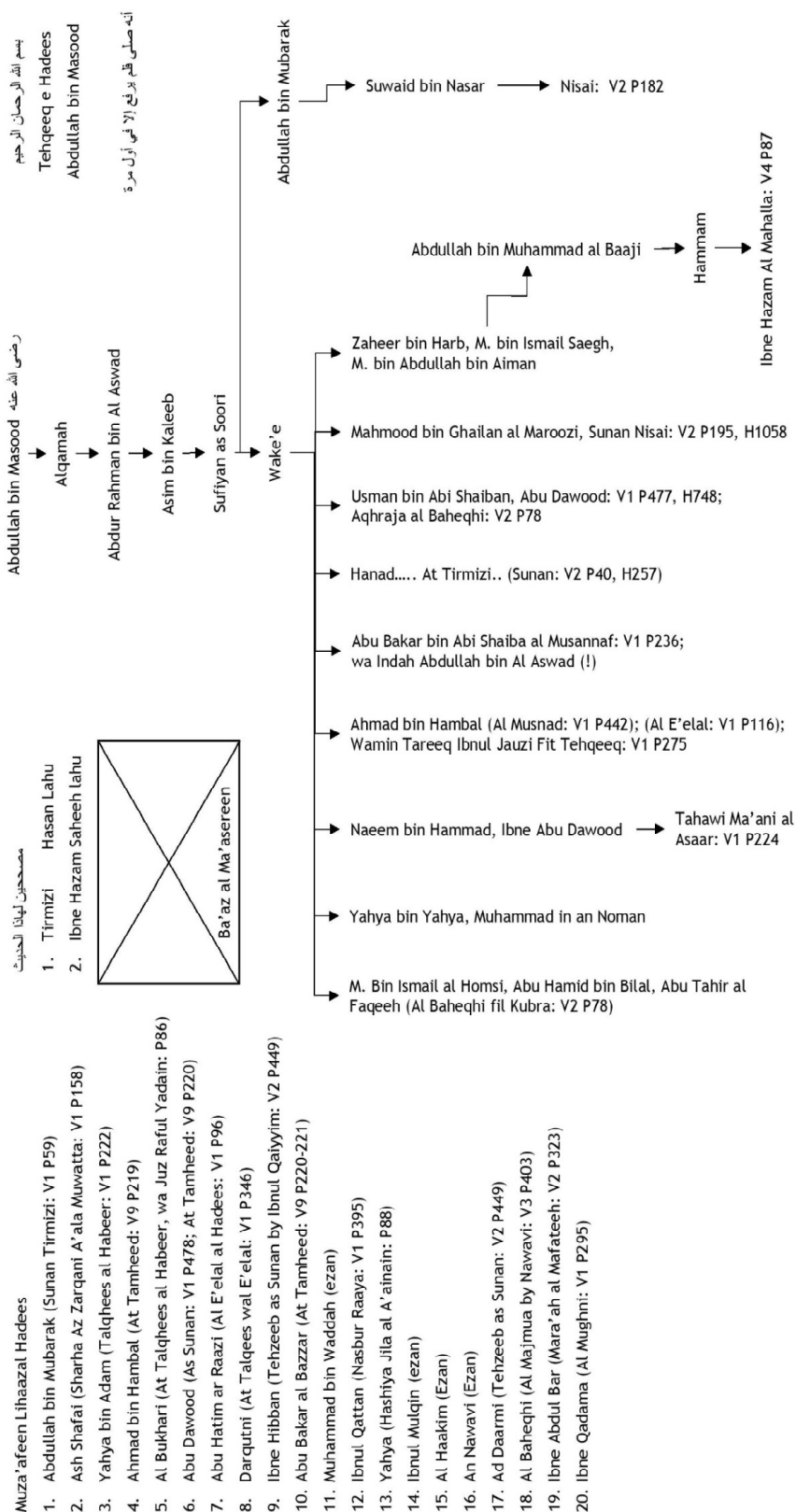
<sup>469</sup> Ma'arefa as Sunan wal Asaar (Qalimi): V1 P220; At Tehqeeq ar Raasiqh Fee in Ahadees Raful Yadain Lais Lahaa Naasiqh by Shaikh al Imam Hafiz Muhammad Gondalwi: P118

<sup>470</sup> Musnad Ahmad: V1 P418 (Sanad Saheeh)

Haafiz ibne Hazam رحمه الله Abdullah bin Masood رحمه الله ki is hadees ke bare mein likhte hain:

Agar ye hadees naa hoti to har jhukne, buland hone, **ولو لا هذا الخبر لكان رفع اليدين عند كل رفع وخفض و تكبير**  
takbeer aur tamheed ke waqt raful yadain farz **وتحميد في الصلاة فرضاً...**  
hota.<sup>471</sup>

Darj e baala tehqeeq ki roo se Ibne Hazam ki pesh karda hadees muta'addid e'elal ki wajah se *zaeef* aur *naqabil e istedlal* hai. Lehaza qaraeen faisla kare'n ke Ibne Hazam ke nazdeek raful yadain ka kya maqam teherta hai? Kya wo Ibne Hazam ke nazdeek farz nahi ho jaata?



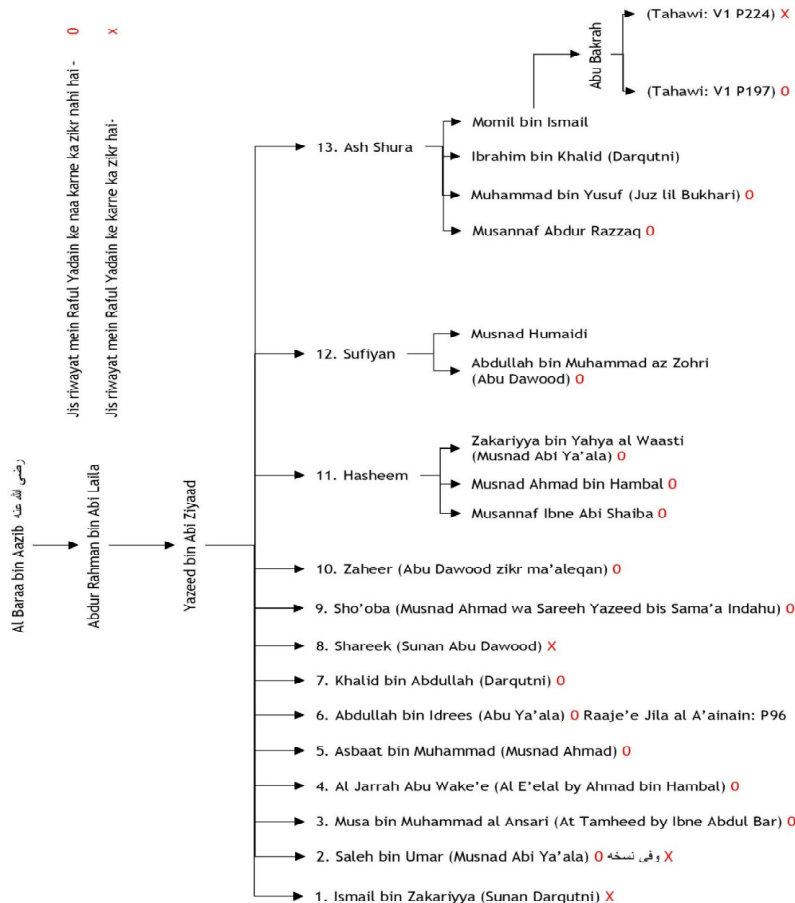


## Teesra Shubha: Hadees e Al Baraa bin Aazib رضي الله عنه

Yazid bin Abi Ziyad ne (Abdur Rahman) bin Abi Laila se wo Al Baraa bin Aazib رضي الله عنه ki sanad se riwayat kiya hai ke Nabi ﷺ shuru namaz mein raful yadain karte the, yaha'n tak ke Aap ﷺ ke anghothey kaano'n ki loo tak ho jaate the, phir dobara nahi karte the.<sup>472</sup>

يزيد بن أبي زياد عن ابن أبي ليلى عن البراء بن عازب رضي الله عنه قال: كان النبي صلى الله عليه وسلم إذا لفتاح الصلوة رفع يديه حتى يكون أبها ما قريباً من شحمتي أذنيه ثم لا يعود...

Jadwal



## Pehla Jawab:

Is hadees ka daar o madaar Yazeed bin Abi Ziyaad al Quraishi al Hashmi al Kufi par hai, jokey *Zaeef* aur *Shia* tha.

<sup>472</sup> Ma'ani ul Asaar by Tahawi: V1 P224; Sunan Abu Dawod: 749,752

## Yazeed bin Abi Ziyaad Ka Ta'aruf

S. N.	Jaareh	Jirah	Suboot Jirah	Ma'adal	Ta'adeel	Suboot Ta'adeel
1	Sho'oba	كان يزيد بن أبي زياد رفاعاً	Al Jirah wa Ta'adeel: V9 P265	Ibne Shaheen	نكره في الثقات	ثقات # 1561
2	Abu Haatim ar Raazi	لم يكن بالحافظ ليس بذاك ليس بالقوى	Al Jirah wa Ta'adeel: V9 P265	Ahmad Saleh	ثقة لا يعجبني قول من تكلم فيه	ثقات ابن شاهين بغير سند
3	Yahya bin Muyeen	لا يحتج بحديثه, ضعيف الحديث, ليس بالقوى	Al Kamil By Ibne Adee: V7 P2729	Al A'ajali	كوفى ثقة جازز الحديث وكان باخره يلقن	معرفة الثقات # 2019
4	Abu Zara'ah	كوفى لبن, يكتب حديثه ولا يحتج به	Al Jirah wa Ta'adeel: V9 P265	Yaqoob bin Sufiyan	فهو على العدالة والثقة	تهذيب التهذيب
5	Ibnul Mubarak	ارم به	Az Zoafa al Kabeer by Uqaili: V P380	Ibne Sa'ad	وكان ثقة في نفسه الا انه	Tabaqaat al Kubra: V6 P340
6	Wake'e	حديث الرايات ليس بشئ	Az Zoafa al Kabeer by Uqaili: V P380		اختلف في آخر عمره فجاء بالعجائب	
7	Abu Usaama	لو حلف عندي خمسين يمينا قسامة ما صدقته	Az Zoafa al Kabeer by Uqaili: V P380			
8	Al Oqaili	(نكره في الضعفاء)	Az Zoafa al Kabeer by Uqaili: V P380			
9	An Nisai	ليس بالقوى	Az Zoafa wal Matrukeen: # 651			
10	Al Jozjaani	سمعتهم يضعفون حديثه	Ahwal ar Rijaal: # 135			
11	Ahmad bin Hambal	حديثه ليس بذلك	Kitab al E'elal wa Ma'arefa ar Rijaal: V2 P33			
12	Ibne A'adee	ويزيد من شيعة أهل الكوفة مع ضعفه يكتب حديثه	Al Kamil by Ibne Adee: V7 P2730			
13	Ibne Hazam	ضعيف	Al Mahalla: V7 P484			
14	Al Baheqhi	غير قوى	Al Kubra: V2 P26			
15	Al Haithami	وهو ضعيف	Majmua Az Zawaed: V5 P71			
16	Ibne Kaseer	وهو ضعيف	Tafseer ibne Kaseer: V2 P98 & V4 P112			
17	Ibne Turkamani	مضعيف	Al Jauhar an Naqee: V2 P208			
18	Abu Dawood	لا اعلم احداثك حديثه وغيره احب الى منه ضعيف	Tehzeeb ul Kamal by Maze: V3 P1534 ★			
19	Ibne Qaa'e	ضعيف	Tehzeeb ut Tehzeeb: V11 P288			
20	Al Haakim Abu Ahmad	ليس بالقوى عندهم	Tehzeeb ut Tehzeeb: V11 P289			
21	Al Barodeeji	ليس هو بالقوى	Tehzeeb ut Tehzeeb: V11 P289			
22	Ibne Khuzaima	في القلب منه	Tehzeeb ut Tehzeeb: V11 P289			
23	Darqutni	لا يخرج عنه في الصحيح, ضعيف يخطئ كثيراً و يلقن إذا لقن	Tehzeeb ut Tehzeeb: V11 P289			
24	Ibne Fuzail	كان من ائمة الشيعة الكبار	Tehzeeb ut Tehzeeb: V11 P289			
25	Ibne Hajar	ضعيف كبير, فتغير صار يلقن الكبار	Taqreeb at Tehzeeb			
26	Az Zahabi	مشهور سئ الحفظ	Al Mughn Fee Zoafa: 7101			
27	Ibnul Madeeni	(ضعف امره)	Az Zoafa by Oqaili: V4 P380			
28	Sufiyan bin Uaiana	(لم يكن سفيان مصف يزيد بالحفظ)	Al Umm by Shafai: V1 P104			
29	Ibne Hibban	(نكره في الضعفاء)	Al Majruheen: V3 P99			
30	Al Haakim Abu Abdullah	كان يذكر بالحفظ فلما كبر ساء حفظه فكان يلقن الاسانيد ويزيد في المتن ولا يميز	Nasbur Raaya: V1 P402			

Malum hua ke asma ur rijaal ke imaamo'n ki aksariyat ke nazdeek Yazeed bin Abi Ziyaad al Hashmi *Zaeef* hai. Iske zoaf ki wajah iska *soo e hifz* aur *kasrat e khataa* hai. Jin aimma ne isey *siqa* yaa *sadooq* kaha wo mohaddiseen ki aksariyat ke muqable mein mardood hai.

Boosri ne Yazeed bin Abi Ziyaad ke bare mein kaha:

*Aur jamhoor ne isey Zaeef kaha hai.*<sup>473</sup>

وضعفه الجمهور.

Haafiz ibne Hajar ne kaha:

*Aur jamhoor iski hadees ko zaeef kehte hain.*<sup>474</sup>

والجمهور على تضعيف حديثه....

Sunan Abu Dawood<sup>475</sup> waali hadees ke baare min Ashraf Ali Thanwi Deobandi likhte hain: “Yazeed bin Ziyaad ki wajah se Zaeef kaha hai”.<sup>476</sup>

Tambeeh: Aimma e hadees ne bil ittefaq ye tasreeh kardi hai ke Yazid ne ye mutanaaza riwayat haalat e iqhtelat waqae hone ke baad bayan ki hai, jaisa ke aagey aaraha hai.

Doosra Jawab:

Ye riwayat Yazid bin Abi Ziyad ne iqhtelat ke baad bayan ki hai.

Sufiyan bin Uaiana farmate hain ke hame'n Yazid bin Abi Ziyad ne Makkah mein hadees sunai:

عن عبدالرحمان بن أبي ليلي عن البراء بن عازب قال: رأيت النبي عليه الصلوة والسلام إذا افتتح للصلاة رفع يديه<sup>477</sup>

Yaani is qadeem riwayat mein raful yadain ken aa karne (laa yao'od waghaira) ka zikr nahi hai.

Sufiyan bin Uaiana farmate hain:

*Phir main Kufa aaya aur Yazid se mulaqaat ki, main isey ye hadees bayan karte hue sua aur isne is hadees mein ke alfaaz badhaa diye the. Mera khayal hai ke kufiyo'n ne isey talqeen kit hi yaani ye alfaaz iski zuban mein daal diye the.*<sup>478</sup>

ثم قدمت الكوفة فلقيت يزيد بها فسمعت يحدث بهذا وزاد فيه: ثم لم يعد إذا هم لقنوه.

Imam Darqutni ne bhi yehi kaha hai ke Yazid ne aqhri umar mein talqeen qabool karke ye alfaaz badha diye the.<sup>479</sup>

Haafiz Ibne Hibban ne kaha:

*Is riwayat ko iraqiyo'n ne ruku ko jaate aur ruku se uthte waqt ke raful yadain ki nafee ke liye (etemaadan) pesh kiya hai aur is riwayat mein ke alfaaz badhaa diye the. Mera khayal hai ke kufiyo'n ne Yazid bin Abi Ziyad ki aqhri umar mein (jabke inka hafeza mutaghaiyyar ho chukka tha) ye izaafa bataur e talqeen rataa diya tha. Pas Yazid ne is talqeen ko qabool kar liya, jaisa ke Sufiyan bin Uaiana ne bayan farmaya ke unho'n ne Makkah mein pehle isey ye hadees in alfaaz ke baghair bayan karte hue suna tha.*

هذا خبر عول عليه أهل العراق في نفي رفع اليدين في الصلوة عند الركوع وعند رفع الرأس منه وليس في الخبر “ثم لم يعد” وهذه الزيادة لقنها أهل الكوفة يزيد بن أبي زياد في آخر عمره فتلقن كما قال سفيان بن عيينة أنه سمعه قديماً بمكة يحدث

<sup>473</sup> Zawaed ibne Majja: 2116

<sup>474</sup> Hadees Saari: P459

<sup>475</sup> V2 P93, H3153

<sup>476</sup> Nashr at Taiyyab Fee Zikr an Nabi al Habeeb: P244

<sup>477</sup> Kitab al Majruheen by Ibne Hibban: V3 P100 (sanad Saheeh ilaa Sufiyan; Musnad Humaidi: 724 (another edition) #741

<sup>478</sup> Kitab al Um by Shafai: V1 P104

<sup>479</sup> Sunan Darqutni: V1 P2945, H1118

Aur jis shaqs ka mashghala ilm ho (is ibaaarat mein *ṭ*zaaed hai, wallah a'alam) wo is tarha kamzor tareen hadees ko ehtehjaaj ke taur par kabhi zikr nahi karta.<sup>480</sup>

بِهَذَا الْحَدِيثِ بِاسْقَاطِ هَذِهِ اللَّفْظَةِ وَمَنْ لَمْ يَكُنِ الْعِلْمُ صِنَاعَتَهُ لَا يَذْكُرُ لَهُ الْإِحْتِجَاجُ بِمَا يَشْبَهُ هَذَا مِنَ الْأَخْبَارِ الْوَاهِيَةِ.

Mohaddiseen ki in tasrihaat se malum hua ke Yazid bin Abi Ziyad al Kufi ash Shaebi apni zindagi ke ibtedaai daur mein is riwayat ko *و لا يعود* ki ziyaadati ke baghair bayan karta tha. Baad mein jab iska hafeza budhaape ki wajah se kharab ho gaya to isne 'yaar logo'n' ki talqeen qabool karke is hadees mein '*naa karne*' ke *ثم لا يعود* (waale) alfaaz badhaa diye. Lehaza is riwayat se isteldal karna halal nahi hai.

#### Teesra Jawab:

Yazid bin Abi Ziyad *Mudallis* tha.<sup>481</sup>

Isey Imam Darqutni aur Haakim waghairahuma ne *Mudallis* qarar diya hai.

Yazid bin Abi Ziyad se raful yadain naa karne ki yaani *ثم لا يعود* waghaira ke muqhtalif alfaz ke sath jitni riwayaat bhi milti hai, kisi mein bhi sima'a ki tasreeh nahi hai. Sha'aba ki riwayat mein sima'a ki tasreeh hai, magar isme raful yadain naa karne ka zikr nahi hai.

Lehaza malum hua ke ye riwayat Yazid *Mudallis* ke a'ana'anah ki wajah se *Zaeef* hai. Yaad rahe ke *Mudallis* ka a'ana'anah sehat e hadees ke manaafi hota hai.

#### Chhaho'nta Jawab:

Mohaddiseen ka ijma hai ke ye hadees *Zaeef* hai aur '*naa karne*' ke alfaaz isme Yazid bin Abi Ziyad ne izaafa kar diye hain.

Ibnul Mulqin ne kaha:

*Is hadees ke Zaeef hone par huffaz e hadees ka ittefaq (ijma) hai.*<sup>482</sup>

فهو حديث ضعيف باتفاق الحفاظ....

Mislan darj e zail mohaddiseen ne khaas taur par is hadees ke *Zaeef* hone ki saraahat ki hai:

- |                                |                                    |               |
|--------------------------------|------------------------------------|---------------|
| 1. Sufiyan bin Uaiana          | 2. Ash Shafai                      | 3. Al Humaidi |
| 4. Ahmad bin Hambal            | 5. Yahya bin Muyeen <sup>483</sup> | 6. Ad Daarmi  |
| 7. Al Bukhari                  | 8. Ibne Abdul Bar                  | 9. Al Baheqhi |
| 10. Ibnul Jauzi <sup>484</sup> | 11. Al Bazzar <sup>485</sup>       |               |

Kisi ek mohaddis ya imam ne bhi is hadees ko *Saheeh* yaa *Hasan* nahi kaha.

<sup>480</sup> Kitab al Majruheen: V3 P100

<sup>481</sup> Jame at Tehseel Fee Ahkam al Maraseel by Haafiz al E'elaai: P112 #62; Uloom al Hadees by Haakim: P105; Qaseeda fil Mudalleseen by Abi Mahmood Sha'ar: P6; Risaala As Siyuti Fee Mudalliseen: P67; Abu Zara'ah al Iraqi: P71; waz Zahabi Fee Arjuztah Tabaqaat al Mudalliseen by Ibne Hajar (Al Murattaba as Saalesa: V3 P112)

<sup>482</sup> Al Badr al Muneer: V3 P487; Neel ul Autaar: V2 P180

<sup>483</sup> Qaal: Yahya bin Muyeen fee riwaaya ad Doori: V3 P264 Hadees Baraa an Nabi (s) kaan yarfa'a yadaihi lais hua as saheeh ul asnaad (T: Baraa bin Azib (rz) waali hadees jisme zikr hai ke nabi (s) ne raful yadain nahi kiya ki sanad saheeh nahi hai)

<sup>484</sup> Al Badr al Muneer: V3 P487

<sup>485</sup> Ba-hawaala Umdatul Qaari by Aini Hanafi: V5 P273; Talqhees al Habeer: V1 P221

Paa'nchwaa'n Jawab:

Is baat par bhi aimma e hadees ka ijma hai ke Yazid al Kufi ki hadees mein لم يعد ke alfaaz mudraj hain.

Haafiz Ibne Hajar ne kaha:

*Huffaz e hadees ka is par ittefaq hai ke is hadees mein لم يعد ka qaul Yazid ka mudaraj hai. Isse Sho'oba, Soori, Khalid aur Zuhair waghairhum ne is qaul ke baghair is riwayat ko bayan kiya hai.*<sup>486</sup>

واتفق الحفاظ على أن قوله ثم لم يعد مدرج في الخبر من قول  
يزيد بن أبي زياد و رواه عنه بدونها شعبة والثوري و خالد الطحان  
وزهير وغيرهم من الحفاظ.

Nez, mulheza farmae'n chhaho'nta jawaba ur Al Mudarraaj Ilaa al Mudarraaj<sup>487</sup>

Chetta Jawab:

Syedna Ibne Masood رضي الله عنه se mansoob hadees ka teesra, chaho'nta, paa'nchwa'n aur chetta jawab dobara mulaheza farmae'n. Is hadees par bhi wohi eterazaat qaaem hain.

Khulaaya ye ke hadees Zaeef hai aur apne mafhoom par ghair sareeh hai.

Tambeeh: Muhammad bin Abi Laila ne is riwayat ko عن أخيه عيسى عن الحكم عن عبدالرحمان بن أبي ليلى عن البراء بن عازب ki sanad se bayan kiya hai.<sup>488</sup>

Imam Abu Dawood ne kaha:

*Ye hadees Saheeh nahi hai.*

هذا الحديث ليس بصحيح.

Is mein illat e qaadeha ye hai ke Muhammad ibne Abi Laila ne ye hadees Yazid bin Abi Ziyad se sunee thi. Imam Ahmad bin Hambal ne Muhammad bin Abdullah bin Nameer (Siqa Imam) se bayan kiya hai ke maine Ibne Abi Laila ki kitab mein dekha to is hadees ko Yazid bin Abi Ziyad se riwayat kar raha tha.<sup>489</sup>

Is par turra ye ke Muhammad bin Abi Laila khud bhi Zaeef hai. Hatta ke Tahawi Hanafi ne bhi isey Muztarib ul Hifz Jiddan qarar diya hai.<sup>490</sup>

Ze'eli ne kaha: Zaeef.<sup>491</sup>

Anwar Shah Kashmiri ne kaha:

*Wo jamhoor mohaddiseen ki tarha mere nazkeed (bhi) Zaeef hai.*<sup>492</sup>

فهو ضعيف عندي كما ذهب إليه الجمهور.

Lehaza ye mataabea'at mardood hai. Asar daar o madaar Muhammad bin Abi Laila ke ustad Yazid bin Abi Ziyaad Zaeef Kufi Shia Mudallis par hai.

<sup>486</sup> Talqhees al Habeer: V1 P221

<sup>487</sup> By Imam Siyuti: P19, H4

<sup>488</sup> Abu Dawood: V1 P479, H752

<sup>489</sup> Al E'elal by Ahmad bin Hambal: V1 P143, # 693 (sanad Saheeh); Ma'arefa as Sunan wal Asaary by Baheghi: V1 P219 (qalmi)

<sup>490</sup> Mushkil ul Asaar: V3 P226

<sup>491</sup> Nasbur Raaya: V1 P318

<sup>492</sup> Faiz ul Baari: V3 P168

## Chaho'nta Shubha: Hadees e Muhammad bin Jabir As Suhaimi Al Yamaani

Muhammad bin Jabir ne (apni manghadat sanad ke sath) Syedna Abdullah bin Masood رضي الله عنه se naqal kiya hai ke maine Nabi ﷺ aur Abu Bakar aur Umar رضي الله عنه ke sath namaz padhi hai. Wo shuru namaz mein takbeer e tehreema ke siwa hath nahi uthaate the.

محمّد بن جابر عن حماد عن إبراهيم عن علقمة عن عبد الله  
قال: صليت مع النبي صلى الله عليه وسلم ومع عمر رضي الله  
عنهما فلم يرفعوا أيديهم إلا عند التكبيرة الأولى افتتاح الصلاة.

Imam Darqutni ne kaha: Is hadees ko sirf Muhammad bin Jabir ne bayan kiya hai aur wo *Zaeef* tha.<sup>493</sup>

### Pehla Jawab:

Ye hadees *Mauzu* hai. Isey kisi Imam ne bhi *saheeh* nahi kaha, balkey be-shumar aimma ne isey saaf taur par *zaeef* o *mauzu* qarar diya hai.

- (1) Imam Ahmad bin Hambal ne kaha: “*Ye hadees munkar hai aur unho'n ne is hadees ka saqht inkar kiya hai*”.<sup>494</sup>
- (2) Imam Haakim ne kaha: yaani “*Ye sanad zaeef hai aur isey maqloob wa ghair mahfooz qarar diya*”.<sup>495</sup>
- (3) Darqutni.<sup>496</sup>
- (4) Al Baheqhi.<sup>497</sup>
- (5) Ibnul Jauzi ne *mauzu* qarar diya.<sup>498</sup>
- (6) Ibnul Qaisraani.<sup>499</sup>
- (7) Ash Shaukani.<sup>500</sup>
- (8) Ibnul Qaiyyim.<sup>501</sup>
- (9) Ibne Iraq.<sup>502</sup>

### Doosra Jawab:

Iska raawi Muhammad bin Jabir *Zaeef* hai.

<sup>493</sup> Sunan Darqutni: V1 P295 wa qaal: tafrrud ba Muhammad bin Jabir wa kaana *zaeefan*

<sup>494</sup> Kitab al E'elal: V1 P144 #701

<sup>495</sup> Ma'arefa as Sunan wal Asaar by Baheqhi: V1 P220; Al Khilafiyaat by Baheqhi ba-hawaala Al Badr al Muneer: V3 P494

<sup>496</sup> Sunan Darqutni: V1 P295

<sup>497</sup> Sunan al Kubra: V2 P80

<sup>498</sup> Al Mauzuat: V2 P96

<sup>499</sup> Tazkirah al Mauzuat: P78

<sup>500</sup> Al Fawaaed al Majmua'ah Fil Ahadees al Mauzu'ah: P29

<sup>501</sup> Al Manar al Muneef: P138

<sup>502</sup> Taznziya ash Shara'iyya: V2 P101

## Muhammad bin Jabir al Yamaani Jirah o Ta'adeel Ki Raushni Mein

S.N.	Jaareh	Jirah	Hawaala
1	Ahmad bin Hambal	لا يحدث عنه إلا شرمه كان ربما الحق أو يلحق في كتابه يعني الحديث	Tehzeeb ut Tehzeeb
2	Yahya bin Muyeen	ضعيف (لا يحدث عنه إلا من هو شرمه)	.....
3	Umro bin Ali	صدوق كثير الوهم مترك الحديث	.....
4	Bukhari	ليس بالقوي يتكلمون فيه روى مناكير	.....
5	Abu Dawood	ليس بشئ	.....
6	Nisai	ضعيف	.....
7	Ibne Mahdi	(بضعفه)	.....
8	Yaqoob bin Sufiyan	ضعيف	.....
9	Al A'ajali	ضعيف	.....
10	Ibne Hibban	كان أصم يلحق في كتبه ما ليس من حديثه ويسرق ما ذكره فيحدث به	.....
11	Ad Darqutni	ضعيف	.....
12	Az Zahabi	ضعيف	.....
13	Al Baheqhi	ضعيف	.....
14	Al Uqaili	(ذكره في كتاب الضعفاء)	Az Zoa'afa by Uqaili
15	Az Ze'eli	ضعيف	Nasbur Raaya
16	Al Haakim	ضعفه	Al Ma'arefa by Baheqhi: V1 P525 (ق220)
17	Al Haithami	ضعيف وقد وثقه غير واحد	Majmua az Zawaaed: V4 P295
18	As Sama'aani	ابن حبان فيه (نكر نحو مقال)	Al Insaab: V3 P229
19	Ibnul Qaiyyim	(جرحه)	Al Manaar al Muneef
20	Ibne Hajar	صدوق ذهب كتبه فساء حفظه كثير أوعى فصار يلحق ورجحه أبو حاتم على ابن لهيعة	Taqreeb at tehzeeb

Is jam e ghafeer aur sail e jarrar ke muqable mein sirf 2 ashqaas ne iski ta'adeel ki hai:

(1) Az Zahli: وقال لا بأس فيه<sup>503</sup>

(2) Ishaq bin Abi Israel.<sup>504</sup>

Is tafseel se malum hua ke aimma e muslimeen o momineen ki azeem aksariya ne isey iske burey haafze, iqtelaat aur talqeen-giri aur ilhaaq fil kutub ki wajah se *Zaeef o Matrook* qarar diya hai.

Intehaai mo'otadil Imam Abu Zara'ah ar Raazi ne kaha:

*Ulama ke nazdeek Muhammad bin Jabir Saaqit ul Hadees hai.*<sup>505</sup>

محمد بن جابر ساقط الحديث عند أهل العلم.

Haafiz Nooruddin Haithami ne kaha:

*Is sanad mein Muhammad bin Jabir al Yamaani hai, jokey jamhoor ke nazdeek zaef hai aur iski tauseeq bhi ki gai hai.*

وفيه محمد بن جابر اليمامي وهو ضعيف عند الجمهور وقد وثق.

<sup>503</sup> Tehzeeb ut Tehzeeb

<sup>504</sup> Nasbur Raaya ba-hawaala Ibne A'adee

<sup>505</sup> Al Jirah wa Ta'adeel: V7 P220

(Ye tauseeq mardood hai, ghalebani is liye Haafiz Haithami ne iske liye *seghe tamreez* istemal kiya hai.<sup>506</sup>

#### Teesra Jawab:

Aaqhri umar mein Muhammad bin Jabir iqhtelat ka shikar ho gaya tha.<sup>507</sup>

Issey ye hadees iske qadeem shagird riwayat nahi karte, balkey ek mutaqhir raawi Ishaq bin Abi Israel bayan karte hain jokey 151h mein paida hue.<sup>508</sup>

Muhammad bin Jabir taqreeban 170h ke chand saal baad faut hue.<sup>509</sup> Yaani iski wafat ke waqt Ishaq mazkoor taqreeban 20 yaa khuch ziyaada baras ke naujawan the, lehaza inho'n ne ye hadees Muhammad bin Jabir ke iqhtelat ke baad suni hai.

#### Chhaho'nta Jawab:

Hammad bin Abi Sulaiman aqhri umar mein iqhtelat ka shikar ho gae the. Ibne Sa'ad ne kaha:

اختلط في آخر أمره<sup>510</sup>

Haafiz Nooruddin al Haithami ne kaha:

*Hammad ki sirf wo riwayat qabool ki jaati hai jo isse iske qadeem shagirdo'n Sho'oba, Sufiyan Soori aur Al Dastawaai ne bayan ki hai. Inke alaawa saare logo'n ne isse iqhtelat ke baad sima'a kiya hai.*<sup>511</sup>

ولا يقبل من حديث حماد إلا مارواه عنه القدماء شعبة و سفيان  
الثوري والد ستوائي ومن عدا هؤلاء روى عنه بعد الإختلاط.

Lehaza malum hua ke Muhammad bin Jabir ka Hammad se sima'a baad az iqhtelat hai.

In E'elal e qaadeha ki wajah se malum hua ke ye hadees *Zaeef o Baatil* hai aur iske sath istedlal mardood hai.

<sup>506</sup> Majmua az Zawaad: V5 P191

<sup>507</sup> Kawakib al Niraat Fee Ma'arefa Min Iqhtelat Min Rawaah as Suqaat by Ibne Akyaal: P495; Al Jirah wa Ta'adeel & Ser E'elaam an Nubala: V8 P238

<sup>508</sup> Tehzeeb ut Tehzeeb: V1 P196

<sup>509</sup> Ser E'elaam an Nubala: V8 P238

<sup>510</sup> Tehzeeb ut Tehzeeb: V3 P15

<sup>511</sup> Majmua az Zawaad: V1 P119-120



## Paa'nchwaa'n Shuba: Mauzu Riwayaat

Baaz kazzabeen ne raful yadain ke khilaf riwayat pesh ki hain jo key bilaa ittefaq mauzu aur man-ghadat hain.

- (1) Ek hadees jo Syedna Ibne Umar رضي الله عنه se mansoob ki gai hai, Imam Haakim ne kaha: *Mauzu* hai, Haafiz Ibne Hajar ne Haakim ki taeed ki hai.<sup>512</sup>

Haafiz ibne Qaiyyim ne kaha:

*Jisne hadees ki khusbhu door se soo'nghi hai wo Allah Ta'ala ki qasam khaa kar gawaahi deta hai ke ye hadees mauzu hai.*<sup>513</sup>

ومن شم روائح الحديث على بُعد: شهد بالله أنه موضوع.

- (2) Ek riwayat Syedna Anas رضي الله عنه se mansoob ki gai hai.<sup>514</sup>

Ye sanad *mauzu* hai aur iska ghadne waala Muhammad bin Akkasha hai. Muhammad bin Akkasha mashoor kazzab tha.<sup>515</sup>

Isse Mamoon bin Ahmad kazzab ne is riwayat ko chori kiya hai.<sup>516</sup>

- (3) Isi tarha Ebad bin Az Zubair naami kisi shaqs ki taraf ek riwayat mansoob ki gai hai, jisme

Awwal: Inqeta'a hai. (Ba-shart e tauseeq e raawi o tasleem e irsaal lazeman)

Duwwam: Ebad bin az Zubair na-malum hai (yaad rahe ke ye Ebad bin Abdullah bin az Zubair nahi hai)

Suwwam: Iske baaz raawiyo'n mein nazar bhi hai.<sup>517</sup>

Chharum: Iski sanad mein Hafs bin Ghayas *Mudallis* hai aur riwayat ma'ana'an hai.

Haafiz Ibne Qaiyyim ne is riwayat ke bare meina kaha: "*Ye riwayat Mauzu hai*".<sup>518</sup>

Jhooti riwayat se sirf wohi istedlal karta hi jo khud jhoota hota hai.

<sup>512</sup> Ad Diraaya: V1 P152

<sup>513</sup> Al Manar al Muneef: P138 # 314

<sup>514</sup> Al Alaali Al Mansua'ah Fil Ahadees al Mauzua'ah: V2 P19

<sup>515</sup> Lisan al Mizan: V5 P324 wa a'amma kutub az Zoafa

<sup>516</sup> Ad Diraaya: V1 P152

<sup>517</sup> Ad Diraaya: V1 P152

<sup>518</sup> Al Manar al Muneef Fis Saheeh waz Zaeef: P139 # 315

### Chhetta Shubha: A'adme Zikr

Baaz logo'n ne tark e raful yadain ke istedlal ki bharti mein in riwayat ko bhi darj karne ki nakaam koshish ki hai jinme raful yadain ke karne yaa naa karne ka zikr nahi hai. Ye in logo'n ki mukammal jahaalat ki waazeh daleel hai. Warna in par laazim aata hai ke takbeer e tehreema, qunoot aur eidain waala raful yadain bhi naa kare'n. Kyou'ke bahot si saheeh ahadees mein inka zikr tak nahi hai.

Ham shuru mein waazeh kar aae hain ke (suboot e zikr ke baad) a'adm e zikr se nafee e zikr laazim nahi hai, lehaza ye istedlal bilkul mardood hai.

Isi tarha لا ترفع الأيدي waali riwayat mein ruku waale raful yadain ka zikr nahi hai. Doosre ye ke iska buniyad raawi Muhammad bin Abi Laila *Zaeef* hai. Jaisa ke qawi Dalaael ke sath sabit kar diya gaya hai. (kaha jaata hai ke) Imam Abdullah bin Mubarak ne Muhammad bin Abi Laila ki is لا ترفع waali riwayat ke bare mein kaha:

*Ye Ibne Abi Laila ki fahash ghalatiyo'n mein se hai.*<sup>519</sup>

هَذَا مِنْ فَوَاحِشِ ابْنِ أَبِي لَيْلَى.

Aur isme doosri bahot si illate'n hain, teesre ye ke isme qunoot aur eidain ke raful yadain ka zikr nahi hai, to wo kis daleel se kiya jaata hai?

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<sup>519</sup> Al Majruheen by Ibne Hibban: V2 P246

## Saatwaa'n Shubha: Da'awa e Nasqh

Baaz logo'n ne intehai seena-zori ka subut dete hue raful yadain ke nasqh ka be-buniyad daawa kiya hai. Ye daawa kai Dalaael ki roo se mardood hai:

- (1) Iska sareeh saheeh naasiqh maujood nahi hai.
- (2) Sahaba Ikram رضي الله عنهم o Tabaeen ke mubarak daur mein raful yadain par amal hota raha hai aur raful yadain ka tark kisi ek Sahabi se bhi baa-sanad e saheeh saabit nahi hai. Jiski tafseel aagey aarahi hai.
- (3) Tark e raful yadain hi saabit nahi hai, lehaza daawa e nasqh kaisa?
- (4) Naasiqh o mansooqh par jo kitabe'n likhi gai hain, mislan Kitab al Haazmi, Kitab Ibne Shaheen, Kitab inbul Jauzi waghaira. In kitabo'n ke musannefeen ne is masla ko apni kitabo'n mein zikr tak nahi kiya. Hai ko! Jo is mauzu ki kisi ek kitab se ye masla nikaal kar hame'n dikhae?
- (5) Maine Dalaael raful yadain mein saheeh hadees se sabit kar diya hai ke Nabi ﷺ 9h aur 10h mein raful yadain karte rahe hain. Abh hame'n saheeh hadees ke sath bataaya jaae ke kis san e hijri mein raful yadain mansooqh yaa tark kar diya gaya tha?
- (6) Agar maaz allah! Raful Yadain mansooqh ho gaya tha to phir takbeer e tehreema, qunoot e naazela aur eidain waala kis tarha is nasqh se bach gaya?
- (7) Nabi ﷺ ki saari zindagi mein sirf ek namaz ka bhi suboot nahi hai ke aapne raful yadain naa kiya ho. Jab tark hi saabit nahi hai to nasqh kis tarha sabit hoga?
- (8) Abdullah bin Umar رضي الله عنه raful yadain naa karne waalo'n ko kankariyo'n se maarte the.<sup>520</sup> Kisi Sahabi ne kisi ko bhi raful yadain karne par nahi maara, lehaza daawa e nasqh baatil hai.
- (9) Raful Yadainki ahadees mein كان ka lafz aaya hai.

Haafiz Ze'eli Hanafi ne kaha: كان "المقتضية للدوام" yaane كان ka lafz dawaam ka muqhtada hai.<sup>521</sup>

Yahaa'n par koi qareena saarefa bhi nahi hai, lehaza malum hua ke hanafiyyo'n ke nazdeek Nabi ﷺ hamesha (على الدوام) raful yadain karte rahe hain, lehaza daawa e nasqh mardood hai.

(10) Haafiz Ibne Qaiyyim ne kaha:

(Mauzu ahadees mein se) namaz mein ruku se pehle aur baad mein raful yadain karne ki mumaneat ki saari ahadees baatil hain. Inme se koi bhi saheeh nahi hai. Mislan Syedna Ibne Masood رضي الله عنه ki (sanad se mansoob) hadees ke unho'n ne sirf pehli martaba raful yadain kiya (baatil hai).<sup>522</sup>

ومن ذلك أحاديث المنع من رفع اليدين في الصلوة عند الركوع والرفع منه كلها با طلة على رسول الله صلى الله عليه وسلم لا يصح منها شيء كحديث عبد الله بن مسعود رضي الله عنه: إنما أصلي بكم صلوة رسول الله صلى الله عليه وسلم قال: فصلّي فلم يرفع يديه إلا في أول مرة.

Nasqh ke dawedaaro'n ka farz hai ke pehle tark to saabit kare'n.

<sup>520</sup> Juz Raful Yadain: 15 (sanad saheeh)

<sup>521</sup> Nasbur Raaya: V1 P31

<sup>522</sup> Al Manaar al Muneef: P137

## Tehqeeq Ka Khulaasa

Rasool Allah ﷺ ruku se pehle aur baad raful yadain kiya karte the. Is baat ko darj e zail Sahaba Ikram رضى الله عنهم ne bayan kiya hai:

Ibne Umar, Maalik bin al Huwairish, Wael bin Hajar, Abu Humaid as Sa'adi, Ali bin Abi Taalib, Abu Musa al Ashari, Abu Bakar Siddiq, Abdullah bin Zubair, Abu Qataada, Sahal bin Sa'ad as Sa'adi, Abu Asyad, Muhammad bin Muslimah aur Jabir waghairahum رضى الله عنهم (in riwayat ki sanade'n saheeh hain)

Iske khilaf kisi bhi Saheeh yaa Hasan hadees mein tark e raful yadain baa-saraahat saabit nahi hai. Lehaza musalmano ke liye zaroori hai ke wo har namaz mein raful yadain kare'n.

Imam Ali bin Abdullah al Madeeni (Siqa Imam) ne raful yadain ki ek hadees ke baad kaha:

Is hadees ki binaa par musalmano par ye laazim hai ke wo (namaz mein) raful yadain kare'n.

حق على المسلمين أن يرفعوا أيديهم لهذا الحديث.

Dekhiey inki is appeal par kaun labbaik kehta hai.

# Baab Duwwam

# Asaar e

# Sahaaba Ikraam

رضوان الله عليهم أجمعين

## Baab Duwwam: Asaar e Sahaba Ikram ﷺ

Saheeh aur Hasan sanado'n ke sath sabit hai ke darj e zail Sahaba Ikram ﷺ ruku se pehle aur baad mein raful yadain kiya karte the.

### 1. Abdullah bin Umar ﷺ

Syedna Ibne Umar ﷺ se raful yadain ko darj e zail tabaeen ne riwayat kiya hai.

(1) Naafe.<sup>523</sup>

(2) Mahaarib bin Dasaar.<sup>524</sup>

(3) Taous.<sup>525</sup>

(4) Saalim.<sup>526</sup>

(5) Abu Az Zubair.<sup>527</sup>

Balkey Imam Naafe ﷺ (tabai) bayan karte hain ke:

*Ibne Umar ﷺ jis shaqs ko dekhte ke ruku se pehle aur baad raful yadain nahi karta to isey kankariyo'n se maarte the.*<sup>528</sup>

أن ابن عمر رضي الله عنهما كان إذا رأى رجلاً لا يرفع يديه إذا ركع وإذا رفع رماه بالحصى.

Nawavi ne kaha:

*Iski sanad Saheeh hai.*<sup>529</sup>

بإسناده الصحيح عن نافع.

Ibne Mulqin ne kaha: <sup>530</sup> بإسناد صحيح عن نافع

### 2. Maalik bin Al Huwairis ﷺ<sup>531</sup>

3. Abu Musa Ashari ﷺ<sup>532</sup>

4. Abdullah bin Zubair ﷺ<sup>533</sup>

5. Abu Bakar Siddiq ﷺ<sup>534</sup>

6. Anas bin Malik ﷺ

Imam Bukhari ﷺ ne farmaya: “Syedna Anas ﷺ shuru namaz, ruku se pehle aur ruku se sar uthate waqt raful yadain karte the.”<sup>535</sup>

قال البخاري في جزء رفع اليدين: “حدثنا مسدد: ثنا عبد الواحد بن زياد عن عاصم الأحول قال: رأيت أنس بن مالك رضي الله عنه إذا افتتح الصلوة كبر ورفع يديه ويرفع كلما ركع ورفع رأسه من الركوع.

<sup>523</sup> Bukhari: 739

<sup>524</sup> Juz Bukhari: 48 (sanad Saheeh); Musnad Abi Ya'ala: V2 P246 (Sanad Hasan)

<sup>525</sup> Juz Raful Yadain: 28

<sup>526</sup> Juz Raful Yadain: 77 (Saheeh)

<sup>527</sup> Masael Imam Ahmad bin Hambal Riwaaya Adullah bin Ahmad: V1 P244 (Sanad Saheeh)

<sup>528</sup> Juz Raful Yadain: 15 (Sanad Saheeh)

<sup>529</sup> Al Majmua Sharha al Mohzab: V3 P405

<sup>530</sup> Al Badr al Muneer: V3 P478

<sup>531</sup> Bukhari: 73.7; Muslim: 391

<sup>532</sup> Sunan Darqutni: V1 P292, H1111 (sanad Saheeh); Masael Ahmad Riwaaya Saaleh: P174; Al Ausat by Ibnul Munzir: V3 P138 (sanad Saheeh)

<sup>533</sup> Sunan al Kubra by Baheqhi: V2 P73 (sanad Saheeh)

<sup>534</sup> Sunan al Kubra by Baheqhi: V2 P73 (sanad Saheeh)

<sup>535</sup> Juz Raful Yadain: 20 (Sanad Saheeh); Juz Raful Yadain: 65

## 7. Abu Huraira رضي الله عنه

Imam Bukhari رحمته الله ne farmaya: “Syedna Abu Huraira رضي الله عنه takbeer e tehrima, (ruku ke liye) takbeer kehnte waqt aur (ruku se) uthhte waqt raful yadain karte the”.<sup>536</sup>

قال البخاري في جزء رفع اليدين: حدثنا سليمان بن حرب: ثنا يزيد بن ابراهيم عن قيس بن سعد عن عطاء قال: صليت مع ابي هريرة رضي الله عنه فكان يرفع إذا كبر وإذا ركع (وإذا رفع).

## 8. Abdullah bin Abbas رضي الله عنه

Aap رضي الله عنه ruku se pehle aur baad raful yadain karte the.<sup>537</sup> Iske raawi Muslim ke raawi aur *Siqa o Sadooq* hain.

Abu Hamza Imran bin Abi A'ataa al Asadi ko darj e zail ulama ne *Siqa* qarar diya hai:

- |                     |                                |   |
|---------------------|--------------------------------|---|
| a. Ahmad bin Hambal | b. Ibne Muyeen                 | c. Ibne Nameer                                  |
| d. Ibne Hibban      | e. Muslim (ba-taqhreej hadees) | f. Az Zahabi Fee Ser E'laam an Nubala (V5 P387) |

Aur darj e zail ulama ne *Zaeef* qarar diya hai:

- |                |               |          |                                       |
|----------------|---------------|----------|---------------------------------------|
| a. Abu Zara'ah | b. Abu Haatim | c. Nisai | d. Abu Dawood (Mulqhesan min Tehzeeb) |
|----------------|---------------|----------|---------------------------------------|

Lehaza baqaul raajeh Abu Hamza *Siqa o Sadooq* hai.

Tambeeh: Syedna Ibne Abbas رضي الله عنه se mansoob Tafseer Ibne Abbas saari ki saari makzooob o mauzu hai. Iske buniyad raawi Muhammad bin Marwan as Saadi, Al Kalbi aur Abu Saaleh teeno kazzam (jhoote raawi) hain. jaisa kea age aaraha hai, lehaza is naam nehad tafseer se istedlal kisi ke liye halaal nahi hai. Doosre ye ke is tafseer mein bhi raful yadain ke khilaf koi sareeh baat maujood nahi hai.

<sup>536</sup> Juz Raful Yadain: 22 (sanad Saheeh)

<sup>537</sup> Musannaf Ibne Abi Shaiba: V1 P235, H2431 (sanad Hasan)

## Sahaba Ikram ﷺ ka Raful Yadain Karna

Imam Baheqhi ne kaha:

Saeed bin Jubair رضي الله عنه tabai se raful yadain ke mutalliq poocha gaya to unho'n ne kaha: “*Ye namaz ki zeenat hai aur Rasool Allah ﷺ ke Sahaba Ikram ﷺ shuru namaz mein, ruku ke waqt aur ruku se sar uthaane ke baad raful yadain karte the*”.<sup>538</sup>

أخبرنا محمد بن عبدالله: حدثني محمد بن صالح: حدثنا يعقوب بن يوسف الأخرم: حدثنا الحسن بن عيسى: أنبأنا ابن المبارك: أنبأنا عبد الملك بن أبي سليمان عن سعيد بن جبير أنه سئل عن رفع اليدين في الصلوة فقال: هو شيء يزين به الرجل صلواته وكان أصحاب رسول الله صلى الله عليه وسلم يرفعون أيديهم في الإفتتاح وعند اركوع وإذا رفعوا رؤسهم.

## Sanad Ki Tehqeeq

Ye sanad bilkul saheeh hai. Raawiyo'n ka a'laa at tarteef jaaeza pesh e khidmat hai:

- (1) Imam Muhammad bin Abdullah al Haakim mashoor Imam hain aur *Sadooq* hain. Mustadrak ke Musannif hain. Mazeed tehqeeq ke liye mulaheza farmae'n.<sup>539</sup> In par jirah mardood hai.
- (2) Muhammad bin Saaleh bin Haani *Siqa* the.<sup>540</sup>
- (3) Yaqoob bin Yusuf al Aqhram se inke bete Imam, Haafiz, Muttaqin, Hujjat Muhammad bin Yaqoob bin Yusuf an Nisapuri, Ibne Ash Sharqi, Yahya al Ambari, Muhammad bin Saleh aur ek jamat ne hadees bayan ki hai. Unho'n ne misr mein padha. Qutaiba waghaira se sima'a e hadees kiya au rinse Imam Muslim ne hadees likhi hai. Haafiz Zahabi kehte hain: <sup>541</sup> وكان لبيباً نبياً فقيهاً كثير العلم Inki wafat 287h mein hui.
- Inko Imam Abu Haazim Umar bin Ahmad al A'abdu ne *Siqa* kaha.<sup>542</sup>
- (4) Al Hasan bin Esa *Siqa* the.<sup>543</sup>
- (5) Ibnul Mubarak *Siqa Sabt* Faqeeh aalim, Jawwad Mujaahid the.<sup>544</sup>
- (6) Abdul Malik bin Abi Sulaiman mashoor *Siqa* the.<sup>545</sup>

Inko Ahmad aur Ibne Muyeen waghairahuma ne *Siqa* qarar diya hai. Waham ke mutalliq ilzam se inki har hadees saaqit nahi ho sakti, kaun hai jisey waham nahi hua hai? Yaad rahe ke inki ye riwayat kisi *Siqa* raawi ke muqhalif nahi hai.

- (7) Saeed bin Jubair tabai *Siqa Sabt* Faqeeh the.<sup>546</sup>

Khulasa ye ke is asar ki sanad bilkul *Saheeh* hai aur ye asar is baat ki waazeh daleel hai ke

- 1) Raful Yadain namaz ki zeenat hai.
- 2) Sahaba Ikram ﷺ Raful Yadain kiya karte the.

Saeed bin Jubair mashoor Jaleel ul qadr tabai the, jinhe'n inki haq-goi ki wajah se Shaheed kar diya gaya tha. Inki gawahi se malum hua ke (tamam) Sahaba Ikram ﷺ ruku se pehle aur baad raful yadain karte the. Inho'n ne kisi ek Sahabi ka bhi isteshna nahi kiya hai, lehaza raful yadain par Sahaba Ikram ﷺ ka ijma sabit ho gaya. Mazeed dekhiye<sup>547</sup>

Magar jo shaqs “*Main Naa Maanu'nga.....Main Naa Maanu'nga*” ki rat lagaae rakhe, iska kya ilaaj hai?

<sup>538</sup> Sunan Kubra lil Baheqhi: V2 P75 (Sanad Saheeh)

<sup>539</sup> Ser E'laam an Nubala: V17 P162; Mizan ul Etedaal: V3 P608; Tazkiratul Huffaz: V3 P1039; Tareeqh Baghdad: V5 P473; Al Ansab by Sama'ani: V1 P432; Al Muntazim by Ibne Jauzi: V7 P274; Al A'abr: V3 P91; Al Bidaaya wan Nihaaya: V11 P351

<sup>540</sup> Al Muntazim: V4 P86

<sup>541</sup> Tareeqh al Islam: V21 P338

<sup>542</sup> Sunan al Kubra lil Baheqhi V5 P230

<sup>543</sup> At Taqreeb: 1288

<sup>544</sup> At Taqreeb: 3570

<sup>545</sup> Mizan ul Etedaal: V2 P656

<sup>546</sup> At Taqreeb: 2278

<sup>547</sup> Juz Raful Yadain: 29 (Sanad Saheeh)



## Tarekeen o Maane'een Ke Asaar

Guzishta safhaat mein saabit kiya jaa chuka hai ke tamam Sahaba Ikram ﷺ raful yadain karte the.

Hujjatul Islam, Imam ul Fuqaha wal Muhaddiseen Muhammad bin Ismail al Bukhari رحمه الله farmate hain: “Kisi ek Sahabi se bhi raful yadain naa karna saabit nahi hai”.<sup>548</sup>

Is baab mein Munkireen e Raful Yadain jo asaar pesh karte hain inka muqhtasar o jaame jaaeza pesh e khidmat hai:

### 1. Syedna Umar رضي الله عنه se mansoob asar

Ibrahim a'an Aswad ki sanad se riwayat hai ke maine (Syedna) Umar bin Khattab رضي الله عنه ko dekha hai ke wo shuru takbeer mein raful yadain karte phir dobara nahi karte the.<sup>549</sup>

إبراهيم عن الأسود قال: رأيت عمر بن الخطاب يرفع يديه في أول تكبيرة ثم لا يعود.

Imam Abu Abdullah al Haakim Nishapuri ne is riwayat par ye eteraz kiya hai ke ye riwayat *Shaa*z hai, iske sath hujjat qaem nahi hoti. Saheeh ahadees mein hai ke Syedna Umar رضي الله عنه ruku se pehle aur baad mein raful yadain karte the.<sup>550</sup>

Imam Abu Zara'ah Raazi ne Al Hasan bin Ayaash ke muqable mein Sufiyan Soori ki is riwayat ko *Asah* qarar diya hai, jisme phir naa karne ka zikr nahi hai.<sup>551</sup>

Ibne Jauzi ne kaha ke ye asar saheeh (saabit) nahi hai.<sup>552</sup>

Imam Abu Zara'ah, Imam Haakim aur jamhoor ki tehqeeq Imam Tahawi ki tehqeeq par muqaddam hai. Doosre ye ke is riwayat mein Ibrahim Naqhai Kufi *Mudallis* hain.<sup>553</sup> Aur ye riwayat ma'ana'an hai.

Hadees Ibne Masood ke tahet bayan kar diya gay aha ke Mudallis ki a'an waali riwayat *Zaeef* hoti hai. Allama Nawavi ne kaha:

“Agar Mudallis a'an ke sath riwaayat kare to wo riwayat bil ittefaq hujjat nahi hoti”.<sup>554</sup>

والمدلس إذا عنعن لا يحتج به بالإتفاق.

Ek illaat ye bhi hai ke gar Syedna Umar رضي الله عنه raful yadain naa karne waale hote to inka Jaleel ul qadr aur faqeeh beta Abdullah رضي الله عنه bhi raful yadain naa karta, halaa'nke maamla bar-aks hai. Ibne Umar رضي الله عنه raful yadain karte the, balkey naa karne waalo'n ko maarte the, lehaza ye riwayat saheeh nahi hai.

Ek jawab ye bhi hai ke is riwayat se munkireen e raful yadain ka istedlal saheeh nahi hai. Ye log qunoot, witr aur eidain mein raful yadain karte hain. Agar Syedna Umar رضي الله عنه se mansoob ye asar *saheeh* hota to phir istedlal kiya jaa sakta hai ke unho'n ne takbeer e tehrima ke baad (Qunoot, Witr aur Eidain) mein bhi raful yadain nahi kiya hai (!) To phir ye log kyou'n karte hain? Agar Qunoot, Witr aur Eidain ki taqhsees deegar Dalaael se sabit hai to ruku se pehle aur baad waale raful yadain ki taqhsees bhi deegar Dalaael se sabit hai. Munkireen raful yadain ko chhahiye ke koi aisa sareeh saheeh asar pesh kare'n jisme saaf ho ke fala'n Sahabi ne ruku se pehle aur baad mein raful yadain nahi kiya yaa nahi karte the. Asal tanaaza to ruku waale raful yadain ka hai. Jab dawa khaas hai to phir daleel bhi khaas honi chhahiye.

<sup>548</sup> Juz Raful Yadain: 40, 176; Al Majmua Sharha al Mohzab: V3 P405

<sup>549</sup> Ma'ani al Asaar by Tahawi: V1 P227

<sup>550</sup> Nasbur Raaya: V1 P405; Al Badr al Muneer: V3 P501

<sup>551</sup> Al E'elal la Hadees by Ibne Abi Haatim: V1 P95

<sup>552</sup> Al Badr al Muneer: V3 P501; At Tehqeeq Fee Iqhtelaf al Hadees: V1 P1282 Ma'an at Tanqeeh

<sup>553</sup> Tabaqat al Mudalleseen by Ibne Hajar: P28, # 35; Jame at Tehseel Fee Ahkam al Maraseel by Hafiz Salahuddin bin Kekaldi Al E'elal: P104; Ma'arefa Uloom al Hadees by Haakim: P108; Al Mudalleseen by Abu Zara'ah Ibn al Iraqi: 2; Wal Mudalleseen by Siyuti: 1; Wat Tibbiyeen by Halabi: 14

<sup>554</sup> Nasbur Raaya: V2 P34

## 2. Syedna Ali عليه السلام Se Mansoob Asar

Syedna Ali عليه السلام namaz me pehli takbeer ke sath raful yadain karte the phir nahi karte the.<sup>555</sup> عن أبي بكر النهشلي: ثنا عاصم بن كليب عن أبيه أن علياً رضي الله عنه كان يرفع في أول تكبيرة من الصلوة ثم لا يعود.

Iska pehla jawab ye hai ke

- 1- Marwi hai ke Sufiyan Soori ne is asar ka inkar kiya hai.<sup>556</sup>
- 2- Imam Usman ad Daarmi ne isko *Waahi* (kamzor) kaha.<sup>557</sup>
- 3- Imam Shafai ne isey ghair saabit kaha.<sup>558</sup>
- 4- Imam Ahmad ne goya iska inkar kiya hai.<sup>559</sup>
- 5- Imam Bukhari ne jirah ki.<sup>560</sup>
- 6- Ibnul Mulqin ne isey ضعیف لا یصح عنه kaha.<sup>561</sup>

Yaani jamhoor mohaddiseen ke nazdeek ye asar *zaeef* o ghair saabit hai, lehaza isse istedlal mardood hai.

Doosra jawab ye hai ke is hadees mein ruku ka zikr nahi hai, yaani ye aam hai aur raful yadain wali riwayaat (min-jumla hadees e Ali عليه السلام) khaas hain aur ye usool hai ke khaas aam par muqaddam hota hai. Warna phir munkireen e raful yadain qunoot aur eidain mein kyou'n raful yadain karte hain?

<sup>555</sup> Ma'ani ul Asaar: V1 P225; Nasbur Raaya: V1 P406

<sup>556</sup> Juz Raful Yadain: P11

<sup>557</sup> As Sunan al Kubra lil Baheghi: V2 P80-81; Ma'arefa as Sunan wal Asaar: V1 P550

<sup>558</sup> Sunan al Kubra lil Baheghi: V2 P81

<sup>559</sup> Al Masael by Ahmad: V1 P343

<sup>560</sup> Juz Raful Yadain: P11

<sup>561</sup> Al Badr al Muneer: V3 P499

### 3. Syedna Abdullah bin Masood رضي الله عنه Se Mansoob Asar

Ek riwayat ke bare mein ham pehle saabit kar aae hain ke *Zaeef* aur *Mardood* hai. Doosra asar darj e zail hai.

Ibrahim Naqhai ne kaha: *Ibne Masood رضي الله عنه kisi namaz mein bhi raful yadain nahi karte the, siwaae shuru namaz mein.*<sup>562</sup>

عن إبراهيم النخعي قال: كان عبدالله بن مسعود لا يرفع يديه في شيء من الصلوة إلا في الإفتتاح.

Pehla Jawab:

Syedna Ibne Masood رضي الله عنه 32 ya 33 hijri ko faut hue hain.<sup>563</sup> Aur Ibrahim bin Yazeed Naqhai 37 hijri ke baad paida hue the.<sup>564</sup> Lehaza ye sanad munqate hai.

Agar kaha jaae ke ye riwayat Ibrahim Naqhai ne '*ghair waahed*' (kai ashqaas) se sunee hai, yaa ek jamat se sunee hai.<sup>565</sup> To iska jawab ye hai ke '*ghair waahed*' aur '*jamat*' dono'n namalum aur ghair mutaiyyan hain. Lehaza inse istedlal maqdoosh hai.

Hafiz Gonadalwi رحمته الله farmate hain: "*Lekin isse ye saabit nahi hota ke wo riwyaat fee nafsehi qaabil e hujjat bhi ho sakti hai, kyou'n ke hujjat hona yaa naa hona to itsaal o inqeta'a aur sehat o zoaf par mauqoof hai*".

Ye ibaatat Marwiyaat e Ibrahim ke qabil e hujjat hone par daal nahi hai.

Awwal: Is liye ke mumkin hai ke 2-3 koofi jama hokar isey hadees sunae'n aur wo teeno'n *Zaeef ul Haafeza* ho'n.

Saniyan: Pataa nahi ke silsila e asnaad Abdullah tak kitne waasto'n se paho'nchta hai. Baaz auqaat Tabai aur Sahabi ke darmiyan 2-4 balkey 7 waaste bhi hote hain. Inke mutalliq tehqiqaat nihayat zaroori hain.

Saalesan: Mumkin hai ke Ibrahim ke nazdeek wo *Siqa* ho'n, magar deegar aimma e fan ke haa'n *Zaeef ho'n*.

والجرح مقدم على التعديل ta'adeel mubham muqallid ka maaya naaz ho sakti hai, ek tashna e tehqeeq ki sairaabi ke liye nakaafi hai.

Inhi khadshaat ki raushni mein jirah o ta'adeel k eek bahot badey Imam ne yehi faisla farmaya hai ke Ibrahim se Abdullah ki riwayaat *Zaeef* hain. Yaani Imam Zahabi ka irshad hai:

Imam Shafai ne kaha: *Ibrahim an Naqhai agar Ali aur Abdullah bin Masood رضي الله عنه se riwayat kare'n to wo qabool nahi ki jaaegi. Kyou'nke Ibrahim ki inme se kisi se bhi mulaqaat nahi hui hai.*<sup>566</sup>

قلت: استقر الأمر على أن إبراهيم حجة وأنه إذا أرسل عن ابن مسعود وغيره فليس ذلك بحسن انتهى.  
قال الإمام الشافعي: إن 'إبراهيم النخعي' لو روى عن علي و عبدالله لم يقبل منه لأنه لم يلق واحداً منهما. انتهى كلامه.

Is ibaatat ka khulaasa ye hai ke Imam Shafai aur Haafiz Zahabi ne Ibrahim an Naqhai ki Abdullah bin Masood رضي الله عنه se riwayat ko *Zaeef* qarar diya hai.

<sup>562</sup> Imam Tahawi ba-hawala Nasbur Raaya: V1 P406

<sup>563</sup> Tehzeeb ut Tehzeeb: V6 P25; Taqreeb ut Tehzeeb: 3613

<sup>564</sup> Tehzeeb ut Tehzeeb: V1 P155

<sup>565</sup> Nasbur Raaya: V1 P406-407

<sup>566</sup> Kitab al Um: V7 P271-272 (Egyptian edition); At Tehqeeq ar Raasiqh: P140-141

#### 4. Syedna Ibne Umar رضي الله عنه Se Mansoob Asar

*Mujahid se riwayat hai ke maine Ibne Umar رضي الله عنه ke peeche namaz padhi to wo sirf takbeer e oola mein hath uthaate the.*<sup>567</sup>

أبو بكر بن عياش عن حصين عن مجاهد قال: صليت خلف ابن عمر رضي الله عنهما فلم يكن يرفع يديه إلا في التكبير الأولى من الصلوة.

Pehla Jawab:

Imam Yahya bin Muyeen رحمته الله ne farmaya:

*Abu Bakar Hussain se riwayat iska wahem hai, is riwayat ki koi asal nahi hai.*<sup>568</sup>

حديث أبي بكر عن حصين إنما هو توهم منه لا أصل له.

Is riwayat par Imam Ibne Muyeen ki jirah khaas aur mufsar hai. Iske muqable mein munkireen e raful yadain laakh jatan kare'n. Ye hadees behrehaal baatil o mardood hai. Ibne Muyeen ka niqaad e hadees mein jo muqam hai wo hadees ke ibtedaai taalib e ilmo'n par bhi poshida nahi hai.

Is riwayat ke bare mein Imam Ahmad bin Hambal ne farmaya:

*“Isey Abu Bakar bin A'ayaash ne Hussain a'an Ibne Umar ki sanad se riwayat kiya hai aur ye baatil hai”.*<sup>569</sup>

رواه أبو بكر بن عياش عن حصين عن مجاهد عن ابن عمر وهو باطل.

Imam Darqutni ne farmaya:

قاله أبو بكر بن عياش عن حصين وهو وهم منه أو من حصين.<sup>570</sup>

Aimma e Hadees ne Abu Bakar bin A'ayaash ki is riwayat ko waham o khataa bhi qarar diya hai, lehaza inki ye riwayat baatil o be-asal hai.

Tambeeh e Baleegh: Raaqim ul Huroof ki qadeem tehqeeq ye thi ke Abu Bakar bin A'ayaash رضي الله عنه jamhoor mohaddisen ke nazdeek *Zaeef* raawi hain. Baad mein jab dobara tehqeeq ki to malum hua ke wo jamhoor mohaddiseen ke nazdeek *Sadooq o Muwassaqq* raawi hain. Lehaza maine apni sabeqa tehqeeq se elaaniya ruju kiya.

Dekhiye Mahnaama Al Hadees Hazro 28: P54 (tehreer 22 Rabi ul Saani: 1427h)

Abu Bakar bin A'ayaash ki tauseeq o taqwiyat darj e zail ulama se saabit hai:

1. Bukhari (aqhraj a'anh fee Saheeha)
2. Ibne Khuzaima (aqhraj a'anh fee Saheeha)
3. Tirmizi (Qaal Fee Hadees 456 *Hadees Hasan Saheeh*)
4. Haakim: Al Mustadrak: V3 P200, H4903
5. Az Zahabi
6. Al Haithami: Majmua az Zawaed: V9 P180; Kashf al Astaar: 2623; Al Ehsan (latest edition) 4970; As Saheeha: 2197
7. Ibnul Jarood: Al Muntaqa: 331

<sup>567</sup> Ma'ani ul Asaar: V1 P225; Nasbur Raaya: V1 P409

<sup>568</sup> Juz Raful Yadain: P16; Nasbur Raaya: V1 P392

<sup>569</sup> Masaal Ahmad Riwayat Ibne Haani: V1 P50

<sup>570</sup> Al E'elal: V13 P16 2902س

8. Az Ziya al Maqdisi: Al Muqhtara: V1 P225; V2 P114
9. Abu A'awaana: Musnad Abu A'awaana: V3 P186; V4 P117
10. Al Busiri: Hasan li Hadeesi A'an Abi Ishaq A'an Sala A'an Ammar/ wa Saheeh lah: As Saheeha: 1596
11. Al A'ajali: Siqa (Ma'arefah as Suqaat)
12. Abu Haatim ar Raazi: Siqa (E'elal al Hadees: 2233
13. Ahmad bin Hambal: Siqa wa Rabima Ghalat (Al E'elal: 3155; Aqwal Ahmad: V4 P194)
14. Ibnul Mubarak: (Uthna A'alai) (Al Jirah wa Ta'adeel: V9 P349 (sanad Saheeh)
15. Abdur Rahman bin Mahdi (Kaan Yahdas A'anh) (As above Sanad Saheeh)
16. Ibne A'adee
17. Yahya bin Muyeen (Tareeqh Usman bin Saeed ad Daarmi)
18. Muslim: (Rawee A'an Fee Muqaddama Saheeha)
19. Ibnul Jauzi: وكان ثقة متشدداً في السنة إلا أنه أخطأ في الحديث (Al Muntazim: V9 P232
20. Yazeed bin Harun: (Tareeqh Baghdad: V14 P380)
21. Ibne Ammar: (Tareeqh Baghdad: V14 P380)
22. Abu Nayeem al Asbahani: (Zikrah Fil Auliya wa Sahah Lahu Anzar Heelatul Auliya: V8 P313
23. Al Baghwi: (Sahah Lahu) (Sharha as Sunnah)
24. Ibne Hibban
25. Ibne Hajar Asqalani: (Taqreeb ut Tehzeeb) waghairahum

Khulasa e Tehqeeq: Mohaddiseen e Ikram ki saraahat ke mutabiq Abu Bakar bin A'ayaash ko jin riwayaat mein ghalatiya'n lagee hain, aqhtaa aur auhaam hue hain, unko chhod kar wo baaqi tamaam riwayaat mein *Sadooq o Hasan ul Hadees* hain. Wal hamdulillah.

Abu Bakar bin A'ayaash ki riwayat e tark e raful yadain ko Yahya bin Muyeen aur Ahmad bin Hambal waghairahuma ne be-asal aur baatil waghaira qarar diya hai, lehaza ye riwayat *Zaeef o Mardood* hi hai.

Doosra Jawab:

Abu Bakar bin A'ayaash aqhri umar mein iqhtelat ka shikar ho gae the.<sup>571</sup>

Haafiz ibne Hibban ne bhi kitab as Suqaat mein iski tasreeh ki hai ke Ibne A'ayaash jab badi umar ke hue to inka haafeza kharab ho gaya tha. Jab wo riwayat karte to inko wahem ho jaata tha. Saheeh baat ye hai ke jis baat mein inhe'n wahem hua hai, isey chhod diya jaae aur ghair wahem waali riwayat mein isse hujjat pakdi jaae.<sup>572</sup>

Imam Bukhari ne tafseel se bataaya hai ke qadeem zamane mein Abu Bakar bin A'ayaash is riwayat ko A'an Hussain A'an Ibrahim A'an Ibne Masood Mursal (Munqate) mauquf bayan karte the aur ye baat mahfooz hai. Pehli baat (ye mutanaaza'a hadees) khataa e faash hai, kyou'nke isne isme Ibne Umar رضي الله عنه ke ashaab ki muqhalefat ki hai.<sup>573</sup>

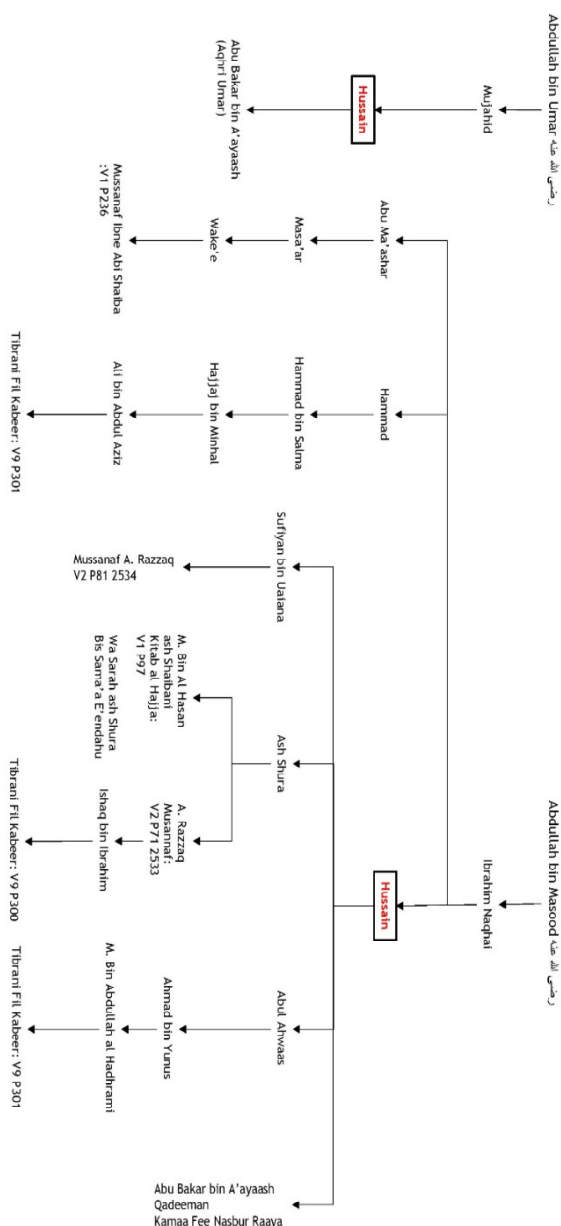
<sup>571</sup> Al Kawaakib an Niraat Ma'arefa Min Iqhtelat Minar Ruwaat ath Thuqaat by Ibne Al Kayaal: P439-444; Nasbur Raaya: V1 P409; Al Aghatabaat Bi Ma'arefa Min Rami Bil Iqhtelaat: P26

<sup>572</sup> At Tehzeeb: V12 P39

<sup>573</sup> Nasbur Raaya: V1 P409

## Abu Bakar bin A'ayaash Waali Hadees Ka Jadwal

Imam Bukhari ka ye qaul jirah mufasssir hai jo mundmil nahi ho sakti. Abh aap Hussain se is riwayat ki taqhreej mulaheza farmae'n:



Is tafseel se malum hua ke Abu Bakar bin A'ayaash ne aqhari umar mein hafeza kharab hone ke baad jo riwayat bayan ki hai, isme unho'n ne bahot se *siqa* raawiyo'n ki muqhlafat ki hai. Lehaza inki riwayat *shaaz* hui aur *shaaz mardood* ki ek qism hai. Is wajah se inki is riwayat ko Imam Yahya bin Muyeen aur Imam Ahmad waghairahuma ne *zaeef* qarar diya hai. Is tafseel ke bawajood agar koi shaqs is hadees ki sehat par israr karta hai to iska ilaj kisi dimaghi hospital mein karaana chahiye.

Muhammad bin Hasan ash Shaibani ne kaha:

*Muhammad bin Abaan bin Saaleh ne Abdul Aziz bin Hakeem se riwayat kiya ke maine Ibne Umar ؓ ko dekha hai, wo namaz ki takbeer mein kaano'n tak hath uthaate the aur iske alaawa nahi uthaate the.*<sup>574</sup>

أخبرنا محمد بن أبان بن صالح عن عبدالعزيز بن حكيم قال:  
رأيت ابن عمر يرفع يديه حذاء أذنيه في أول تكبيرة افتتاح  
الصلوة ولم يرفعهما فيما سوى ذلك.

Jawab:

Ye saqht *zaeef* hai.

1. Muhammad bin al Hassan ash Shaibani talmeez Imam Abu Hanifa saqht *zaeef* hai.

Jamhoor mohaddiseen ne is par jirah ki hai. Imam Yahya bin Muyeen ne farmaya:

*(Muhammad bin al Hasan ash Shaibani) Jahmi Kazzab*  
*hai.*<sup>575</sup>

جهمي كذاب.

Nisai ne kaha: *Zaeef*.<sup>576</sup>

Ibne A'adee ne kaha: Ahle Hadees (Mohaddiseen e Ikram aur Muttabeen e Hadees) iski bayan karda hadeeso'n se be-niyaz hain.<sup>577</sup>

Abu Zara'ah ar Raazi ne kaha: "*Muhammad bin Al Hasan Jahemi tha*".<sup>578</sup>

Umro bin Ali al Falaas ne kaha: "*Zaeef*".<sup>579</sup>

Muhammad bin al Hassan ash Shaibani par tafseeli jirah ke liye dekhiye mera tehqeeqi mazmoon "*An Nasr ar Rabbani Fee Tarjumah Muhammad bin al Hasan ash Shaibani*" shae shuda Mahnaama al Hadeez Hazro 7: P11-20

2. Muhammad bin Abaan bin Saaleh al Jo'ofi *zaeef* raavi hai. Jamhoor mohaddiseen ne is par jirah ki hai.<sup>580</sup>

Imam Nisai ne kaha: *Zaeef Kufi* ضعیف کوفی.<sup>581</sup>

Imam Bukhari ne kaha: *Wa Laisa Bil Qawee* وليس بالقوي.<sup>582</sup>

Gharz ye sanad bhi *mauzu, baatil aur mardood* hai.

Is tehqeeq se Imam Bukhari ki ye bat saheeh saabit hui ke kisi ek Sahabi se bhi tark e raful yadain saabit nahi hai.

<sup>574</sup> Muwatta Muhammad bin al Hassan ash Shaibani: P92

<sup>575</sup> Kitab uz Zoafa by Uqaili: V4 P52 (sanad Saheeh)

<sup>576</sup> Juz Fee Aqhir Kitab az Zoafa wal Matrukeen: P266

<sup>577</sup> Al Kamil: V6 P2184

<sup>578</sup> Kitab az Zoafa by Abi Zara'ah: P570

<sup>579</sup> Tareeqh Baghdad: V2 P181 (sanad Saheeh)

<sup>580</sup> Lisan ul Mizan: V5 P122

<sup>581</sup> Kitab az Zoafa wal Matrukeen: 512

<sup>582</sup> Kitab az Zoafa Tehqeeqi: 321

**Baab Suwwam**

**Asaar e**

**Tabaeem**

رحمة الله عليهم أجمعين



## Baab Suwwam: Asaar e Tabaeen رحمه الله عليهم اجمعين

Asal hujjat aur daleel Quran, Hadees aur Ijma hai. Asaar e tabaeen sirf is maqsad ke pesh e nazar tehreer kar raha hu'n ke khair ul quroon mein raful yadain ki sunnat par musalsil aur baghair kisi inqeta kea mal hota raha hai, lehaza nasqh ka daawa baatil hai.

Darj e zail tabaeen se baa-sanad e saheeh ruku se pehle aur baad raful yadain karna yaa lqrar saabit hai.

- (1) Abu Qulaaba.<sup>583</sup>
- (2) Muhammad bin Sireen.<sup>584</sup>
- (3) Wahab bin Munabba.<sup>585</sup>
- (4) Saalim
- (5) Al Qaasim bin Muhammad
- (6) A'ataa
- (7) Makhool.<sup>586</sup>
- (8) Noman bin Abi A'ayaash.<sup>587</sup>
- (9) Tawoos, shagird Ibne Abbas.<sup>588</sup>
- (10) Al Hasan Al Basri.<sup>589</sup> تلك عشرة كاملة

### Khalifa Umar bin Abdul Aziz رضى الله عنه Aur Raful Yadain

Imam Bukhari ne Juz Raful Yadain mein kaha:

“Umro bin Muhajir ne kaha: Abdullah bin Amir mujhse kehte ke main inhe'n Umar bin Abdul Aziz ke paas le jaou'n, maine Umar bin Abdul Aziz se jab iska zikar kiya to inho'n ne farmaya: Ye Abdullah bin Amir wohi hai, jisne apni bhai ko raful yadain karne par maara tha. Hame'n to raful yadain sikhaaya jaata tha, jabke ham Madina mein bacche the”. Pas Umar bin Abdul Aziz ne isey apne paas aane ki ijaazat naa di.<sup>590</sup>

حدثنا محمد بن يوسف: ثنا عبد الأعلى بن مسهر: ثنا عبد الله بن العلاء بن زبير: ثنا عمرو بن المهاجر قال: كان عبد الله بن عامر ليسألني أن استأذن له على عمر بن عبد العزيز فاستأذنت له عليه فقال: الذي جلد أخاه في أن يرفع يديه، إن كنا لنؤدب عليه ونحن غلمان بالمدينة، فلم يأذن له.

Iski sanad Saheeh hai.

- (1) Muhammad bin Yusuf (Al Bukhari Abu Ahmad al Benkdi) Siqa hai.<sup>591</sup>
- (2) Abdul A'ala bin Mashar Siqa Faazil the.<sup>592</sup>
- (3) Abdullah bin Al A'ala bin Zabar Siqa the.<sup>593</sup>
- (4) Umro bin al Muhajir Siqa the.<sup>594</sup>

Gharz ye sanad bilkul Saheeh hai.

<sup>583</sup> Musannaf Ibne Abi Shaiba: V1 P235, H2437 (sanad Saheeh); Juz Raful Yadain: P55

<sup>584</sup> Musannaf Ibne Abi Shaiba: V1 P235, H2436 (Sanad Saheeh); Aqhraja al Baheqhi Fee Al Khilafiyat: P104 (Qalmi) (Sanad Saheeh)

<sup>585</sup> Musannaf Abdur Razzaq: V2 P69, H2524; At Tamheed: V9 P228; Abdur Razzaq Sarah bis Sama'a Indahu (Sanad Saheeh)

<sup>586</sup> Juz Raful Yadain: P62 (Sanad Hasan)

<sup>587</sup> Juz Raful Yadain: P59 (Sanad Hasan)

<sup>588</sup> Musnad Ahmad: V2 P44, H5033 (Sanad Saheeh)

<sup>589</sup> Musannaf Ibne Abi Shaiba: V1 P235, H2435 (sanad Saheeh) walaa Shawaahed

<sup>590</sup> Qalmi nusqha: P6; Nusqha matbua'a: P17; At Tamheed: V9 P218

<sup>591</sup> At Taqreeb: 6417

<sup>592</sup> Taqreeb ut Tehzeeb: 3738

<sup>593</sup> At Taqreeb: 3521

<sup>594</sup> At Taqreeb: 5120

Ibne Abdul Bar ki riwayat mein hai ke Umar bin Abdul Aziz ne farmaya: “*Saalim ne apne baap (Abdullah bin Umar ؓ) se (Hadees Raful Yadain ko) yaad rakha*”.<sup>595</sup>

Malum hua ke Umar bin Abdul Aziz jokey mashoor tabai aur aadil khalifa the, raful yadain ke qaael o faael the. Balkey mana karne waale se mulaqaat tak gawaara nahi karte the. Ye hai jazba ataa-at e Rasool ﷺ ka.

اللهم صل وسلم على محمد وآله ز أزواجه وأصحابه أجمعين. آمين

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<sup>595</sup> At Tamheed: V9 P219 (Sanad Saheeh)

## Baab Chhaarum: Aimmā Ikram رحمة الله عليهم Aur Raful Yadain

Asal hujjat Quran, Hadees aur Ijma hai. Aimmā Ikram رحمة الله عليهم ke aqwaal bataur e *faham e salaf o saleheen*, bataur e *istesh-haad* aur inke pairukaaro'n ki tasalli ke liye pesh kiye jaa rahe hain. Taakey in logo'n par ye saabit kar diya jaae ke saheeh ahadees par amal karte hue jaleel ul qadar Aimmā Ikram رحمة الله عليهم bhi raful yadain karte rahe hain.

### 1. Imam Maalik bin Anas رحمه الله

- 1) Jame Tirmizi Ma'a A'ardha al Hauzi<sup>596</sup>; Jame Tirmizi Ma'a Taqhreej Ahmad Shakir. (V2 P37 H256)
- 2) Tarha at Tathreeb lil Erazi. (V2 P253-254)
- 3) At Tamheed lil Ibne Abdul Bar.<sup>597</sup>
- 4) Al Mauzua'aat lil Ibne Jauzi. (V2 P98)
- 5) Al Istezkaar. (V2 P124)
- 6) Sharha Saheeh Muslim lil Nawawi. (V4 P95)
- 7) Al Majmua'a Sharha al Mohzab. (V3 P399)
- 8) Al Mughni lil Ibne Qadama. (V1 P294)
- 9) Hidayat al Mujtahid lil Ibne Rushd. (V1 P133)
- 10) Neel ul Autaar. (V2 P180; V4 P180)
- 11) Ma'alim as Sunan lil Al Khattabi. (V1 P193)
- 12) Sharha as Sunnah lil Baghwi. (V3 P23)
- 13) Al Mahalla lil Ibne Hazam. (V4 P87)
- 14) Al Mafham lil Qurtubi. (V2 P19)

In tamaam kitabo'n mein Imam Maalik ke raful yadain karne ka zikar hai.

Abdullah bin Wahab ne farmaya:

*Maine (Imam) Maalik bin Anas ko dekha, aap namaz shuru karte waqt, ruku se pehle aur ruku se sar uthaate waqt raful yadain karte the.*<sup>598</sup>

رَأَيْتُ مَالِكَ بْنَ أَنَسٍ يَرْفَعُ يَدَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ وَإِذَا رَكَعَ وَإِذَا رَفَعَ مِنَ الرُّكُوعِ.

Abu Abdullah Muhammad bin Jabir bin Hammad al Maroozi al Faqeeh رحمه الله ne kaha: “Maine Muhammad bin Abdullah bin Abdul Hakam se ye<sup>599</sup> zikar kiya to unho'n ne farmaya:

*Ye (Imam) Maalik Ka (Aqhri) Qaul Aur Fe'el Hai, Jis Par Wo Faut Hue Hain Aur Yehi Sunnat Hai. Main Isi Par Aamil Hu'n Aur Harmala (Bin Yahya) Bhi Isi Par Aamil Hai.*<sup>600</sup>

هَذَا قَوْلُ مَالِكٍ وَفَعَلَهُ الَّذِي مَاتَ عَلَيْهِ وَهُوَ السَّنَةُ وَأَنَا عَلَيْهِ وَكَانَ حَرَمَلَةً عَلَيَّ هَذَا.

Malum hua ke Imam Maalik رحمه الله aqhri daur mein wafat tak ruku se pehle aur baad waala raful yadain karte the

Imam Khattabi aur Imam Baghwi ne iski tasreeh ki hai ke Imam Maalik ka aqhri amal raful yadain ka tha.<sup>601</sup>

Balkey Abul Abbas al Qurtubi ne kaha ke:

*In teeno'n jagaho'n par raful yadain karna Imam Maalik ka aqhri aur sabse saheeh qaul hai.*<sup>602</sup>

إِنَّ الرِّفْعَ فِي الْمَوَاطِنِ الثَّلَاثَةِ هُوَ آخِرُ أَقْوَالِهِ وَأَصَحُّهَا.

Iske muqable mein (kaha jaata hai ke) sirf Sahoos ne Imam Maalik se tark e raful yadain riwayat kiya hai. Lehaza ye riwayat *shaaz o mardood* hai.

<sup>596</sup> V2 P57

<sup>597</sup> V9 P213-22-223

<sup>598</sup> Tareeqh e Damishq by Ibne Asaakir: V55 P135 (sanad Hasan)

<sup>599</sup> T: Referring to Asar of Imam Malik mentiond in reference above

<sup>600</sup> Tareeqh e Damishq by Ibne Asaakir: V55 P134 (sanad Hasan)

<sup>601</sup> Ma'alim as Sunan: V1 P167, H236; Sharha as Sunnah: V3 P23, H561

<sup>602</sup> At Tathreeb: V1 P254; Al Lafzah Lahu al Mafham: V2 P19

## 2. Imam Muhammad bin Idrees Shafai رحمته الله

- 1) Kitab al Um by Shafai.<sup>603</sup>
- 2) Jame Tirmizi.<sup>604</sup>
- 3) Sharha Saheeh Muslim by Nawawi.<sup>605</sup>
- 4) Ahkam al Ahkam Sharha Umdatul Ahkam by Ibne Daqeeq al E'aid.<sup>606</sup>

Raful Yadain Imam Shafai se mutawaatir saabit hai.

## 3. Imam Ahmad bin Hambal رحمته الله

- 1) Sunan Tirmizi.<sup>607</sup>
- 2) Masael Imam Ahmad.<sup>608</sup>
- 3) Al Istezkar.<sup>609</sup>
- 4) Zikr Mehna Al Imam Ahmad bin Hambal, al Hambal bin Ishaq.<sup>610</sup>

Imam Abu Dawood farmate hain:

Maine Imam Ahmad ko dekha hai wo ruku se pehle aur baad bhi shuru namaz ki tarha raful yadain kaano'n tak karte the aur baaz auqaat shuru namaz waale raful yadain se zara taqseer karke raful yadain karte the". "Aur maine Imam Ahmad ko kehte hue suna jab inse kaha gaya ke ek shaqs raful yadain ke baare mein Nabi ﷺ ki ye ahadees suntan hai, aur phir bhi raful yadain nahi karta, kya iski namaz poori ho jaati hai? To aapne farmaya: Poori namaz hone ka to mujhe malum nahi hai, haa'n wo fee nafseh naqs waali namaz hai (naaqis namaz waala hai).<sup>611</sup>

رأيت أحمد يرفع يديه عند الركوع وعند الرفع من الركوع كرفعه عند افتتاح الصلوة يحاذيان أذنيه وربما قصر عن رفع الإفتاح قال: وسمعت أحمد، قيل له: رجل سمع هذه الأحاديث عنه صلى الله عليه وسلم ثم لا يرفع هو تام الصلوة؟ قال: تمام الصلوة لا أدري ولكن هو في نفسه منقوص.

Jo log raful yadain nahi karte, Imam Ahmad bin Hambal رحمته الله ne inki namaz ko naaqis qarar diya hai.<sup>612</sup>

## 4. Imam Auzaai رحمته الله

Imam Abu Umro Abdur Rahman bin Umro wal Auzaai (jokey al Faqeeh Siqa al Jaleel the) ne kaha:

Hame'n ye baat paho'nchi hai ke jis sunnat par ulama e hijaz, ulama e basrah aur ulama e sham ka ijma hai wo shuru namaz, ruku ke waqt, takbeer kehte waqt, sajda ko jhukte waqt (muraad ruku hi hai, kyou'nke iske baad ruku se sar uthaane ka zikr hai) aur ruku se sar uthaate waqt raful yadain ka karna hai. Sirf kufiyo'n ne ummat (muslima) ki is masla mein muqhalefat ki hai.

بلغنا أن من السنة فيما أجمع عليه علماء الحجاز والصرة والشام أن رسول الله صلى الله عليه وسلم كان يرفع يديه حذو منكبيه حين يكبر لإستفتاح الصلوة وحين يكبر للركوع ويهوي ساجداً وحين يرفع رأسه من الركوع إلا أهل الكوفة فإنهم خالفوا في ذلك أمتهم.

Auzaai se kaha gaya:

Pas, agar koi is raful yadain mein se kuch kamee kare

فإن نقص من ذلك شيئاً.

to inho'n ne farmaya:

Ye Iski Namaaz Mein Nuqs Hai"<sup>613</sup>

ذلك نقص من صلاته.

<sup>603</sup> V1 P104

<sup>604</sup> V2 P37, H256

<sup>605</sup> V4 P95

<sup>606</sup> V1 P220

<sup>607</sup> V2 P37, H256

<sup>608</sup> P70

<sup>609</sup> V2 P126

<sup>610</sup> P110-111

<sup>611</sup> Masael Ahmad Riwaaya Abu Dawood: P33

<sup>612</sup> Al Manhaj by Ahmad: V1 P159

<sup>613</sup> At Tabri ba-hawaala At Tamheed: V9 P226; Sanad At Tabri Saheeh

**Baab Panjum**

**Raful Yadain**

**Karna**

**Zaroori Hai**

## Baab Panjum: Raful Yadain Karna Zaroori Hai

Daleel 1: Raful Yadain karne waali riwayaat Saheeh Bukhari o Saheeh Muslim waghairahuma mein hain aur naa karne ki ek riwayat bhi Saheeh nahi hai, lehaza raful yadain karna hi saabit hai.

Daleel 2: Raful Yadain ka naa karna (tark raful yadain) Nabi ﷺ se sabit nahi, naa Saheeh sanad ke sath aur naa Hasan sanad ke sath. Naa karne ki jumla riwayaat *zaeef* o *ma'alool* hain.

Daleel 3: Baaz Sahaba Ikram ﷺ ne Raful Yadain karne ka hukam diya hai.<sup>614</sup>

Daleel 4: Raful Yadain karne ki ahadees mutawaatir hain.

Daleel 5: Beshumar Sahaba Ikram ﷺ se Raful Yadain karna ba-sanad *Saheeh* o *Hasan* saabit hai aur naa karna kisi ek Sahabi se bhi saabit nahi.

Daleel 6: Syedna Ibne Umar ﷺ Raful Yadain naa karne waalo'n ko kankariya'n maarte the, Raful Yadain karne par kisi Sahabi ne kisi Sahabi ne kisi ko bhi nahi maara.

Daleel 7: Muta'addid Ulama ne Raful Yadain ko namaz ki zeenat qarar diya hai. Kisi ek aalim ne bhi tark e raful yadain ko namaz ki zeenat nahi kaha.

Daleel 8: Ahle Sunnat wal Jamat ke mustanad ulama ne Raful Yadain ke karne par kitabe'n likhi hain, mislan Imam Bukhari waghaira. Kisi qabil e etemaad aalim ne tark e raful yadain par koi kitab nahi likhi.

Daleel 9: Har raful yadain ke sath har ungli par ek neki ka darja milta hai. Imam Tabrani farmate hain:

Syedna Uqba bin Amir ﷺ ne farmaya: *Namaz mein jo shaqs ishaara karta hai isey har (Masnoon) ishare ke badle ungli par ek neki yaa darja milta hai.*<sup>615</sup>

حدثنا بشر بن موسى: ثنا أبو عبد الرحمن المقرئ عن ابن  
لهيعة: حدثني ابن خيرة أن أبا المصعب مشرح بن هاعان  
المعافري حدثه أنه سمع عقبة بن عامر الجهني يقول: إنه يكتب  
في كل إشارة يشيرها الرجل بيده في الصلوة بكل إصبع حسنة أو  
درجة.

## Sanad Ki Tehqeeq

Uqba bin Amir ﷺ mashoor Sahaabi hain. Aap Misr ke waali aur faqeeh e faazil the.<sup>616</sup>

<sup>614</sup> Sunan Darqutni: V1 P292, H1111 (Sanad Saheeh)

<sup>615</sup> Al Mo'ojam al Kabeer: V17 P297, H819 (sanad Hasan)

<sup>616</sup> Taqreeb ut Tehzeeb: 4641

## Mushrih bin Haa-a'aan ka ta'aruf

1. Yahya bin Muyeen ne kaha: *Siqa* hai.<sup>617</sup>
2. Ahmad bin Hambal ne kaha: *Ma'arroof* hai.<sup>618</sup>
3. Ibne al Qattan ne *Siqa* qarar diya.<sup>619</sup>
4. Zahabi ne kaha: *Sadooq*.<sup>620</sup> Aur kaha *Siqa*.<sup>621</sup>
5. Tirmizi ne iski ek riwayat ko *Hasan Ghareeb* kaha.<sup>622</sup>
6. Abdul Haq Shibli ne iski bayan karda hadees ko *Isnaad Hasan* kaha.<sup>623</sup>
7. Ibne A'adee ne kaha: أرجو أنه لا بأس به Arju Innahu Laa Baas Bih.<sup>624</sup>
8. Haafiz Haithami ne iski hadees ko *Hasan* kaha.<sup>625</sup>
9. Haakim ne iski hadees ko *saheeh ul asnaad* kaha.<sup>626</sup>
10. Ibne Taimiyya ne Mushrih bin Haa-a'aan ki hadees ko *hasan* kaha.<sup>627</sup>

Tambee: Ibne Hibban ne isey Kitab as Suqaat mein kaha: يخطئ ويخالف<sup>628</sup> aur Kitab az Zoa'afa al Majruheen mein kaha: يروي عن عقبه بن عامر أحاديث مناكير لا يتابع عليها<sup>629</sup>. Dono'n mein zikar kiya hai, lehaza inke dono'n qaul saaqit ho gae.<sup>630</sup>

Ibne Hibban ne Mushrih Haa-a'aan ki Uqhba bin Amir رضي الله عنه se riwayat Saheeh Ibne Hibban mein dark karke ye saabit kar diya hai ke inki jirah mansooqh hai.<sup>631</sup>

## Doosra Ruqh

1. Haafiz al Munziri ne لا يحتج به kaha (?) Iske bar-aks Haafiz al Munziri ne Mushrih bin Ha-a'aan ki riwayat ko بإسناد جيد kaha.<sup>632</sup>  
Ye inki taraf se Mushrih ki *tauseeq* hai. Lehaza inka لا يحتج به waala qaul *mansooqh* aur *saaqit* ho gaya.
2. Haafiz Daarmi ne ليس بذلك وهو صدوق kaha.<sup>633</sup>

Malum hua ke Mohaddiseen ki bahot badi aksariyat ke nazdeek wo *siqa* aur *jirah* mardood hai.

<sup>617</sup> Tareeqh ad Daarmi a'an Ibne Muyeen: 755; Kitab al Jirah wa Ta'adeel: V8 P432

<sup>618</sup> Kitab al Jirah wa Ta'adeel: V8 P432 (sanad Hasan)

<sup>619</sup> Bayan al Waham Walaa Yahaam: V3 P504, Faqhra: 1277; Nasbur Raaya: V3 P240

<sup>620</sup> Mizan ul Etedaal: V4 P117

<sup>621</sup> Al Kaashf by Imam Zahabi: V3 P129

<sup>622</sup> Jame Tirmizi: V5 P615, H3686; Kitab al Manaqib, Baab Fee Manaaqib Umar bin Khattab (rz), ye *Tauseeq* hai.

<sup>623</sup> Al Ahkam al Wusta: V3 P156-157, Baab Fil Mahlil

<sup>624</sup> Al Kamil by Ibne A'adee: V6 P2460; Tehzeeb ut Tehzeeb: V10 P141

<sup>625</sup> Majmauz Zawaed: V2 P103

<sup>626</sup> Al Mustadrak: V2 P198-199, H2804

<sup>627</sup> Abtaal al Heel: 105-106, ba-hawaala: Arwah al Ghaleel: V6 P310, H1897

<sup>628</sup> V5 P452

<sup>629</sup> V3 P28

<sup>630</sup> Mizan ul Etedaal: V2 P552

<sup>631</sup> Al Ehsan: 6054; (another edition): 6086

<sup>632</sup> At Targheb wat Tarheeb: V4 P306, H5064

<sup>633</sup> Tareeqh Usman ad Daarmi: 755

## Ka'aba Par Nasab Minjaneeq Ka Mas-alah

Ye waqea jaali aur be-asal hai. Musa bin Dawood ne kaha: Mujhe ye baat paho'nchi hai. (*Ballighni*) ke ye Hajjaj ke Lashkar mein tha aur Ka'aba par Minjaneeq se hamla kiya tha, waghaira waghaira.<sup>634</sup>

Musa bin Dawood ne ye nahi bataaya ke isey ye baat kis tarha aur kis zariye se paho'nchi hai. Jab sanad hi unho'n ne zikar nahi ki to inki baat se istedlal baatil hua.

Deen ka daar o madaar sanado'n par hai. Hafiz Zahabi ne bhi is riwayat ke mardood hone ki taraf Mizan ul Etedaal mein قيل likh kar ishaara kar diya hai.

Kya is qism ke be-sanad aqwaal se kisi *siqa* ko *zaeef* qarar diya jaa sakta hai?

Malum hua ke Mushrih bin Ha-a'an Makkah par hamle ke ilzam se baree o be-gunah hai. Isi liye to Asma ur Rijaaal ke Jaleel ul qadar Imam Ibne Muyeen ne isey *siqa* qarar diya hai.

3. Abdullah bin Habeerah *siqa* the.<sup>635</sup>

4. Abdullah bin Lahiya al Misri *muqhtalif fiya* raawi hain. Inki baaz riwayaat Saheeh Muslim mein bataur e isteshaad maujood hain. Baaz ne inhe'n *sadooq mutqan o siqa* qarar diya aur baaz ne *zaeef laa yahtaj behi* لا يحتج به waghaira kaha. Aap *mudallis* bhi the aur aqhri umar mein ba-qaul baaz ihtelaat ka shikar bhi ho gae the, magar Imam Abdul Ghani bin Saeed al Azdi ne kaha:

Jab Abdullah bin al Mubarak (Abdullah bin Yazid) Al Muqri, Abdullah bin Wahab aur Ibne Lahiya se riwayat kar'en to Saheeh hoti hai.<sup>636</sup>

إذا روى العباد لة عن ابن لهيعة فهو صحيح، ابن المبارك وابن وهب والمقريء.

Yehi baat Imam as Saaji aur Imam al Falaas ne bhi kahi hai.<sup>637</sup>

Ye ta'adeel *mufsar* hai jo *jirah mubham* par muqaddam hai. Yaad rahe ke al Muqri ki riwayat ko kisi ne bhi *zaeef* nahi kaha.

5. Abu Abdur Rahman Abdullah bin Yazid al Muqri *siqa faazil* the.<sup>638</sup>

6. Basheer bin Musa *siqa ameen* the.<sup>639</sup> Inhe'n Imam Darqutni ne *siqa ameen* qarar diya.<sup>640</sup>

Malum hua ke ye sanad qawee hai.

Haafiz Nuruddin al Haithami ne is sanad ke bare mein farmaya:

“Isey Tibrani ne riwayat kiya aur iski sanad hasan hai”.<sup>641</sup>

رواه الطبراني وإسناده حسن.

Sarfaraz Khan Safdar Deobandi likhte hain: “Aur apne waqt mein agar Allama Haithami راجح ko sehat aur saqam ki parakh nahi to aur kisko thi?”<sup>642</sup>

## Is Hadees Ka Mafhoom

1. Imam Baheqhi ne kaha:

<sup>634</sup> Kitab az Zoa'afa by Uqaili: V4 P222; Tehzeeb ut Tehzeeb: V10 P141

<sup>635</sup> Taqreeb ut Tehzeeb: 3678

<sup>636</sup> Tehzeeb ut Tehzeeb: V5 P330

<sup>637</sup> Mizan ul Etedaal: V2 P477

<sup>638</sup> At Taqreeb: 3715

<sup>639</sup> Tareeqh Baghdad: V7 P86, t3523

<sup>640</sup> Tareeqh Baghdad: V7 P87, Sanad Saheeh

<sup>641</sup> Majmua az Zawaed: V2 P103

<sup>642</sup> Ahsana ul Kalam: V1 P233 Hashiya ط بار دوم



أخبرنا أبو عبد الله الحافظ قال: حدثني محمد بن صالح بن هانيء قال: ثنا أحمد بن سلمة قال: حدث إسحق بن إبراهيم قال... قال إسحاق: وقال عقبة بن عامر الجهني صاحب رسول الله صلى الله عليه وسلم إذا رفع يديه عند الركوع و عند رفع رأسه من الركوع فله بكل إشارة عشر حسنات.

(Imam) Ishaq (ibne Rahwiya) ne kaha: “Uqhba bin Amir Sahabi عليه السلام ne farmaya: Jab ruku se pehle aur baad raful yadain kiya jaae to har ishaare ke badle 10 nekiya'n milti hain”.<sup>643</sup>

2. Imam Ahmad bin Hambal ne Raful Yadain ki bahes mein kaha:

Uqhba bin Amer عليه السلام se riwayat kiya gaya hai ke unho'n ne namaz mein raful yadain ke bare mein kaha: Raful Yadain karne waale ko har ishaare ke badle 10 nekiya'n milti hain.<sup>644</sup>

يروى عن عقبة بن عامر أنه قال في رفع اليدين في الصلاة: له بكل إشارة عشر حسنات.

Imam Ahmad bin Hambal ki ye riwayat poori sanad ke sath Masael Ahmad ba-riwaayat Saleh bin Ahmad bin Hambal P174 qalme par maujood hai.

3. Haafiz Haithami ne bhi ye qaul raful yadain ke baab mein zikar kiya hai.

In aamma ke muqable mein sirf Ali Muttaqi Hindi (hanafi) ne is par جواز الإشارة بافصيح فيه وقت قراءة التشهد ka baab baandha hai.<sup>645</sup>

Jabkey Imam Ishaq bin Rahwiya, Imam Ahmad bin Hambal, Hafiz Haithami aur Imam Baheqhi waghaira ne isey raful yadain ke mutalliq qarar diya hai, lehaza inki tehqeeq *raajeh* hai.

Doosre ye ke is asar ka talluq dono'n se hai. Ruku waale raful yadain se bhi aur tasshahud waale ishare se bhi.

Ali Muttaqi ne ye nahi kaha ke is hadees ka talluq raful yadain se nahi hai.

Daleel 10: Muta'addid mustanad ulama ne raful yadain naa karne waale ki namaz ko naqis qarar diya hai. Mislan Imam Ahmad bin Hambal aur Imam Auzaai waghairahuma aur kisi ek mustanad alim ne bhi raful yadain karne waale ki namaz ko naqis nahi kaha.

Lehaza malum hua ke raful yadain hi *raajeh* hai aur raful yadain karna chhahiye.

وما علينا إلا البلاغ

Hafiz Zubair Ali Zai

(Safar 1410h)

Baad az maraajea'at Rajab 1427h)

<sup>643</sup> Ma'arefa as Sunan wal Asaar by Baheqhi: V1 P225 qalme (Sanad Saheeh) Ilaa Ishaq bin Rahwiya

<sup>644</sup> Masael Ahmad Riwaaya Abdullah: V1 P237; At Talqees al Habeer: V1 P220

<sup>645</sup> Kanzul Amaal: V7 P481

**Ziyaadat**

**Tehqheeqi**

**Mazameen Ka**

**Izaafa**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ziyaadat (Tehqheeqi Mazameen Ka Izaafa)

Allah Ta'ala ne farmaya:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ.

Jisne Rasool Ki Ataa-at Ki, To Isne Allah Ki Ataa-at Ki. <sup>646</sup>

Rasool Allah ﷺ ne farmaya:

مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ.

*Jisne meri ataa-at ki wo Jannat mein daqhil ho gaya.* <sup>647</sup>

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<sup>646</sup> Surah Nisa: 80

<sup>647</sup> Bukhari: 7280

## Sajdo'n Mein Raful Yadain Ka Mas-alah

Baaz log Sajdo'n Mein Raful Yadain waali riwayaat pesh karke ye saabit karne ki koshish karte hain ke sajdo'n mein bhi Raful Yadain karna sunnat hai. Halaan'ke in tamam riwayaat mein se ek riwayat bhi usool e hadees ki roo se saabit nahi hai. Is silsile ki marfu'u riwayat ka muqhtasar o jaame jaaeza darj e zail hai.

### 1. Maalik bin al Huwairis رحمہ اللہ

ابن أبي عدی سعید عن قتادة عن نصر بن عاصم عن مالك ابن الحويرث أنه رأى النبي صلى الله عليه وسلم رفع يديه في صلاته وإذا ركع وإذا رفع رأسه من الركوع وإذا سجد وإذا رفع رأسه من السجود حتى يحاذي بهما فروع أذنيه. <sup>648</sup>

Is par tafseeli bahes guzar chuki hai. Muqhtasaran arz hai ke Al Mujtaba mein شعبه عن قتادة ka lafz *tasheef* aur *ghalat* hai. Saheeh lafz سعید عن قتادة hai. Jaisa ke Al Mujtaba ki asal Sunan al Kubra mein hai. Al Mujtaba isi kitab ka iqhtesar hai. <sup>649</sup>

Jab asal mein سعید hai to iske iqhtesar ye inteqhab mein شعبه ban jaana kyou'n kar saheeh ho sakta hai? Ustad e Mohtaraf Maulana Ataullah Haneef Bhojiyaani رحمہ اللہ aur Ustad Ahmad bin Muhammad bin Shakir رحمہ اللہ waghairahuma ne bhi isey tasheef qarar diya hai. <sup>650</sup>

Balkey Anwar Shah Kashmiri Deobandi aur Muhamad Yusuf Bannori Deobandi bhi isey tasheef (ghalat) hi samajhte hain. كما تقدم

As Sunan al Mujtaba by Nisai mein doosre muqamaat par bhi kaatibo'n ki ghalati se سعید ko شعبه likh diya gay ahai. Mislan: Kitab ul Janaez: Baab 106; Ittehad al Quboor Masaajid: H2048; At Ta'aliqaat as Salafiyya. <sup>651</sup> Yehi riwayat Sunan al Kubra by Nisai. <sup>652</sup> waghaira mein سعید ki sanad se hai. وهو الصواب

Haafiz ibne Hibban رحمہ اللہ ne kamaal tehqeeq karte hue bataaya ke kaatibo'n ki ghalati se سعید, شعبه aur شعبه ban jaata hai. <sup>653</sup>

Is tafseel se malum hua ke is hadees ke raawi Saeed (bin Abi Urooba) hain, jinke ustad Qataada mashoor *mudallis* hain. Dekhiye Kutub at Tadles o Fathul Baari: V13 P109, tahat H7135-7136 aur عن se riwayat kar rahe hain. Usool e hadees mein ye baat muqarrar hai ke *mudallis* ki عن waali riwayat ghair saheehain mein a'adm tasreeh e sima'a aur a'adm mataabea'at motebarah ki soorate mein *zaeef* hoti hai. Lehaza ye sanad *zaeef* hai. <sup>654</sup> Qataada se riwayat bhi Qataada ke a'ana'annah ki wajah se *zaeef* hai.

Qaeleen Raful Yadain fis Sujood ki asah riwayat ka ye haal hai. Isi par inki deegar riwayaat ki haisiyat samajh le'n.

<sup>648</sup> Sunan al Kubra by Nisai: V1 P228, H672; Al Lafz lah, As Sunan al Mujtaba by Nisai: V1 P129, H1086; At Taliqaat as Salafiya A'alaa Tasheef Fee al Mahalla by Inbe Hazam, min tareeq an Nisaai: V4 P92 Mas-alah: 442; Fathul Baari a'an an Nisaai: V2 P223, tahat H739

<sup>649</sup> Hashiya as Sindhi A'alaa an Nisai: V1 P31 Zafar al Muhseleen Ba Ahwaal al Musannefeen, yaani Halaat e Musannefeen e Dars e Nizami: P107

<sup>650</sup> At Taliqaat as Salafiyya: P129 waghaira)

<sup>651</sup> V1 P233

<sup>652</sup> V1 P687, H2173

<sup>653</sup> Kitab al Majruheen: V1 P59

<sup>654</sup> Hisham ad Dastawaai An Nisaai/Al Mujtaba: 1088

## 2. Wael bin Hajar رضي الله عنه

وإذا رفع رأسه من السجود أيضاً رفع يديه حتى فرغ من صلاته... إلخ <sup>655</sup>

Isme As *Sujood* masdar hai, jo wahed aur jama dono'n par bola jaata hai lehaza doosre Dalaael ki roo se iska matlab ye hai ke jab aap 4 sajdo'n se (tasshahud ke baad) uth-te to raful yadain karte the. Doosre alfaaz mein 2 raka'ate'n padh kar teesri raka'at ke liye uthne ke baad waal raful yadain hai lehaza is hadees se sajdo'n ke darmiyan waala raful yadain kasheed karna saheeh nahi hai. Syedna Wael رضي الله عنه se baaz riwayat mein إذا ركع وإذا سجد ke alfaz bhi aate hain. <sup>656</sup>

Iska mafhoom ye hai: Jab aap ruku (ka irada) karte to raful yadain karte aur aap jab sajda ka irada karte to raful yadain karte.

Ye dono'n raful yadain, qabl ar ruku aur baad ar ruku waale hain. Haalat sajda waqood wale nahi hain aur yehi mafhoom e hadees Abu Huraira رضي الله عنه ka hai. Jisey Abu Dawood aur Ibne Khuzaima waghaira huma ne riwayat kiya hai.

## 3. Anas bin Maalik رضي الله عنه

حدثنا الثقفى عن حميد عن أنس أن النبي صلى الله عليه وسلم كان يرفع يديه في الركوع والسجود. <sup>657</sup>

Isme Hameed at Taweel *mudallis* hain, lehaza ye sanad *zaeef* hai aur fir ruku se murad qabl ar ruku aur fis sujood se murad qabl as sujood hai. Yaani ye dono'n raful yadain qiyaam waale hain, quo'ood waale nahi hain.

Abu Ya'ala Al Mausuli farmate hain:

حدثنا أبو بكر (ابن أبي شيبة): حدثنا عبد الوهاب الثقفي عن حميد عن أنس قال: رأيت رسول الله صلى الله عليه وسلم يرفع يديه إذا افتتح الصلاة وإذا ركع وإذا رفع رأسه من الركوع. <sup>658</sup>

Is riwayat ne oopar waali riwayat ki tashreeh kardi hai aur ye baat aam taalib e ilm bhi jaante hain ke hadees, hadees ki tashreeh karti hai.

## 4. Abdullah bin az Zubair رضي الله عنه:

وصلى بهم يشير كفيه حين يقوم وحين يركع وحين يسجد وحين ينهض للقيام فيقوم ويشير بيديه. <sup>659</sup>

Is ki sanad mein Ibne Lahiya ki *tadlees* aur Maimoon ki *jahaalat* ki wajah se *zaeef* hai. Ibne Lahiya mashoor *mudallis* hain. <sup>660</sup> aur se riwayat kar rahe hain. Iska raawi Maimun al Makkai *majhool* hai. <sup>661</sup>

Maimoon se sirf Ibne Habeerah raawi hain. <sup>662</sup> Aisa raawi, jiska shagird sirf ek ho aur kisi ne *tauseeq* naa ki ho, *majhool al a'ain* hota hai. *Majhool al a'ain* ki riwayat mohaddiseen e ikram ke nazdeek *zaeef* hai. Iske matan ka bhi wo mafhoom nahi hai, jo baaz hazraat kasheed kar rahe hain. Balkey saheeh mafhoom ye hai ke wo qiyam (takbeer e oola) ke waqt raful yadain karte aur ruku ke waqt raful yadain karte to (ruku ke baad qiyam mein) sajda karne se pehle, raful yadain karte aur jab (2 raka'ate'n padhkar) qiyam karte to raful yadain karte.

Malum hua ke isse sajdo'n ke darmiyan, haalat e quo'ood waala raful yadain saabit karna saheeh nahi hai. Warna phir bataaiye ke ruku ke baad waala raful yadain kaha'n hai?

<sup>655</sup> Abu Dawood Ma'a A'aun al Ma'abood: V1 P263 H723

<sup>656</sup> Sunan Darqutni: V1 P291, H1108

<sup>657</sup> Musannaf Ibne Abi Shaiba: V1 P235

<sup>658</sup> V2 P242-245 H1038

<sup>659</sup> Abu Dawood Ma'a A'aun al Ma'abood: V1 P229, H739

<sup>660</sup> Kitab ul Mudalleseen

<sup>661</sup> At Taqreeb: 7054

<sup>662</sup> Tehzeeb ut Tehzeeb

## 5. Hadees Abdullah bin Abbas رضي الله عنه

فكان إذا سجد السجدة الأولى فرفع رأسه منها رفع يديه تلقاء وجهه..... إلخ <sup>663</sup>

Iski sanad Nazar bin Kaseer ke *zoaf* ki wajah se *zaeef* hai. <sup>664</sup>

### Ma'a Kul Takbeerah

Baaz *zaeef* riwayat mein تكبيرة مع كل يديه مع كل تكبيرة ke alfaaz aae hain. Mislan:

#### ✦ A'an Umair bin Qataadah.....<sup>665</sup>

Boosri ne Zawaaed mein kaha: “*Is sanad mein Rafdah bin Qazaa-a'ah Zaeef hai aur Abdullah ne apne baat se kuch bhi nahi suna*” Inteha

Rafdah par jirah ki malumaat ke liye Tehzeeb ut Tehzeeb aur Taqreeb ut Tehzeeb waghairahuma ka mutalea kare'n.

#### ✦ A'an Jabir bin Abdullah.....<sup>666</sup>

Iski sanad mein Hajjaj bin Irtaath *mudallis* hai aur عن se riwayat kar raha hai. Az Zayaal bin Harmala *majhool ul haal* hai aur Nasar bin Baab jamhoor mohaddiseen ke nazdeek *zaeef o majrooh* hai. Lehaza ye sanad *zaeef* hai. In riwayat ka mafhoom bhi wo nahi hai ke sajdo'n ke darmiyan raful yadain kiya jaae, balkey تكبيرة يكرها قبل الركوع حتى تنقضى صلاته ka matlab wohi hai jo <sup>667</sup>

Khulaasa ye ke sajdo'n mein raful yadain Rasool Allah ﷺ se baa-sanad saheeh o saraahatan saabit nahi hai. Jo shaqs iske isbaat ka muddai hai, isse hamara ye mutaalba hai ke sirf ek saheeh yaa hasan riwayat aisi pesh kare, jisme ruku ke baad waale raful yadain ki saraahat ke baad sajdo'n mein kandho'n yaa kaano'n tak raful yadain ki saraahat ho.

Tambeeh 1: Janamb Muhammad Hussain as Salafi ne ek risaala 'Sajdo'n Mein Raful Yadain Sunnat Hai' naami likha hai, jisme *zaeef o mardood* riwayat ko *saheeh* yaa *hasan* qarar diya gay ahai. ان الله وانا اليه راجعون unho'n ne kai riwayat ka mafhoom bhi ghalat bayan kiya hai.

Haafiz Muhammad Ayyub Sabir Sahab ne عون الملك المعبود في تحقيق أحاديث رفع اليدين في السجود ke naam se Muhammad Hussain Sahab ka behtareen rad kiya hai, jisey Maktaba as Sunnah ne shaae kiya hai.

Tambeeh 2: Janab Abu Hafs bin Usman bin Muhammad al Usmani ad Daajli ne arbi mein ek risaala فضل الودود likha hai, jisme sajdo'n mein raful yadain ke isbaat ki koshish ki hai. Is risaale ki buniyadi riwayat ka jawab is mazmoon mein aagaya hai.

وما علينا إلا البلاغ

<sup>663</sup> Abu Dawood Ma'a A'aun al Ma'abood: V1 P229, H740; Al Mu'taba by Nisai Ma'a At Taliqaat as Salafiyya: V1 P135, H1174

<sup>664</sup> Taqreeb ut Tehzeeb: 7147

<sup>665</sup> Sunan Ibne Majja: H861

<sup>666</sup> Musnad Ahmad: V3 P310

<sup>667</sup> Abu Dawood: V1 P263, H722 (hadees Saheeh)

## Raful Yadain Ka Hukam Aur Syedna Umar bin Khattab ؓ

Namaz mein ruku se pehle aur baad waala raful yadain mutawaatir ahadees se saabit hai.<sup>668</sup>

Sahaba Ikram ؓ mislan Ameer ul Momineen Syedna Abu Bakr, Ameer ul Momineen Syedna Umar aur Ameer ul Momineen Syedna Ali ؓ waghairahuma se bhi saraahatan raful yadain saabit hai.

Balkey Ameer ul Momineen fil Hadees Imam Bukhari ؓ farmate hain:

Aur kisi ek Sahabi se bhi raful yadain naa karna saabit nahi.<sup>669</sup> ولم يثبت عن أحد من أصحاب النبي صلى الله عليه وسلم أنه لا يرفع يديه.

Is muhtasar mazmoon mein Ameer ul Momineen Syedna Umar bin Khattab ؓ ki hadees ma'a tehqeeq e sanad pesh ki jaati hai. Jisse saabit hota hai ke qaulan o fe'elan dono'n tarha raful yadain karna saabit hai. *Walhamdulillah*

Abdullah bin al Qaasim farmate hain:

Log Rasool Allah ﷺ ki masjid mein namaz padh rahe the ke (achanak) inke paas Umar bin Khattab ؓ tashreef laae aur farmaya: "Logo! Apne chehre meri taraf karo, main tumhe'n Rasool Allah ﷺ ki namaz padh kar dikhata hu'n, jo aap padhte the aur jiska hukam dete the. Pas aap qibla ki taraf mu'n karke khade ho gae aur apne kandho'n tak raful yadain kiya aur Allahu Akbar kaha. Phir aapne apni nazar jhukaali, phir aapne raful yadain kiya, hatta ke aapke dono'n hath kandho'n ke baraabar ho gae, phir aapne takbeer kahi, phir ruku kiya aur isi tarha (raful yadain) kiya. Jab aap ruku se khade hue.... Aapne (namaz ke baad) logo'n se kaha ke Rasool Allah ﷺ hame'n isi tarha namaz padhaate the".<sup>670</sup>

بينما الناس يصلون في مسجد رسول الله صلى الله عليه وسلم إخراج عليهم عمر بن الخطاب رضي الله عنه فقال اقبلوا علي بوجهكم أصلي بكم صلوة رسول الله صلى الله عليه وسلم التيكان يصلي ويأمر بها فقام مستقبل القبلة ورفع يديه حتى إذا بهما منكبيه وكبر ثم غض بصره ثم رفع يديه حتى إذا بهما منكبيه ثم كبر ثم رقع وكذلك حين رفع قال للقوم: هكذا كان رسول الله صلى الله عليه وسلم يصلي بنا.

Abh is hadees ke raawiyon ka muhtasar ta'aruf pesh e khidmat hai:

### 1) Abdullah bin Al Qasim Maula Abu Bakar as Siddiq:

Aap Abdullah bin Umar, Abdullah bin Abbas aur Abdullah bin Zubari ؓ waghairahuma ke shagird hain. Aapse Fuzail bin Gazwaan, Qarrah bin Khalid aur Abu Esa Sulaiman bin Kisaan al Khorasaani ne riwayat ki hai.<sup>671</sup>

Imam Bukhair aur Abu Haatim ar Raazi ne is par koi jirah nahi ki. Haafiz ibne Hibban ne isey *siqa* kaha hai.<sup>672</sup>

Zafar Ahmad Thanwi Deobandi farmate hain:

<sup>668</sup> Qatf al Azhaar al Mutanaasera Fil Aqhbaar al Mutawaaterah, H33; Nazm al Mutanaser Minal Hadees al Mutawaatir: H67; Laqt al Alaali al Mutanaasera Fil Ahadees al Mutawaatera: H62

<sup>669</sup> Juz Raful Yadain: P76

<sup>670</sup> Nasbur Raaya: V1 P416; Musnad al Farooq laa Ibne Kaseer: V1 P165-166; Sharha Sunan Trimizi laa Ibne Syed un Naas: V2 P217 واللفظ له

<sup>671</sup> At Tareeqh al Kabeer: V5 P173; Al Jirah wa Ta'adeel by Ibne Abi Haatim: V5 P140-141

<sup>672</sup> Kitab as Suqaat by Ibne Hibban: V5 P46; Tehzeeb ul Kamal: V10 P421; Tehzeeb ut Tehzeeb: V5 P314; Khulaasa Tehzeeb ut Tehzeeb by Al Kamal al Khazraji: P210

Aur isi tarha har wo raawi jisey Bukhari ne apni tareeqho'n mein zikar karke jirah nahi ki wo siqa hai. Kyou'nke aapki aadat hai ke jirah aur majruheen ka zikar karte hain. Ye baat (Mujaddid Uddin Abdus Salam bin Abdullah) Ibne Taimiya ne kahi hai.<sup>673</sup>

وكذاكل من ذكره البخاري في تواريخه ولم يطعن فيه فهو ثقة،  
فإن عادته ذكر الجرح والمجروحين قاله ابن تيمية.

Zafar Ahmad Thanwi Sahab ke ye qaul *majrooh* hai, taaham deobandiyo'n ko chhahiye ke wo is usool ko madde nazar rakhte hue raawi e mazkoor ko *siqa* qarar de'n. *Deedah Baaid!*

Ibne al Qataan Al Faasi ne Abdullah bin Al Qasim mazkoor ko *majhool* kaha.<sup>674</sup>

Ye jirah kai wajah se mardood hai:

- (1) Jab *tauseeq* sabit ho jaae to *majhool* o mastoor waghaira aqwaal khud ba-khud mardood ho jaate hain. Kitne hi aise raawi hain, jinhe'n Imam Abu Haatim waghaira ne *majhool* kaha hai. Jabke doosre mohaddiseen inhe'n *siqa* kehte hain aur mal inki *tauseeq* par hi hai.<sup>675</sup>
- (2) Ibnul Qattan al Faasi ka ek khaas usool hai ke wo aise raawiyo'n ko *majhool* keh dete hain jinki *tauseeq* ki saraahat inhe'n (iske ma'asir se) nahi milti. Halaa'nke aise raawi saheehain mein bhi maujood hain.<sup>676</sup>
- (3) Usool e Hadees mein ye muqarar hai ke jisse 2 *siqa* raawi bayan kare'n wo *majhool ul a'ain* nahi hota, balkey *tauseeq* naa hone ki soorat mein *majhool* yaa *mastoor* kehlaata hai. Aise shaqs ki riwayat Imam Abu Hanifa ke nazdeek *maqbool* hoti hai.<sup>677</sup>

Ye qaul agarche *majrooh* hai, taaham in logo'n ko ghaur karna chhahiye jo أجلى الأعلام أن الفتوى مطلقاً على  
أجل قول الإمام  
jaisi kitabe'n likhte hain aur elaan karte hain: “*Lekin siwaae Imam aur kisi ke qaul se ham par hujjat qaaem karna baeed az aqal hai*”.<sup>678</sup>

Wo baaz *siqa* raawiyo'n ko *mastoor* yaa *majhool ul haal* kehkar kyou'n rad kar dete hain?

In logo'n ke usool itne mutanaaqiz hain ke har saleem ul fitrat insan malum hone ke baad hairan hota hai ke inme tatbeeq kis tarha de? Mislan: Zafar Ahmad Thanwi Sahab farmate hain:

Ham hanafiyyo'n ke nazdeek quroon e salaasa ke mastoor ki riwayat *maqbool* (saheeh o hujjat) hai.<sup>679</sup>

إن رواية المستور من القرون الثلاثة مقبول عندنا معشر الحنفية.

Aur farmate hain:

Aur quroon e salaasa mein *majhool* hona hamare nazdeek muzir nahi hai.<sup>680</sup>

الجهالة في القرون الثلاثة لا يضرب عندنا.

Jabkey isi jild mein, yehi Thanwi Sahab farmate hain:

Isme ek admi (jokey Syedna Ibne Masood رضي الله عنه ka shagird tha) *majhool* hai, lehaza isse hujjat pakadna saheeh nahi.<sup>681</sup>

قلت ففيه رجل مجهول، فلا يحتج به.

إنا لله وإنا إليه راجعون

Thanwi Sahab ki in muta'ariz o mutanaaqiz policiyo'n ki wajah se ek Arab mohaqqiq Shaikh Adaab Mahmood al Hamsh ne E'elaa as Sunan ke bare mein likha hai:

<sup>673</sup> Qawaaed Fee Uloom al Hadees: P223; E'elaa as Sunan: V19

<sup>674</sup> Tehzeeb ut Tehzeeb: V5 P314

<sup>675</sup> Qawaaed fee Uloom al Hadees: P267

<sup>676</sup> Qawaaed ad Deobandiya Fee Usool al Hadees: P205

<sup>677</sup> Qawaaed fee Uloom al Hadees: P204

<sup>678</sup> Ezah al Adillah: P276

<sup>679</sup> E'elaa as Sunan: V3 P204

<sup>680</sup> E'elaa as Sunan: V3 P1097

<sup>681</sup> E'elaa as Sunan: V3 P161



“Ye kitab apne 3 muqaddamo'n ke sath 21 jildo'n mein chapee hai aur is kitab mein museebate'n aur sharminda karne waali tabahiya'n hain”.<sup>682</sup>

طبع هذا الكتاب مع مقدماته الثلاثة في واحد وعشرين جزءاً  
وفي هذا الكتاب بلايا وطامات مخجلة.

(4) Sunan Abu Dawood (H1514) aur Sunan Tirmizi (H3559) ki ek riwayat عن أبي نصيرة عن مولى لأبي بكر عن أبي بكر  
عن أبي بكر ki sanad se hai.

Iske bare mein Hafiz Ibnke Kaseer farmate hain:

Ibne Madeeni aur Tirmizi ka ye qaul: Is hadees ki sanad qawee nahi hai, zahiran Maula Abu Bakr ki jahaalat ki wajah se hai. Lekin aise shaqs ki jahaalat muzir nahi, kyou'nke wo badaa tabai hai aur iske liye Abu Bakar se nisbat kaafi hai. Pas ye hadees Hasan hai. Wallah A'alam!<sup>683</sup>

وقول علي بن المديني والترمذي: ليس إسناد هذا الحديث  
بذاك، فالظاهر أنه لأجل جهالة مولى أبي بكر ولكن جهالة مثله لا  
تضر لأنه نابعي كبير وكفيه نسبته إلى أبي بكر فهو حديث حسن  
والله أعلم.

Agarche ye qaul majrooh hai, lekin malum hua ke Abdullah bin al Qasim, Haafiz ibne Kaseer ke nazdeek *Hasan ul Hadees* hai.

(Haafiz Ze'eli ne kaha:

Lekin iski jahaalat muzir nahi hai, kyou'nke iski siddiq se nisbat kaafi hai.<sup>684</sup>

لكن جهالته لا نضر إذ تكفيه نسبته إلى الصديق.

(5) Imam Abu Dawood ne Abdullah bin Al Qasim ki ek hadees par sukoot kiya hai.<sup>685</sup>

Munziri waghaira sukoot e Abu Dawood ki binaa par hadees ko *hasan* qarar dete hain.<sup>686</sup>

Ye qaul bhi majrooh hai, taaham in logo'n par hujjat hai, jinke nazdeek sukoot e Abu Dawood *hasan* hone ki daleel hai.

Faaeda: Hamare Shaikh Ustad Haafiz Abdul Hameed Azhar *hafizahullah* ne sukoot e Abu Dawood par ek risaala likha hai, jisme saabit kiya hai ke Imam Abu Dawood ka kisi riwayat par sukoon iske *hasan* hone ki daleel nahi hai.

Darj e baala bahes se malum hua ke Abdullah bin al Qasim *hasan ul hadees* hai. Ye baat aqalan baed hai ke Syedna Abu Bakar رضي الله عنه ke azaad karda ghulam ki Syedna Umar رضي الله عنه se mulaqaat saabit naa ho, lehaza ma'aserat ki wajah se raajeh yehi hai ke ye sanad *mutсал* hai. Abdullah bin Qasim mazkoor ke bare mein Haafiz Mazee likhte hain:

“Isne Umar bin Khattab رضي الله عنه ko dekha hai”.<sup>687</sup>

رأى عمر بن الخطاب.

2) Abu Esa Sulaiman Bin Kisaan Al Khorasaani:

Inse ek jamat ne hadees bayan ki hai. Haafiz ibne Hibban aur Haafiz Zahabi ne isey *siqa* kaha hai.<sup>688</sup>  
Lehaza Ibnul Qattan al Faasi ka qaul “حاله مجهولة” *mardood* hai.

3) Haiwah bin Shareeh:

Saheeh Bukhari o Saheeh Muslim o Sunan e Arba ke raawi *siqa* hain.<sup>689</sup>

4) Abdullah bin Wahab al Qarshi:

Saheeh Bukhari o Saheeh Muslim o Sunan e Arba ke raawi *siqa hafiz aabid* hain.<sup>690</sup>

<sup>682</sup> Ruwaat al Hadees Allazeena Sakat Alaihim Aimmah al Jirah  
wa Ta'adeel: P27

<sup>683</sup> Tafseer Ibne Kaseer: V2 P106; V1 P416

<sup>684</sup> Ithaaf al Muttaqeen: V5 P59

<sup>685</sup> 1793

<sup>686</sup> Qawaed at Thanwi: P87

<sup>687</sup> Tehzeeb ul Kamal: V10 P421

<sup>688</sup> Al Kaashf: V3 P321

<sup>689</sup> Taqreeb ut Tehzeeb: 1600

<sup>690</sup> Taqreeb ut Tehzeeb: 3694

5) Hajjaj bin Ibrahim al Azraq:

Is hadees ko Ibne Wahab se bayan kar rahe hain. كما نقله ابن سيد الناس ins eek jamat ne riwayat ki hai aur Abu Haatim ar Raazi ne siqa kaha hai.<sup>691</sup>

Balkey isey Ibne Hibban aur Al A'ajali waghairahuma ne bhi siqa kaha hai.<sup>692</sup>

Taqreeb ut Tehzeeb mein hai: ثقة فاضل<sup>693</sup>

6) Ahmad bin Al Hasan at Tirmizi:

الراوي عن حجاج بن إبراهيم Saheeh Bukhari ke raawi aur siqa hafiz hain.<sup>694</sup>

7) Abu Bakar Muhammad bin Ishaq bin Khuzaima:

الروي عن أحمد بن الحسن الترمذي Saheeh Ibne Khuzaima ke Musannif aur mashoor siqa imam balkey Shaikh ul Islam hain.<sup>695</sup>

8) Abu Ahmad al Hussain bin Ali bin Muhammad bin Yahya:

كان ثقة حجة Khatheeb ne kaha: حسينك الراوي عن ابن خزيمة<sup>696</sup>

9) Abu Abdullah al Haafiz:

المشهور siqa o sadooq imam hain. الحاكم النيسابوري الراوي عن حسينك صاحب المستدرک علی الصحيحين

10) Imam Baheqhi Saheb al Khilafiyaat:

الراوي عن الحاكم Mashoor siqa bil ittefaq Imam aur Sunan al Kubra waghaira ke musannif hain.

Is tehqeeq se malum hua ke ye sanad hasan hai.

Ameer ul Momineen Umar رضي الله عنه se raful yadain ke isbaat ke sath iske muta'addis shawaahid bhi maujood hain, mislan:

1- Hadees al Hakam

قال: رأيت طائفة يرفع يديه إذا افتتح الصلوة وإذا ركع وإذا رفع من الركوع رفعهما، فسألت بعض أصحابه فقال: أنه يحدثه عن ابن عمر عن عمر النبي صلى الله عليه وسلم.<sup>697</sup>

Isey haakim ne mehfooz kaha hai. Yaha'n par بعض أصحابه muzir nahi hai, kyou'n ke Khatheeb Baghdadi ne is hadees par من اجتزأ بالسمع النازل مع كون الذي حدث عنه موجوداً ka baab bandh kar ye saabit kiya hai ke Hakam bin Utaiba ne ye hadees Tawoos ke saamne bayan ki hai.<sup>698</sup>

Choo'nke Tawoos ka inkar e hadees saabit nahi, lehaza ye riwayat Al Hakam a'an Tawoos mutsal hai. Is par Saheb Al Imam ki jirah saheeh nahi hai.

2- Hadees Khalf bin Ayyub al Balaqhi

عن مالك بن أنس عن الزهري عن سالم عن أبيه عن عمر... الخ<sup>699</sup>

Imam Darqutni farmate hain ke Kahlf ki kisi ne matabea'at nahi ki.<sup>700</sup>

Tambee: Is riwayat ki sanad za'ee'f hai.

3- Hadees Rashid bin Sa'ad

راشد بن سعد عن محمد بن سهم عن سعيد بن السيب قال: رأيت عمر بن الخطاب يرفع يديه حذو منكبيه إذا افتتح الصلاة وإذا ركع وإذا رفع رأسه من الركوع<sup>701</sup> وفيه من يستضعف

<sup>691</sup> Al Jirah wa Ta'adeel: V3 P154; Tareeqh Baghdad: V8 P239

<sup>692</sup> As Suqaat: V8 P203

<sup>693</sup> P1118

<sup>694</sup> Taqreeb ut Tehzeeb: 25

<sup>695</sup> Ser E'laam an Nubala: V4 P365-382

<sup>696</sup> Tareeqh Baghdad: V4 P74 ت 4154

<sup>697</sup> As Sunan al Kubra by Baheqhi: V2 P74

<sup>698</sup> Al Jame La Khalaq ar Raawi wa Adaab as Saame'e: V1 P116-118

<sup>699</sup> Nasbur Raaya: V1 P416

<sup>700</sup> Khalf muqhtalif fiya raawi hai. Abu Haatim ar Raazi kehte hain: Yaruwi a'anh Tehzeeb ul Kamal: V5 P473

<sup>701</sup> Nasbur Raaya: V1 P417

Muhammad bin Saham ka tarjuma At Tareeqh al Kabeer by Bukhari aur Al Jirah wa Ta'adeel by Ibne Abi Haatim mein mazkoor hai. Ibne Hibban ne isey *suqaat* mein zikar kiya.<sup>702</sup>

Rashid bin Sa'ad *kaseer ul irsaal* hai.<sup>703</sup>

Aur agar isse muraad Rashdeen bin Sa'ad hai to *zaeef* hai.<sup>704</sup>

Iske deegar shawaahid bhi hain.

Ek riwayat mein aaya hai ke Umar bin Khattab رضي الله عنه pehli takbeer mein raful yadain karte, phir dobara naa karte.<sup>705</sup>

Iski sanad Ibrahim Naqhai ki *tadlees* ki wajah se *zaeef* hai aur isme doosir illate'n bhi hain.

Is muhtasar tehqeeq se malum hua ke raful yadain qabl ar ruku o ba'ad ka karna Rasool Allah ﷺ se saabit hai aur Syedna Umar رضي الله عنه se fe'elan bhi saabit hai aur qaulan bhi.

كان يأمر بها se hukam sabit hota hai aur iski taeed is hadees se bhi hoti hai, jisme Rasool Allah ﷺ ne Malik bin Huwairis رضي الله عنه ko hukam diya ke *صلو كما رأيتموني أصلي*<sup>706</sup>

Aur Maalik bin Huwairis رضي الله عنه se hi saabit hai ke Rasool Allah ﷺ ne raful yadain karke namaz padhi hai.<sup>707</sup>

Lehaza Raful Yadain ka hukam saabit ho gaya.

Syedna Umar bin Khattab رضي الله عنه ki hadees e mazkoor se muta'addid masaael malum hota hain, Mislan:

- 1) Shagirdo'n ko taleem ke liye ustad khud inhe'n namaz padh kar sikhaae.
- 2) Rasool Allah ﷺ raful yadain ka hukam dete the.
- 3) Syedna Umar رضي الله عنه itteba e sunnat aur tableegh e sunnat ke jazba e mubaaraka se sar-shaar the.
- 4) Har namaz mein hasbe istetaa-at qibla ki taraf mu'n karna zaroori hai.
- 5) Kandho'n tak raful yadain karna saheeh aur ghair mansooq hai.
- 6) Raful Yadainka mansooqh hona saabit nahi, agar aisi koi baat hoti to logo'n mein se kisi shaqs ko to Ameer ul Momineen par eteraaz karna chhahiye tha, magar aisa qhata'an manqool nahi hai.
- 7) Pehle raful yadain aur phir takbeer kehna saheeh hai. Isi tarha doosri ahadees ki roo se pehle takbeer aur baad mein y yaa takbeer ma'a raful yadain bhi saheeh hai.
- 8) Namaz mein nazar jhukaa kar rakhni chhahiye.
- 9) *ثم قام قدراً يقرأ بأم القرآن و سورة من المفصل* ke alfaaz se namaz mein Surah Fateha ki mashru'iyat saabit hui hai.
- 10) Ruku mein ghutno'n par hatheliya'n phailaakar rakhna saheeh hai.
- 11) Ta'adeel e arkaan zaroori hai.
- 12) Sirf 3 tasbihaat, ruku aur sujood mein padhna saheeh hai.
- 13) Agar namaz sirf 2 raka'ate'n ho to doosri raka'at ke aqhri mein tasshahud mein tawarrok karna saheeh o Masnoon hai.

ثم صلى ركعة أخرى مثلها ثم استوى جالساً فحى رجليه عن مقعدته وألزم مقعدته الأرض..... إلخ

Namaz se khurooj ka tareeqa salam (assalamualaikum) hai.

<sup>702</sup> V7 P425

<sup>703</sup> Taqreeb ut Tehzeeb: 1854

<sup>704</sup> As above: 1942

<sup>705</sup> At Tahawi wal Baheqhi ba-hawaala Nasbur Raaya: V1 P405, ba-riwayat Ibrahim a'an al Aswad

<sup>706</sup> Bukhari: V1 P88, H631

<sup>707</sup> Bukhari: V1 P102, H737; Muslim: 391

## Raful Yadain Ke Khilaf Ek Nai Riwayat Aqhbar ul Fuqaha wal Mohaddiseen

### أخبار الفقهاء والمحدثين

Mas-alah raful yadain ke khilaf ek nai riwayat aqhaz ki gai hai, jise kuch arsa se bahot zor o shor se tehreer o taqreer mein bayan kiya jaata hai. Haal hi mein “Tark e Raful Yadain” naami ek kitab chapee. Jisme is riwayat ko *Aqhbar al Fuqaha wal Mohaddiseen* ke hawaale se likha gaya hai, lehaza is riwayat ki bhi tehqeeq pesh e khidmat hai.

حدثني عثمان بن محمد قال: قال لي عبيد الله بن يحيى: حدثني عثمان بن سودة ابن عباد عن حفص بن ميسرة عن زيد بن أسلم عن عبد الله بن عمر قال: كنا مع رسول الله صلى الله عليه وسلم بمكة نرفع أيدينا في بدء الصلاة وفي داخل الصلاة عند الركوع فلما هاجر النبي صلى الله عليه وسلم إلى المدينة ترك رفع اليدين في داخل الصلاة عند الركوع وثبت على رفع اليدين في بدء الصلاة.<sup>708</sup>

Tarekeen e Raful Yadain ki pesh karda riwayat kai lehaaz se *mauzu* aur *baatil* hai.

Daleel 1:

Akhbar al Fuqaha wal Mohaddiseen naami kitab ke shuru (Page5) mein is kitab ki koi sanad mazkoor nahi hai aur aqhri mein likha hua hai:

Kitab mukammal ho gai aur sab ta'areefe'n Allah ke liye hain, jaisa ke iski tareef ka haq hai aur Muhammad ﷺ aap ki aal par darood ho. Aur ye (takmeel) Shaban 483h mein hui hai.<sup>709</sup>

تم الكتاب والحمد لله حق حمده وصلى الله على محمد وآله  
وكان ذلك في شعبان من عام 483 هـ.

Aqhbar al Fuqaha ke mazkoor musannif Muhammad bin Haris al Qairwaani (d 361h) ki wafaat ke 122 saal baad is kitab Aqhbar al Fuqaha ki takmeer karne aur likhne waala kaun hai? Ye malum nahi, lehaza is kitab ka Muhammad bin Haris al Qairwaani ki kitab hona sabit nahi hai.

Daleel 2:

Iske raawi Usman bin Muhammad ka ta'ayyun saabit nahi hai. Baghair kisi daleel ke isse Usman bin Muhammad bin Ahmad bin Mudrak muraad lena ghalat hai. Is Ibne Mudrak se Muhammad bin Haris al Qairwaani ki mulaqaat ka koi suboot nahi hai.

Haafiz Zahabi likhte hain:

Usman bin Muhammad bin Khasheehs al Qairwaani, Ibne Ghaanim Qazi Africa se karta hai, mera khayaal hai, ye kazzab tha.<sup>710</sup>

عثمان بن محمد بن خشيش القيرواني عن ابن غانم قاضي  
إفريقية أظنه، كان كذاباً.

Usman bin Muhammad: Kazzab Qairwaani hai aur Muhammad bin Haaris bhi Qairwaani hai, lehaza zahir yehi hota hai ke Usman bin Muhammad se yaha'n murad yehi kazzab hai.

Yaad rahe ke Usman bin Muhammad bin Ahmad bin Mudrak ka *siqa* hona malum nahi hai. Muhammad bin al Haris al Qairwaani se mansoob kitab mein likha hua hai:

<sup>708</sup> Akhbar al Fuqaha wal Mohaddiseen: P214, ت 378; Tark Raful Yadain: P491

<sup>709</sup> Akhbar al Fuqaha wal Mohaddiseen: P293

<sup>710</sup> Al Mughni Fee Az Zoa'afa: V2 P50 ت 4059

Khalid bin Sa'ad ne kaha: Usman bin Muhammad Talab e ilm par tawajje dene waalo'n mein se hai, isne masaael padhane aur fazeelat ke sath dastaweeze'n likhee'n. Wo apne mauzu (ilaaqe) ka mufti tha, 320h ko faut hua.<sup>711</sup>

قال خالد بن سعد: عثمان بن محمد ممن عني بطلب العلم ودرس المسائل وعقد الوثائق مع فضله وكان مفتي أهل موضعه توفي 320.

Is ibaat mein tauseeq ka naam o nishan nahi hai.

Ghulam Rasool Noori Barailwi ne is ibaat ka tarjuma darj e zail likha hai: "Janab Khalid bin Sa'ad ne farmaya ke Usman bin Muhammad inme se hai, jinhe'n ne mujhse ilm hasil kiya hai aur masael ka dars liya hai aur ye poqhta aqd waale hain aur apne mauzu ke mufti the".<sup>712</sup>

Daleel 3:

Usman bin Sawaadah bin Abaad ke halaat Akhbar al Fuqaha wal Mohaddiseen ke alaawa kisi kitab mein nahi mile. Akhbar al Fuqaha wal Mohaddiseen mein likha hua hai:

Choo'nke Usman bin Muhammad Majrooh ya Majhool hai, lehaza Obaidullah bin Yahya se ye tauseeq saabit nahi hai.

قال عثمان بن محمد قال عبيدالله بن يحيى: كان عثمان بن سودة ثقة مقبولاً عند القضاة والحكام....

Nateeja: Usman bin Sawaadah Majhool ul Haal hai iski paidaesh aur wafaat bhi namaloom hai.

Daleel 4:

Usman bin Sawaadah ki Hafs bin Maisrah se mulaqaat aur ma'aserat saabit nahi hai. Hafs ki wafat 181h hai.

Daleel 5:

Muhammad bin Haris ki kitabo'n mein Akhbar al Qada-ah wal Mohaddiseen ka naam to milta hai, magar Akhbar al Fuqaha wal Mohaddiseen ka naam nahi milta.<sup>713</sup>

Hamare is daur ke ma'asereen mein se Umar Raza kahaala ne Akhbar al Fuqaha wal Mohaddiseen ka zikr kiya hai.<sup>714</sup>

Is tarha ma'asir Khairuddin Az Zarkali ne bhi is kitab ka zikr kiya hai.<sup>715</sup>

Jadeed daur ke ye hawaale iski qatai daleel nahi hai ke ye kitab Muhammad bin Haris ki hi hai. Qadeem ulama ne is kitab ka koi zikr nahi kiya.

Daleel 6:

Muqhlefeen raful yadain jis riwayat se daleel pakad rahe hain, iske shuru mein likha hua hai:

Aur wo raful yadain ke bare mein ek hadees sanad se bayan karta tha. Ye ghareeb hadeeso'n mein se hai aur main samajhta hu'n ke ye shaaz riwayat mein se hai.<sup>716</sup>

وكان يحدث بحديث وراه مسنداً في رفع اليدين وهو من غرائب الحديث وأراه شواذها.

Ye aam talib e limo'n ko bhi malum hai ke shaaz riwayat zaef hoti hai.

<sup>711</sup> Akhbar al Fuqaha wal Mohaddiseen: P216

<sup>712</sup> Tark e Raful Yadain: P493

<sup>713</sup> Al Kamal by Ine Makola: V3 P261; Al Insab by Sama'aani: V2 P372

<sup>714</sup> Mojam al Muallifeen: V3 P204

<sup>715</sup> Al E'laam: V6 P75

<sup>716</sup> Akhbar al Fuqaha wal Mohaddiseen: P214

Ghulam Musatafa Nuri Sahab ne 'kamaal dayaanat' se kaam lete hue 'من شواذها' ki jirah ko chupaa liya hai.

In Dalaael ka talluq sanad ke sath hai, abh matan ka jaaeza pesh e khidmat hai.

Daleel 7:

Is riwayat ke matan mein hai ke Rasool Allah ﷺ ne Madina Munawwara ki taraf hijrat karne ke baad ruku wala raful yadain chhod diya. Jabke *saheeh o mustanad* ahadees se sabit hai ke Aap ﷺ Madina Munawwara mein raful yadain karte the.

Abu Qulaaba رضى الله عنه se riwayat hai ke Malik bin Huwairis رضى الله عنه jab namaz padhte to takbeer ke waqt raful yadain karte aur jab ruku karte to raful yadain karte aur jab ruku se sar uthaate to raful yadain karte aur farmate ke Rasool Allah ﷺ isi tarha karte the.<sup>717</sup>

Malik bin Huwairis al Laithi رضى الله عنه is waqt Rasool Allah ﷺ ke paas aae the jab Aap ﷺ (Madina Munawwara mein) ghazwa e tabuk ki taiyyari kar rahe the.<sup>718</sup>

Wael bin Hajar al Hadhrami رضى الله عنه se riwayat hai ke inho'n ne Nabi ﷺ ko dekha Aap ﷺ shuru namaz, ruku se pehle aur ruku ke baad raful yadain karte the.<sup>719</sup>

A'aini Hanafi likhte hain:

*Aur Wael bin Hajar رضى الله عنه Madina mein 9 hijri ko muslimna hue the.*<sup>720</sup>

وائل بن حجر أسلم في المدينة في سنة تسع من الهجرة.

9 hijri mein jo wafood Nabi ﷺ ke paas aae the, Hafiz Ibne Kaseer ad Damishqhi ne inme Wael رضى الله عنه ki amad ka zikr kiya hai.<sup>721</sup>

Iske baad (agley saal 10 hijri) aap dobara aae the, is saal bhi aapne raful yadain ka hi mushaheda farmaya tha.<sup>722</sup>

Malum hua ke Aap ﷺ ne Madina Munawwara mein raful yadain nahi chhoda, balkey Aap ﷺ Madina mein hi ruku se pehle aur baad waala raful yadain karte rahe. Isse malum hua ke Aqhbar al Fuqaha waali riwayat *mauzu* hai.

Daleel 8:

Syedna Abu Huraira رضى الله عنه se riwayat hai ke Rasool Allah ﷺ shuru namaz, ruku se pehle aur ruku ke baad raful yadain karte the.<sup>723</sup>

Ye baad aam talib e ilmo'n ko bhi malum hai ke Abu Huraira رضى الله عنه Aap ﷺ ke paas Madina Munawwara mein tashreef laae the, wo Aap ﷺ ke aqhri 4 saalo'n mein aapke sath rahe hain.

Syedna Abu Huraira رضى الله عنه Rasool Allah ﷺ ki wafat ke baad ruku se pehle aur ruku ke baad waala raful yadain karte the.<sup>724</sup>

Is riwayat e mazkura mein Syedna Abu Huraira رضى الله عنه ke shagird aur Imam Abu Hanifa ke ustad A'ataa bin Abi Rabaah bhi ruku se pehle aur baad waala raful yadain karte the.<sup>725</sup>

<sup>717</sup> Muslim: V1 P168, H391; Bukhari: V1 P109, H737

<sup>718</sup> Fathul Baari: V2 P110, H628

<sup>719</sup> Muslim: V1 P173, H401

<sup>720</sup> Umdatul Qaari: V5 P274

<sup>721</sup> Al Bidaaya wan Nihaaya: V5 P71

<sup>722</sup> Sunan Abu Dawood: 727; Ibne Hibban: Al Ehsan: V3 P169, H1857

<sup>723</sup> Ibne Khuzaima: V1 P344, H694-695 (Sanad Hasan)

<sup>724</sup> Juz Raful Yadain by Bukhari tehqiqi: P22

<sup>725</sup> Juz Raful Yadain: P62 (sanad Hasan)

Malum hua ke Madina Munawwara mein ruku waala raful yadain matrook yaa mansooq bilkul nahi hua tha. Lehaza 'Aqhbar al Fuqaha' waali riwayat jhooti riwayat hai.

Daleel 9:

Mashoor tabai Naafe رضي الله عنه se riwayat hai ke Syedna Abdullah bin Umar رضي الله عنه shuru namaz, ruku se pehle aur ruku ke baad aur 2 raka'ate'n padh kar uthte waqt (4 maqamaat par) raful yadain karte the.<sup>726</sup>

Ye ho hi nahi sakta ke Syedna Abdullah bin Umar رضي الله عنه ki riwayat ke mutabiq raful yadain mansooq ho jaae aur phir Abdullah bin Umar رضي الله عنه ye raful yadain karte rahe'n. Aap ﷺ to Rasool Allah ﷺ ki itteba mein sabse aage the.

Daleel 10:

Nafe farmate hain ke Syedna Abdullah bin Umar رضي الله عنه jis shaqs ko dekhte ke ruku se pehle aur ruku ke baad raful yadain nahi karta to isey kankariyan maarte the.<sup>727</sup>

Imam Nawavi is riwayat ke bare mein likhte hain:

“Naafe tak iski sanad Saheeh hai”.<sup>728</sup>

بإسناده الصحيح عن نافع.

Ye kis tarha mumkin hai ke raful yadain ba-riwayat Ibne Umar رضي الله عنه mansooqh ho jaae, phir iski *mansooqhiyat* ke baad bhi Syedna Abdullah bin Umar رضي الله عنه is namalum o majhool jaahil ko maare'n jo raful yadain nahi karta tha. Imam Bukhari رحمته الله farmate hain: “Kisi ek Sahabi se raful yadain kaa naa karna saabit nahi hai”.<sup>729</sup>

Malum hua ke raful yadain naa karne waala admi, Sahaba Ikram رضي الله عنهم mein se nahi tha, balke koi majhool o namalum shaqs hai.

Khulasa e Tehqeeq:

In daleel e saheb se ye baat azhar min ash shams hai ke Aqhbar al Fuqaha wal Mohaddiseen waali riwayat *mauzu* aur *baatil* hai. Lehaza Ghulam Mustafa Noori Barailwi Sahab ka isey *Hadees e Saheeh* kehna jhoot aur mardood hai.

وما علينا الا البلاغ

21<sup>st</sup> Moharram 1426

<sup>726</sup> Bukhari: V2 P102, H739

<sup>727</sup> Juz Raful Yadain: P15 (sanad Saheeh)

<sup>728</sup> Al Majmua Sharha al Mohzab: V3 P405

<sup>729</sup> Juz Raful Yadain: 40-76; Al Majmua'a by Nawavi: V3 P405

## Raful Yadain Qabl ar Ruku o Ba'ad: Ek Tehqheeqi Mazmoon

Takbeer e Tehreema mein raful yadain ke sunnat o (balihaaz e loghat) mustahab hone par sab ka ittefaq hai. Ruku se pehle aur ruku ke baad waala raful yadain darj e zail ahadees e saheeha se sabit hai:

### 1. Abdullah bin Umar رضي الله عنه se riwayat hai:

Maine Rasool Allah ﷺ ko dekha, aap jab namaz mein (takbeer e tehreema ke liye) khade houe to raful yadain kiya, hatta ke aapke dono'n hath kandho'n ke baraabar ho gae. Aap ruku ke liye takbeer kehte waqt aisa hi karte the aur jab ruku se sar uthaate to aisa hi karte the aur farmate سمع الله لمن حمده aur Aap ﷺ sajdo'n mein (raful yadain) nahi karte the.<sup>730</sup>

رأيت رسول الله صلى الله عليه وسلم إذا قام في الصلوة رفع يديه حتى تكونا حذو منكبيه، وكان يفعل ذلك حين يكبر للركوع ويفعل ذلك إذا رفع رأسه من الركوع ويقول: سمع الله لمن حمده ولا يفعل ذلك في السجود.

### 2. Abu Qulaaba (mashoor tabai) رضي الله عنه se riwayat hai ke:

Inho'n ne Maalik bin Huwairis رضي الله عنه ko dekha: Wo jab namaz padhte Takbeer (Allahu Akbar) kehte, phir raful yadain karte aur jab ruku ka iraada karte raful yadain karte aur jab ruku se sar uthaate (to) raful yadain karte aur hadees bayan karte the ke be-shak Rasool Allah ﷺ aisa hi karte the.<sup>731</sup>

أنه رأى مالك بن الحويرث إذا صلى كبر ثم رفع يديه وإذا أراد أن يركع رفع يديه وإذا رفع رأسه من الركوع رفع يديه وحدث أن رسول الله صلى الله عليه وسلم كان يفعل هكذا.

### 3. Wael bin Hajar رضي الله عنه se riwayat hai ke unho'n ne Nabi ﷺ ko dekha, Aap jab namaz mein daqhil hue, takbeer kahi aur raful yadain kiya (kaano'n tak) phir apna daaya'n hath baa'e'n par rakh aur kapda lapet liya. Phir jab ruku ka iraada kiya to kapde se hath bahar nikaal kar raful yadain kiya, phir takbeer kehkar ruku kiya. Phir samiallahu liman hamida kaha (aur) raful yadain kiya. Phir jab sajda kiya to apni dono'n hatheliyo'n ke darmiyan sajda kiya.<sup>732</sup>

Abu Humaid as Sa'adi رضي الله عنه ki riwayat ka khulaasa ye hai ke Rasool Allah ﷺ shuru namaz, ruku se pehle, ruku ke baad aur 2 raka'ato'n se uth kar raful yadain karte the. Doosre Sahaba Ikram رضي الله عنهم ne is hadees ki tasdeeq farmai.<sup>733</sup>

Nez darj e zail Sahaba Ikram رضي الله عنهم se bhi sabit hai ke Rasool Allah ﷺ ruku se pehle aur ruku ke baad raful yadain karte the.

### 4. Ali bin Abi Talib رضي الله عنه.<sup>734</sup>

Iska raawi Abdur Rahman bin Abi Az Zanaad: *Hasan ul Hadees* hai.<sup>735</sup>

### 5. Abu Huraira رضي الله عنه.<sup>736</sup>

### 6. Abu Musa al Asha'ari رضي الله عنه.<sup>737</sup>

### 7. Abu Bakar Siddiq رضي الله عنه.<sup>738</sup>

### 8. Jabir bin Abdullah al Ansari رضي الله عنه.<sup>739</sup>

### 9. Abu Qataada رضي الله عنه.<sup>740</sup>

<sup>730</sup> Bukhari: 736; Muslim: 390; Tarqeeem Darussalam: 861-863

<sup>731</sup> Muslim: 24/391; Bukhari: 737

<sup>732</sup> Muslim: 54-401

<sup>733</sup> Abu Dawood: 730 (Sanad Saheeh)

<sup>734</sup> Juz Raful Yadain lil Bukhari Bithaqheeqi: (1) Sanad Hasan; Abu Dawood: 744-761; Tirmizi: 3423 wa qaal: Haaza Hadees Hasan Saheeh; Ibne Majja: 864; Saheeh Ibne Khuzaima: 584; Ahmad bin Hambal (Nasbur Raaya: V1 P412)

<sup>735</sup> Ser E'laam an Nubala: V8 P168-170

<sup>736</sup> Ibne Khuzaima: 694-695 (Sanad Hasan)

<sup>737</sup> Darqutni: V1 P292, H1111 (sanad Hasan)

<sup>738</sup> Al Baheeqhi Fis Sunan al Kubra: V2 P73 waqaal Raawi Siqa hain (Sanad Saheeh)

<sup>739</sup> Musnad as Siraj (qalmi & printed): P52, H92 (Sanad Hasan); Ibne Majja: 868 Abu az Zubair al Makkine sima'a ki tasreeh kardi hai aur Abu Huzaifa hasan ul hadees raawi hai.

<sup>740</sup> Abu Dawood: 730 (Sanad Saheeh)



Malum hua ke ruku se pehle aur baad mein raful yadain waali riwayat mutawaatir hai. Dekhiye Nazm al Muntanaasir fil Hadees al Mutawaatir. Dekhiye P31-32.

Nabi e Kareem ﷺ ki wafaat ke baad, darj e zail Sahaba Ikram رضى الله عنهم ruku se pehle aur ruku ke baad wale raful yadain par (baghair kisi inkar ke) amal paira the.

1. Abdullah bin Umar رضى الله عنه.<sup>741</sup>
2. Malik bin al Huwairis رضى الله عنه.<sup>742</sup>
3. Abu Musa al Asha'ari رضى الله عنه.<sup>743</sup>
4. Abu Bakar Siddiq (rzq).<sup>744</sup>
5. Abdullah bin az Zubair رضى الله عنه.<sup>745</sup>
6. Abdullah bin Abbas رضى الله عنه.<sup>746</sup>
7. Anas bin Maalik رضى الله عنه.<sup>747</sup>
8. Jabir رضى الله عنه.<sup>748</sup>
9. Abu Huraira رضى الله عنه.<sup>749</sup>
10. Umar bin al Khattab رضى الله عنه.<sup>750</sup>

Mashoor tabai, Imam Saeed bin Jubair رضى الله عنه farmate hain ke: “*Rasool Allah ﷺ ke Sahaba Ikram رضى الله عنهم shuru namaz mein, ruku ke waqt aur ruku se sar uthaane ke baad raful yadain karte the*”.<sup>751</sup>

Sahaba Ikram رضى الله عنهم ke in asaar ke muqable mein kisi Sahabi se ba-sanad Saheeh o Hasan Tark e Raful Yadain qabl ar ruku o ba'ad sabit nahi hai.

Ameer ul Momineen fil Hadees Imam Bukhari رضى الله عنه farmate hain: “*Kisi ek Sahabi se bhi raful yadain kaa naa karna saabit nahi hai*”.<sup>752</sup>

Lehaza malum hua ke Raful Yadain ke amal par Sahaba Ikram رضى الله عنهم ka ijma hai. Agar raful yadain matrook yaa mansooqh hota to Sahaba Ikram رضى الله عنهم bila ittefaaq ispar amal naa karte. Inka ittefaaq o ijma ye saabit kar raha hai ke tark e raful yadain yaa mansooqhiyat ka daawa, sirey se hi baatil hai. Muqhalefeen e raful yadain ke shubhaat ka mudallal rad aagey aaraha hai. In sha Allah.

Uqbha bin Amir رضى الله عنه farmate hain ke: “*Namaz mein admi jo (masnoon) ishaara karta hai to isey har ishaare ke badle (har ungli par) ek neiki yaa darja milta hai*”.<sup>753</sup>

Ye asar hukman *marfu'u* hai aur *marfu'a'an* bhi marwi hai, dekhiye<sup>754</sup>. Imam Ishaq bin Rahwiya mohaddis *faqeeh* mashoo ne is asar se ye saabit kiya hai ke ruku se pehle aur baad waale raful yadain par har ishare ke badle 10 nekiya'n milti hain.<sup>755</sup> Imam Ahle Sunnat Ahmad bin Hambal رضى الله عنه bhi is asar se *Raful Yadain fis Salah'* par istedlal karte hain.<sup>756</sup>

<sup>741</sup> Bukhari: 739 (sanad Saheeh), wa aqhta min a'ala wa qaal al Baghwi: Haaza Hadees Saheeh (Sharha as Sunnah: V3 P21)

<sup>742</sup> Bukhari: 873; Muslim: 391

<sup>743</sup> Darqutni: V1 P292, H1111 (sanad Saheeh)

<sup>744</sup> Al Baheqhi: V2 P73 (sanad Saheeh)

<sup>745</sup> Baheqhi: V2 P73 kaha raawi siqa hain (sanad Saheeh)

<sup>746</sup> Musannaf Abdur Razzaq: V2 P69, H2523; Musannaf Ibne Abi Shaiba: 235 (sanad Hasan)

<sup>747</sup> Juz Raful Yadain: 20 (sanad Saheeh)

<sup>748</sup> Musnad as Siraj (qalmi): P25 (sanad Hasan)

<sup>749</sup> Juz Raful Yadain: 22 (sanad Saheeh)

<sup>750</sup> Al Khilafiyaat lil Baheqhi, ba-hawaala Sharaha at Tirmizi by Ibne Syed un Naas (qalmi) V2 P217 (sanad Hasan)

<sup>751</sup> Sunan al Kubra lil Baheqhi: V2 P75 (sanad Saheeh)

<sup>752</sup> Juz Raful Yadain: 77; AlMajmua'a Sharha al Mohzab by Nawawi: V3 P405

<sup>753</sup> Mojam ul Kabeer by Tibrani: V17 P297, H819 (sanad Hasan)

<sup>754</sup> Silsila Ahadees as Saheeha: V7 P848, H3286; Umoom Quran: Surah al Anam: 161 bhi iska muwaid hai.

<sup>755</sup> Ma'arefa as Sunan wal Asaar by Baheqhi (qalmi): V1 P225 Sanad Saheeh)

<sup>756</sup> Masael Ahmad Riwaya Abdullah bin Ahmad: V1 P237; At Talqhees al Habeer: V1 P220

## Muqhalefeen e Raful Yadain Ke Shubhaat Ka Mudallal Rad

Abh Muqhalefeen e Raful Yadain, Tarekeen aur Muddaiyaan e Nasqh ke shubhaat ka muqhtasar aur jaame jaaeza pesh e khidmat hai:

1. Abdullah bin Masood رضي الله عنه se riwayat hai ke unho'n ne farmaya: “Kya main tumhe'n Rasool Allah ﷺ ki namaz naa padhaaou'n?” Phir unho'n ne namaz padhi aur raful yadain nahi kiya, mgar sirf pehli dafa.<sup>757</sup>

Is riwayat kis anad mein ek raawi Imam Sufiyan bin Saeed as Soori رضي الله عنه hain, jokey mudallis hain aur riwayat a'an عن se kar rahe hain. Lehaza usool e hadees ki roo se ye sanad za'ee'f hai.

Sufiyan Soori ke shagird Abu Asim (az Zahack bin Muhqlad an Nabeel) ek riwayat ke bare mein farmate hain ke:

ham ye samajhte hain ke be-shak Sufiyan Soori ne is riwayat mein Abu Hanifa se tadlees ki hai.<sup>758</sup>

نرى أن سفيان الثوري إنما دلّسه عن أبي حنيفة.

Haafiz ibne Hibban al Basti farmate hain:

aur mudallis jo siqa o aadil hain, jaise (Sufiyan) Soori, A'amash aur Abu Ishaq (al Sabe'e) waghairahum to ham inki (bayan karda) ahadees se hujjat nahi pakadte. Illa ye ke inho'n ne sima'a ki tasreeh ki ho.<sup>759</sup>

وأما المدلسون الذين هم ثقات وعدول فإننا لا نحتج بأخبارهم إلا ما بينوا السماع فيما رَوَوْا مثل الثوري والأعمش وأبي إسحاق وأضرابهم...

Qastalaani A'aini aur Kirmani farmate hain: “Sufiyan (soori) Mudallis hain aur mudallis ki a'an عن waali riwayat hujjat nahi hoti. Illa ye ke doosri sanad se (is riwayat mein) sima'a ki tasreeh sabit ho jaae”.<sup>760</sup>

Ibne Turkamani Hanafi ne kaha:

Soori mudallis hain aur inho'n ne ye riwayat عن se bayan ki hai.<sup>761</sup>

الثوري مدلس وقد عنعن.

Tafseel ke liye dekhiye mera risaala التأسيس في مسألة التدليس Al Tasees Fee Mas-alah at Tadlees.<sup>762</sup>

Tambeeh 1:

Sufiyan Soori ki is ma'ana'an riwayat kin aa koi mataabea'at saabit hai aur naa ko shaahid, Darqutni ki Al E'elal mein matabea'at waala hawaala *besanad* hone ki wajah se *mardood* hai.

Tambeeh 2:

Imama Ibnul Mubarak, Ash Shafai, Abu Dawood aur Darqutni waghairahuma, jamhoor mohaddiseen ne is riwayat ko ghair sabit shuda aur *za'ee'f* qarar diya hai.

2. Yazid bin Abi Ziyad al Kufi ne Abdur Rahman bin Abi Laila (*siqa tabai*) se riwayat ki hai ke: “Baraa bin Azib رضي الله عنه ne farmaya: Beshak Rasool Allah ﷺ jab namaz shuru karte to kano'n tak raful yadain karte the (aur) phir dobaara (raful yadain) nahi karte the”.<sup>763</sup>

<sup>757</sup> Abu Dawood: 748

من طرق سفيان (الثوري) عن عاصم بن كليب عن عبدالرحمان بن الأسود عن علقمة عن عبدالله بن مسعود به قال: هذا حديث مختصر من حديث طويل وليس هو بصحيح على هذا اللفظ

وقال: حديث حسن 257 Tirmizi:

Nisai: 1027,1059 (ye riwayat ba-lihaz e sanad Za'ee'f hai

<sup>758</sup> Darqutni: V3 P201, H3423 (sanad Saheeh)

<sup>759</sup> Al Ehsan: Muassassah ar Risaalah edition: V1 P161 qabl H1

<sup>760</sup> Irshad as Saari Sharha Saheeh Bukhari by Qastalaani: V1 P286; Umdatul Qaari by A'aini: V3 P112; Sharha al Kirmani: V3 P62

<sup>761</sup> Al Jauhar an Naqee: V8 P362

<sup>762</sup> P20-23

<sup>763</sup> Abu Dawood: 752 kaha بصحيح ليس بهذا الحديث

Ye riwayat Yazid bin Abi Ziyad ki wajah se *zaeef* hai. Yazid ko jamhoor mohaddiseen ne *zaeef* qarar diya hai. Yazid bin Abi Ziyad ki matabea'at mein Muhammad bin Abdur Rahman bin Abi Laila ki ek riwayat pesh ki jaati hai.<sup>764</sup>

Is riwayat mein Muhammad bin Abdur Rahman bin Abi Laila jamhoor mohaddiseen ke nazdeek *zaeef* hai.<sup>765</sup>

3. Baatil sanad ke sath Abdullah bin Masood رضي الله عنه se marwi hai ke unho'n ne farmaya: “*Maine Nabi ﷺ, Abu Bakar aur Umar رضي الله عنهما ke sath namaz padhi hai. Wo shuru namaz mein takbeer e tehreema ke siwa hath nahi uthaate the*”.<sup>766</sup>

Iska raawi Muhammad bin Jabir jamhoor mohaddiseen ke nazdeek *zaeef* hai.<sup>767</sup>

Imam Ahmad bin Hambal ne Muhammad bin Jabir ki is riwayat ke bare mein farmaya ke ye hadees *munkar* hai.<sup>768</sup>

Haakim Nishapuri ne kaha: <sup>769</sup>هَذَا إِسْنَادٌ ضَعِيفٌ

Is riwayat mein doosri illat ye hai ke Hammad bin Abi Sulaiman *muqhlal* hai.<sup>770</sup>

4. Baaz log Habib ur Rahman Azmi Deobandi ki tehqeeq se shae shuda Musnad Humaidi se ek riwayat ke <sup>771</sup>فلا يرفع (h614) pesh karte hain, halaa'nke Musnad Humaidi ke 2 qadeem nusqho'n mur Hussain Saleem Asad Durrani (Ash Shaami) ki tehqeeq se shae shuda Musnad Humaidi mein <sup>772</sup>فلا يرفع ke alfaaz nahi hain, balkey raful yadain ka isbaat hai.

Hussain Durrani ke nusqhe mein hadees e mazkoor ki sanad o matan pesh e khidmat hai:

حدثنا الحميدى قال: حدثنا سفيان قال: حدثنا الزهري قال: أخبرني سالم بن عبد الله عن أبيه قال: رأيت رسول الله صلى الله عليه وسلم إذا افتتح الصلوة رفع يديه حذو منكبيه وإذا أراد أن يركع و بعد ما يرفع رأسه من الركوع ولا يرفع بين السجدين.

Abu Nayeem al Asbahaani ne Al Mustaqhraj A'ala Saheeh Muslim mein ye riwayat Humaidi ki sanad se isi sanad o matan ke sath naqal ki hai.<sup>772</sup>

5. Baaz log Musnad Abi A'awaana ki ek riwayat pesh karte hain, jisme <sup>773</sup>لا يرفعهما se pehle و gir gai hai. Halaa'nke Musnad Abi A'awaana ke 2 qalmi nusqho'n mein ye و maujood hai. Jisse raful yadain ka isbaat hota hai, nafee nahi hoti.
6. Baaz log aisi riwayaat pesh karte hain, jinme tark e raful yadain ka zikr nahi hota, mislan Al Madoona al Kubra<sup>773</sup> ki riwayat waghaira. Halaa'nke ek riwayat mein zikr maujood hone ke baad doosri riwayat mein a'adm e zikr se nafi e zikr laazim nahi aata.<sup>774</sup>

<sup>764</sup> Abu Dawood: 749 (sanad Zaeef) Muhammad bin Abdur Rahman bin Abi Laila ne ye riwayat Yazid bin Abi Ziyad se li hai. (Al E'elal by Ahmad bin Hambal: V1 P143, # 693; Ma'arefa as Sunan wal Asaar by Baheqhi: V1 P219 (maqhtoot) Lehaza ye matabea'at mardood hai.

<sup>765</sup> Faiz ul Baari by Anwar Shah Kashmiri Deobandi: V3 P168

<sup>766</sup> Darqutni: V1 P295, H1120 وكان ضعيفاً

<sup>767</sup> Majmua az Zawaaed: V5 P191

<sup>768</sup> Al E'elal: V1 P5144 # 701

T: I've mentioned 5144 as it is mention in book, but I doubt that there are 5000+ pages in V1 (rehan)

<sup>769</sup> Ma'arefa as Sunan wal Asaar by Baheqhi: V1 P220

<sup>770</sup> Majmua az Zawaaed: V1 P119,120

وقال: ولا يقبل من حديث حماد بن أبي سليمان إلا ما رواه عنه القدماء: شعبية و سفيان الثوري والستوائ ومن عدا هؤلاء روى عنه بعد الإختلاط Hammad bin Abi Sulaiman ki sirf wohi hadees maqbool hai, jisey Sho'oba, Soori aur (hisham) ad Dastawaai ne bayan kiya hai. Inke alaawa sab logo'n ne Hammad ke iqtelat ke baad bayan ki hai.

<sup>771</sup> Matbua'a Dar as Suqa, Damascus, Dayaar: V1 P515, H626

<sup>772</sup> V2 P12, H856

<sup>773</sup> V1 P71

<sup>774</sup> Al Jauhar an Naqee by Ibne Turkamani al Hanafi: V4 P317; Ad Daraaya Ma'a al Hidaaya: V1 P177

Doosre ye ke Al Madoona al Kubra ghair sabit aur ghair mustanad kitab hai. Dekhiye meri kitab Al Qaul Al Mateen Fil Jahar bit Tameen: P73

7. Baaz log Syedna Jabir bin Samrah رضي الله عنه ki riwayat pesh karte hain ke Rasool Allah ﷺ hamare pash tashreef laae aur farmaya: *“kya hai ke main tumhe’n hath uthaate hue is tarha dekhta hu’n, jaise shareer ghodo’n ki dume’n hoti hain, namaz meins ukoon iqhteyar karo”*.<sup>775</sup>

Ye riwayat Musanad Ahmad<sup>776</sup> mein وهم قعود (aur wo baithe hue the) ke alfaaz ke sath muqhtasaran maujood hai. Jisse sabit hua ke ye riwayat qiyam waale raful yadain ke khilaf nahi hai. Balkey isme qa’aede (tasshahud) waali haalat baithne mein hath uthaane se mana kiya gaya hai. Jaisa ke Shia hazrat karte hain. Jiska mushaheda aaj bhi kiya jaa sakta hai. Shia ke rad waali hadees ko Ahle Sunnat ke raful yadain ke khilaf pesh karna zulm e azeem hai.

Isi liye Imam Bukhari رحمته الله ne is hadees se istedlal karne waale ko لا يعلم (be-ilm) qarar diya hai.<sup>777</sup>

Imam Nawavi is itedlal ko bad-tareen jahaalat kehte hain.<sup>778</sup>

Mehmood Hasan Deobandi 'Aseer e Maalta' farmate hain ke: *“Baaqi aznaab al Khail ki riwayat se jawab dena barooe insaf durust nahi. Kyounke wo salam ke bare mein hai Sahaba farmate hain ke ham ba-waqt e salam namaz mein ishaara bil yad bhi karte the, Aap ﷺ ne isko mana farma diya”*.<sup>779</sup>

Muhammad Taqi Usmani Deobandi farmate hain ke: *“Lekin insaf ki baat ye hai ke is hadees se hanafiyya ka istedlal mushtaba aur kamzor hai”*.<sup>780</sup>

Malum hua ke raful yadain qabl ar ruku o ba’ad ke khilaf ek riwayat bhi sabit nahi hai.

<sup>775</sup> Muslim: 430; wa Tarqeen Darussalam: 968

<sup>776</sup> V5 P93, H21166

<sup>777</sup> Juz Raful Yadain Tehqeeqi: 37

<sup>778</sup> Al Majmua'a Sharha al Mohzab: V4 P403

<sup>779</sup> Al Ward ash Shazee A'ala Jame Tirmizi: P63; Taqareer

Shaikh ul Hind: P65

<sup>780</sup> Dars e Tirmizi: V2 P36

## Mas-alah e Raful Yadain Aur Tahir ul Qadri Sahab

الحمد لله رب العالمين و الصلوة و السلام على رسوله الأمين, أما بعد:

PHD wale Dr. Muhammad Tahir ul Qadri Sahab ne المنهاج السوي من الحديث النبوي ke naam se ek kitab likhi hai. Jisme *Barailwi Maslak* ko sabit karne ki poori koshish ki hai. Is kitab ke safha 223 par unho'n ne “*Takbeer E Oola Ke Alaawa Namaz Mein Raful Yadain Naa Karne Ka Bayan*” ka unwan muqarrar karke raful yadain ke khilaf 14 riwayaat ma'a hawaala pesh ki hain.<sup>781</sup>

Is mazmoon mein in riwayaat par tabserah o tehqeeq pesh e khidmat hai:

Tambeeh: Arabi ibaraat aur bahot si taqhrebaat ko iqhtesar ki wajah se hazaf kar diya gaya hai. Sirf riwayat number 12/259 ko ma'a arabi ibarat naqal kiya gaya hai.

### Tahir ul Qadri Sahab Ki Pehli Daleel (V1 P248)

Hazrat Imran bin Hussain ؓ ne farmaya: “*Inho'n ne Hazrat Ali ؓ ke sath Basra mein namaz padhi to unho'n ne hame'n wonamaz yaad karwaadi jo ham Rasool Allah ﷺ ke sath padha karte the. Unho'n ne bataaya ke Aap ﷺ jab bhi uthte aur jhukte to takbeer kaha karte the*”.<sup>782</sup>

### Tabserah:

Hamare nusqhe mein is riwayat ka number 784 hai. Is hadees mein raful yadain karne yaa naa karne ka koi zikr nahi. Balkey sirf yehi masla mazkoor hai ke Rasool Allah ﷺ (sajdo'n se) uthte aur jhukte waqt takbeer kaha karte the. Tamam Ahle Hadees ka is masle par amal hai. *Walhamdulillah*

Is riwayat mein pehle raful yadain ka bhi koi zikr nahi hai. Usool mein ye masla muqarrar hai ke ek riwayat mein zikr ho aur doosri mein zikr naa ho to a'adm e zikr nafee e zikr ki daleel nahi hota.

Ibne Turkamani (hanafi) likhte hain ke:

*Aur jo shaqs zikr naa kare iski baat is par hujjat nahi hai, jo zikr kare.*<sup>783</sup>

ومن لم يذكر الشيء ليس بحجة على من ذكره.

Ahmad Raza Khan Barailwi likhte hain ke: “*Aur agaahi rakhne waale, agaahi naa rakhne waalo'n ki ba-nisbat faislakun hote hain*”. *Wallah A'alam*.<sup>784</sup>

Jis tarha is riwayat ko tabkeer e oola waale raful yadain ke khilaf pesh karna ghalat hai, isi tarha isey ruku se pehle aur ruku ke baad waale raful yadain ke khilaf pesh karna bhi ghalat hai. Nez dekhiye, teesri daleel ma'a tabserah.<sup>785</sup>

<sup>781</sup> P223-229

<sup>782</sup> Bukhari: V1 P271, H851; Al Minhaj as Sawee: P223

<sup>783</sup> Al Jauhar an Naqee: V4 P317

<sup>784</sup> Fataawa Rizwiya: V5 P208 (Raza Foundation, Jamea Nizamiya Rizwiya, Lahore)

<sup>785</sup> V3 P250

### Doosri Daleel (V2 P249):

Hazrat Abu Salma se riwayat hai ke Hazrat Abu Huraira رضي الله عنه unhe'n namaz padhaaya karte the, wo jab bhi jhukte aur uthte to takbeer kehte. Jab aap namaz se farigh hue to farmaya: *“Tumme se meri namaz Rasool Allah ﷺ se ziyada mushabehat rakhti hai”*.<sup>786</sup>

#### Tabserah:

Ye riwayat Saheeh Bukhari waale hamare nusqhe mein # 785 par hai. Muslim ke Darussalam waale nushqe mein iska number 867 hai.

Is riwayat mein bhi raful yadain ken aa karne ka koi zikr nahi hai, balkey (sajdo'n mein) jhukte aur uthte waqt takbeer kehne ka zikr hai. Lehaza is riwayat ko bhi raful yadain ke khilaf pesh karna ghalat hai.

Faeda: A'ataa (bin Abi Rabaah) farmate hain ke maine Abu Huraira رضي الله عنه ke sath namaz padhi. Aap (namaz ke liye) takbeer kehte waqt, aur ruku karte waqt (aur ruku se uthete waqt) raful yadain karte the.<sup>787</sup>

### Teesri Daleel (V3 P250):

Hazrat Mutrif bin Abdullah riwayat karte hain: Main aur Hazrat Imran bin Hussain ne Hazrat Ali bin Abi Taalib رضي الله عنه ke peeche namaz padhi, jab unho'n ne sajda kiya to takbeer kahi, jab sar uthaaya to takbeer kahi aur jab 2 raka'ato'n se uthte to takbeer kahi. Jab namaz mukammal ho gai to Hazrat Imran bin Hussain رضي الله عنه ne mera hath pakadkar farmaya: *“Inho'n ne mujhe Muhammad Mustafa ﷺ ki namaz yaad karaadi hai. (Yaa farmaya:)Inho'n ne mujhe Muhammad Mustafa ﷺ ki namaz jaisi namaz padhai hai”*.<sup>788</sup>

#### Tabserah:

Ye riwayat Saheeh Bukhari (786) aur Saheeh Muslim (tarqeeam Darussalam: 873) mein maujood hai. Lekin is riwayat mein bhi raful yadain naa karne ka zikr nahi hai. Balkey sajdo'n aur 2 raka'at'n se qiyam par takbeeraat ka masla hai. Lehaza is riwayat ko bhi raful yadain ke khilaf pesh karna mardood hai. Warna phir is tarz e istedlal ki wajah se takbeer e tehreema waala raful yadain bhi matrook ya mansooqh ho jaaega!

Faaeda: Syedna Ali bin Abi Talib رضي الله عنه se riwayat hai ke Nabi ﷺ namaz (padhne) ke liye khade hote waqt, ruku ko jaate waqt, ruku se uthte waqt aur 2 raka'ate'n padh kar uthte waqt raful yadain karte the.<sup>789</sup>

Is hadees ke raawi Abdur Rahman bin Abi az Zanaad ki hadees *Hasan* hoti hai.<sup>790</sup>

Mohaddiseen e Ikram ke nazdeek Syedna Ali رضي الله عنه se tark e raful yadain saabit nahi hai.<sup>791</sup>

<sup>786</sup> Bukhari: V1 P272, H752; Muslim: V1 P293, H392; Al Minhaj as Sawee: P223

<sup>787</sup> Juz Raful Yadain by Bukhari tehqeeqi: 22 (sanad Saheeh)

<sup>788</sup> Bukhari: V1 P272, H753; Muslim: V1 P295, H393; Al Minhaj as Sawee: P224

<sup>789</sup> Juz Raful Yadain lil Bukhari: 1 (sanad Hasan); Sunan Tirmizi: 3423 (Hasan Saheeh); Saheeh Ibne Khuzaima: 584; Saheeh Ibne Hibban (ba-hawaala Umdatul Qaari by A'aini: V5 P277)

<sup>790</sup> Ser E'elaam an Nubala: V8 P168-170

<sup>791</sup> Juz Raful Yadain lil Bukhari: 11; Sunan al Kubra lil Baheqhi: V2 P80-81; Masael Ahmad: V1 P343

### Chhaho'nti Daleel (V4 P251):

Hazrat Abu Bakar bin Abdur Rahman ne Hazrat Abu Huraira رضي الله عنه ko farmate hue suna ke “*Rasool Allah ﷺ jab namaz ke liye khade hote to khade hote waqt takbeer kehte, phir ruku karte waqt takbeer kehte phir سمع الله ربنا لك الحمد kehte. Jab ke ruku se apni pusht mubaarak ko seedha karte, phir seedhe khade hokar ربنا لك الحمد kehte. Phir jhukte waqt takbeer kehte. Phir sar uthaate waqt takbeer kehte. Phir sajda karte waqt takbeer kehte. Phir sajde se sar uthaate waqt takbeer kehte. Phir saari namaz mein isi tarha karte, yaha'n tak ke poori hojaati aur jab 2 raka'ato'n ke aqhir mein baithne ke baad khade hote to takbeer kehte*”.<sup>792</sup>

### Tabserah:

Ye riwayat hamare nusqha mein Saheeh Bukhari (789) aur Saheeh Muslim (Darussalam: 868) mein maujood hai. Is riwayat mein bhi tark e raful yadain ka koi masla mazkoor nahi hai. Balkey سمع الله ربنا لك الحمد aur ربنا لك الحمد ke sath sath takbeero'n ka bayan hai. Lehaza is hadees ko bhi raful yadain ke khilaf pesh karna ghalat hai. Mohaddiseen e ikram mein se kisi qabil e etemaad mohadis ne aisi riwayaat ko raful yadain ke khilaf pesh nahi kiya. Hadees 2 ke tabserah mein raqim ul huroof ne sabit kar diya hai ke Syedna Abu Huraira رضي الله عنه ruku se pehle aur baad raful yadain karte the. Lehaza raawi kea mal ke baad is riwayat se tark e raful yadain ka masla kasheed karna raawi e hadees ki sareeh muqhalefat ke mutaraadif hai.

### Paa'nchwee'n Daleel (V5 P252):

Abu Salma bin Abdur Rahman se riwayat hai ke Hazrat Abu Huraira رضي الله عنه har namaz mein takbeer kehte, khuwah wo farz hoti yaa dosri. Maah e ramzan mein hoti yaa iske alaawa, jab khade hote to takbeer kehte aur jab ruku karte to takbeer kehte, phir سمع الله لمن حمده kehte. Phir sajda karne se pehle ربنا لك الحمد kehte. Phir jab sajde ke liye jhukte to الله اكبر kehte. Phir jab sajde se sar uthaate to takbeer kehte, phir jab (doosra) sajda karte to takbeer kehte. Phir jab sajde se sar uthaate to takbeer kehte. Phir jab doosri raka'at ke qaeda se uthte to takbeer kehte. Aur har raka'at mein aisa hi karta, yaha'n tak ke namaz se farig ho jaate. Phir farigh hone par farmate: qasam is zaat ki jiske qabza e qudrat mein meri jaan hai! Tum sab mein se meri namaz Rasool Allah ﷺ ki namaz ke sath mushabeheat rakhti hai. Huzoor Akram ﷺ ne taa-dam e wisaal isi tareeqa par namaz adaa ki.<sup>793</sup>

### Tabserah:

Ye riwayat hamare nusqha e Saheeh Bukhari mein # 803 par maujood hai.

Is hadees mein bhi سمع الله لمن حمده, ربنا لك الحمد aur takbiraat ka zikr hai. Lekin raful yadain naa karna ka koi zikr nahi hai. Lehaza aisi hadees ko raful yadain ke khilaf pesh karna ghalat hai.

Hadees # 2 ke tabsrah mein ye saabit kar diya gaya hai ke Syedna Abu Huraira رضي الله عنه ruku se pehle aur ruku ke baad raful yadain karte the. Lehaza is hadees se malum hua ke Nabi ﷺ ki aqhri namaz wohi hai, ji Syedna Abu Huraira رضي الله عنه padhte the. Is tareeqa e istedlal se khud ba-khud saabit ho gaya ke Aap ﷺ ki aqhri namaz raful yadain waali thi. Aap se tark e raful yadain baa-sanad e saheeh yaa hasan qata'an sabit nahi hai.

<sup>792</sup> Bukhari: V1 P272, H756; Muslim: V1 P293, H392; Al Minhaj as Sawee: P225

<sup>793</sup> Bukhari: V1 P276, H770; Al Minhaj as Sawee: P226

### Chetthi Daleel (V2 P253):

Hazrat Abu Qulaaba se riwayat hai ke Hazrat Maalik ibn Huwairis رضي الله عنه ne apne sathiyon se farmaya: “Kya main tumhe'n Rasool Allah ﷺ ki namaz naa bataou'n? Aur ye namaz ke mue'ena auqaat ke alaawa ki baat hai. So, unho'n ne qiyam kiya, phir ruku kiya to takbeer kahi, phir sar uthaaya to thodi der khade rahe. Phir sajda kiya, phir thodi der sar uthaaye rakha phir sajda kiya. Phir thodi der sar uthaaye rakha. Unho'n ne hamare in buzrug Hazrat Umro bin Salma ki tarha namaz padhi. Ayyub ka bayan hai wo ek aisa kaam karte, jo maine kisi kokarte hue nahi dekha. Wo doosri aur chhaho'nti rakat mein baitha karte the. Farmaya: Ham Huzur Nabi e Akram ﷺ ki bargah mein haazir hue to Aap ﷺ ke paas tehre rahe. Aap ﷺ ne farmaya: Jab tum apne ghar walo'n ke paas wapas jao to fala'n namaz fala'n waqt mein padhna. Jab namaz ka waqt ho jaae to tumme se ek azan kahe aur jo bada ho wo tumhari imaamat kare”.<sup>794</sup>

### Tabserah:

Ye riwayat hamare nusqha e Saheeh Bukhari mein # 818-819 par maujood hai.

Is hadees mein bhi raful yadain naa karne ka koi zikr maujood nahi hai. Jabke Tahir ul Qadri Sahab ke istedlal ke saraasar bar-aks Abu Qulaaba (Tabai) رضي الله عنه se riwayat hai ke unho'n ne (Syedna) Malik bin al Huwairis رضي الله عنه ko shuru namaz, ruku se pehle aur ruku ke baad raful yadain karte hue dekha aur farmaya ke Rasool Allah ﷺ bhi aisa hi karte the.<sup>795</sup>

Aur aapne dekh liya ke is muttafiq a'alaie hadees se 2 masle saabit hain:

1. Rasool Allah ﷺ ruku se pehle aur ruku ke baad raful yadain karte the.
2. Rasool Allah ﷺ ki wafat ke baad Abu Qulaaba tabai ke saamne Syedna Malik bin al Huwairis رضي الله عنه ruku se pehle aur ruku ke baad waala raful yadain karte the.

Lehaza jo log tark e raful yadain yaa mansooqhiyat e raful yadain ke dawedaar hain, unka daawa baatil hai.

Qaraeen e Ikram! Aap ne dekh liya ke Tahir ul Qadri Sahab ne number badhaane ke liye 6 ghair mutallega, a'adm e zikr waali riwayaat pesh ki hain. Jinka tark e raful yadain ke masla se koi talluq nahi hai.

Abh inki pesh karda doosri riwayaat par tabserah pesh e khidmat hai:

### Saatwee'n Daleel (V7 P254):

Hazrat Alqama riwayat karte hain ke Hazrat Abdullah bin Masood رضي الله عنه ne farmaya: “Kya main tumhe'n Rasool Allah ﷺ ki namaz naa padhaaou'n? Raawi kehte hain: Phir unho' ne namaz padhai aur 1 marataba ke siwa apne hath naa uthaaye”. Imam Nisai ki bayan karda riwayat mein hai: “Phir unho'n ne hath naa uthaaye”.<sup>796</sup>

### Tabserah:

In tamam kitabo'n mein ye riwayat Sufiyan Soori a'an A'asim bin Kaleeb a'an Abdur Rahman bin al Aswad a'an Alqamah ki sanad se marwi hai.

Imam Sufiyan Soori رضي الله عنه mashoor mudallis hain.

<sup>794</sup> Bukhri: V1 P282, H785; Al Minhaj as Sawee: P226-227

<sup>795</sup> Bukhari: 737; Muslim: 391; Tareqeem Darussalam: 864

<sup>796</sup> Abu Dawood: V1 P286, H748; Tirmizi: V1 P297, H257; Nisai:

V2 P131, H1026; Sunan al Kubra lil Baheqhi: V1 P221,251,

H645,1099; Musnad Ahmad: V1 P388,441; Musannaf Ibne abi Shaiba: V1 P213, H2441; Al Minhaj as Sawee: P227



Ibnul Turkamani (Hanafi) ne kaha:

“(Sufyain) Soori Mudallis hain”.<sup>797</sup>

الثوري مدلس.

A'aini Hanafi ne kaha: “Sufiyan (Soori) Mudalliseen mein se hain aur Mudallis ki a'an waali riwayat se hujjat nahi pakdi jaati, illa ye ke iske sima'a ki tasreeh doosri sanad se sabit ho jaae”.<sup>798</sup>

Yehi baat Qastalani ne bhi likhi hai.<sup>799</sup>

Ahmad Raza Khan Barailwi Sahab farmate hain ke: “Aur A'ana'annah mudallis jamhoor mohaddiseen ke mazhab muqhtar o mo'otemad mein mardood o naa-mustanad hai”.<sup>800</sup>

Ahmad Raza Khan Sahab mazeed farmate hain ke: “Aur a'ana'annah mudallis usool e mohaddiseen par na-maqbool hai”.<sup>801</sup>

Muhammad Abbas Rizwi Barailwi likhte hain ke: “Yaani Sufiyan Mudallis hai aur ye riwayat inho'n ne A'asim bin Kaleeb se a'an ke sath ki hai. Aur Usool e Mohaddiseen ke tahet Mudallis ka a'ana'annah ghair maqbool hai. Jaisa kea age in sha Allah, bayan hoga”.<sup>802</sup>

In hawaalo'n se malum hua ke Dr. Sahab ki pesh karda ye riwayat ghair maqbool, naa maqbool aur mardood hai.

#### Aathwee'n Daleel (V8 P255):

Hasan bin Ali, Moawiya, Khalid bin Umro aur Abu Huzaifa رضي الله عنه riwayat karte hain ke Sufiyan ne apni sanad ke sath hamse hadees bayan ki (ke Hazrat Abdullah bin Masood رضي الله عنه ne) pehli dafa hi hath uthaae, aur baaz ne akha: Ek hi martaba hath uthaae.<sup>803</sup>

#### Tabserah:

Ye riwayat bhi Sufiyan Soori ki tadlees ki wajah se zaeef hai. Dekhiye hadees number V7 P254<sup>804</sup> ka tabserah. Yaad rahe ke Abu Huzaifa waghaira Sahabi ne hai, balkey rawiyaan e hadees the.

#### Nawwe'n Daleel (V9 P256):

Hazrat Baraa bin Azib رضي الله عنه riwayat karte hain: “Huzoor Nabi e Akram ﷺ jab namaz shuru karte to apne dono'n hath kaano'n tak uthaate, aur phir aisa naa karte”.<sup>805</sup>

#### Tabserah:

Is riwayat ka buniyadi raawi Yazid bin Abi Ziyad al Kufi hai. Iske bare mein mohaddis Darqutni ne farmaya:

“Wo zaeef tha aur bahot ghalatiya'n karta tha”.<sup>806</sup>

ضعيف يخطيء كثيراً.

Baheqhi ne faramya:

<sup>797</sup> Al Jauhar an Naqee: V8 P262

<sup>798</sup> Umdatul Qaari: V3 P112, H214

<sup>799</sup> Irshad as Saari: V1 P286

<sup>800</sup> Fataawa Rizwiya: V5 P245 (taba'a mohaqqeqah)

<sup>801</sup> Fataawa Rizwiya: V5 P266

<sup>802</sup> Munazre hi Munazre: P249 (Maktaba Jamal e Karam, Lahore)

<sup>803</sup> Abu Dawood: V1 P286, H749; Al Minhaj as Sawee: P228

<sup>804</sup> T: Author is referring to 'Saatwee'n Daleel'

<sup>805</sup> Abu Dawood: V1 P287, H750; Musannaf Abdur Razzaq: V2 P70, H2530; Musannaf Ibne Abi Shaiba: V1 P213, H2440; Sunan Darqutni: V1 P293; Sharah Ma'ani al Asaar by Tahawi: V1 P253, H1131; Al Minhaj as Sawee: P228

<sup>806</sup> Sawalaat al Barqani by Darqutni: P561

“Wo qawee nahi tha”.<sup>807</sup>

غير قوي.

Haafiz ibne Hajar ne farmaya:

“Aur jamhoor iski hadees ko zaef kehte hain”.<sup>808</sup>

والجمهور على تضعيف حديثه.

Boosri ne kaha:

“Aur jamhoor ne isey zaef qarar diya hai”.<sup>809</sup>

وضعفه الجمهور.

Asma ur Rijaaal ke mashoor Imam Yahya bin Muyeen رحمته (d 233h) is riwayat ke bare mein farmate hain ke “Ye riwayat saheeh us sanad nahi hai”.<sup>810</sup>

Dr. Sahab ko is qism ki kamzor aur kacchi riwayat pesh nahi karni chhahiye thi.

Daswee'n Daleel (V10 P257):

Hazrat Aswad riwayat karte hain ke: “Hazrat Abdullah bin Masood رحمته sirf takbeer e tehreema ke waqt hath uthaate the, phir namaz mein kisi aur jagah hath naa uthaate aur ye amal Huzoor Nabi e Akram ﷺ se naqal kiya karte”.<sup>811</sup>

Tabserah:

Tahir ul Qadri Sahab ki taqhreej رواه أبو حنيفة 'Rawaah Abu Hanifa' se malum hota hai ke isey Imam Abu Hanifa ne riwayat kiya hai. Halaa'nke ye kehna ghalat hai, kyou'nke isey Khawarzami (d 665h) ne أبو محمد البخاري عن رجاء بن عبد الله النهشلي عن شقيق بن إبراهيم عن أبي حنيفة Abu Muhammad al Bukhari a'an Raja bin Abdullah an Nahshali a'an Shaqeeq bin Ibrahim a'an Abi Hanifa ki sanad se riwayat kiya hai.<sup>812</sup>

Abu Muhammad Abdullah bin Muhammad bin Yaqoob al Bukhari al Harthi ke bare mein Abu Ahmad al Haafiz (Haakim Kabeer) ne farmaya:

“Ustad Abdullah bin Muhammad bin Yaqoob hadees'en banaata tha”.<sup>813</sup>

كان عبد الله بن محمد بن يعقوب الأستاذ ينسج الحديث.

Is shaqs ki tauseeq kisi ne nahi ki. Is par shadeed jurho'n ke liye dekhiye<sup>814</sup>

Haafiz Zahabi ne isey Diwan az Zoafa wal Matrukeen mein zikr kiya hai.<sup>815</sup> Raja bin Abdullah an Nahshali ke halaat aur shaqsiyat na-malum hai.

Sabit hua ke ye riwayat *mauzu (manghadat)* hai. Imam Abu Hanifa رحمته se sabit hi nahi hai. Lehaza isye *Rawaah Abu Hanifa* kehna bahot badi ghalati hai.

<sup>807</sup> Sunan al Kubra: V2 P26

<sup>808</sup> Hadees as Saari: P459

<sup>809</sup> Zawaaed Sunan Ibne Majja: 2116

<sup>810</sup> Tareeqh Ibne Muyeen: Riwaaya ad Doori: V3 P264, # 1239

<sup>811</sup> Aqhraja al Khawarzami Fee Jame al Masaneed: V1 P355; Al

Minhaj as Sawee: P228

<sup>812</sup> Jame al Masaneed: V1 P355

<sup>813</sup> Kitab al Qira-at by Baheqhi: P178, # 388; (Another edition) {154-155 (sanad Saheeh)

<sup>814</sup> Mizan ul Etedaal: V2 P496; Lisan ul Mizan: V3 P348-349; Al Kashf al Hateeth A'aman Rami Bi Waza'a al Hadees: P248

<sup>815</sup> P176, # 2297

Giyaarwee'n Daleel (V11 P258):

Hazrat Abdullah bin Masood رضي الله عنه riwayat karte hain: “Maine Huzoor Nabi e Akram ﷺ aur Abu Bakar o Umar رضي الله عنهما ke sath namaz padhi. Ye sab hazraat sirf namaz ke shuru mein hi apne hath buland karte the”.<sup>816</sup>

### Tabserah:

Is riwayat ka buniyadi raawi Muhammad bin Jabir jamhoor mohaddiseen ke nazdeek *zaeef* hai. Ze'eli Hanafi farmate hain ke “*Aur Muhammad bin Jabir Zaeef hai*”.<sup>817</sup>

Jo raawi khud hanafiyyo'n ke nazdeek bhi *zaeef* hai, iski riwayat Dr. Sahab kyou'n pesh kar rahe hain?

Ye riwayat Imam Darqutni رحمته الله Sunan Darqutni mein riwayat karne ke baad farmate hain:

“*Iske sath Muhammad bin Jabir munfarid (akela) hai aur wo zaeef tha*”.<sup>818</sup>

تفرد به محمد بن جابر وكان ضعيفاً.

Musnad Abi Ya'ala ke mohaqq Hussain Saleem Asad ne likha: “*iski sanad zaeef hai*”.<sup>819</sup> Yaad rahe ke isi nusqhe ka hawaala Dr. Sahab ne de rakha hai.

Imam Baheqhi ne ye riwayat zikr karke Imam Darqutni se naqal kiya ke Muhammad bin Jabir *zaeef* tha.<sup>820</sup>

Imam Baheqhi bazaar e khud doosri jagah Muhammad bin Jabir al Yamani ko *zaeef* likhte hain.<sup>821</sup>

Hafiz Haithami ne ye hadees Majmua az Zawaaed mein zikr karke farmaya:

“*Isey Abu Ya'ala ne riwayat kiya hai aur isme Muhammad bin Jabir Hanafi (qabeela banu Haneefa ka ek fard) Yamaami hai. Iski hadees us par gud-mud ho gait hi aur wo talqeen qabool kar leta tha*”.<sup>822</sup>

رواه أبو يعلى وفيه محمد بن جابر الحنفي اليمامي وقد اختلط عليه حديثه وكان يلحن فيتلحن.

Haafiz Haithami doosri jagah farmate hain:

“*Aur isme Muhammad bin Jabir al Suhaimi (al Yamani) zaeef hai*”.<sup>823</sup>

وفيه محمد بن جابر السحيمي وهو ضعيف.

Aapne dekh liya ke is riwayat ke raawi ko zikr karne waale mohaddiseen bhi *zaeef* hi kehte hain. Lekin phir bhi Dr. Sahab aisi kamzor riwayat apne istedlal mein pesh kar rahe hain.

Is riwayat ke bare mein Imam Ahmad bin Hambal farmate hain:

“*Ye hadees munkar hai*”.<sup>824</sup>

هذا حديث منكر.

<sup>816</sup> Sunan Darqutni: V1 P295; Musnad Abi Ya'ala: V8 P453, H5039; Sunan Kubra lil Baheqhi: V2 P79; Majma uz Zawaaed: V2 P101; Al Minhaj as Sawee: P228-229

<sup>817</sup> Nasbur Raaya: V1 P61

<sup>818</sup> V1 P295, H1120

<sup>819</sup> V8 P453

<sup>820</sup> Sunan Kubra: V2 P79-80

<sup>821</sup> Sunan al Kubra: V1 P134-135

<sup>822</sup> V2 P101

<sup>823</sup> Majmua az Zawaaed: V6 P288 Baab Maajaa Fil Qood wal Qisas wa Malla Qood A'alai

<sup>824</sup> Al Masael Riwaya Abdullah bin Ahmad: V1 P242, 327

Baarwee'n Daleel (V12 P259):

Hazrat Abdullah bin Umar رضي الله عنه bayan karte hain: “Maine Rasool Allah ﷺ ko dekha ke Aap ﷺ ne nemaz shuru karte waqt apne hatho'n ko kandho'n tak uthaaya aur jab Aap ﷺ ruku karna chhate aur ruku se sar uthaate to hath nahi uthaate the aur baaz ne kaha dono'n sajdo'n ke darmiyan (hath) nahi uthaate the”.<sup>825</sup>

عن سالم عن أبيه قال: رأيت رسول الله صلى الله عليه وسلم إذا افتتح الصلوة رفع يديه حتى يحاذي بهما، وقال بعضهم: حذو منكبيه وإذا أراد أن يركع وبعد ما يرفع رأسه من الركوع، لا يرفعهما وقال بعضهم ولا يرفع بين السجدين رواه أبو عوانة.

**Tabserah:**

Ye riwayat Musnad Abi A'awaana ke 2 qalmi nusqho'n meind arj e zail alfaaz ke sath maujood hai:

عن سالم عن أبيه قال: رأيت رسول الله صلى الله عليه وسلم إذا افتتح الصلوة رفع يديه حتى يحاذي بهما، وقال بعضهم: حذو منكبيه وإذا أراد أن يركع وبعد ما يرفع رأسه من الركوع، لا يرفعهما وقال بعضهم ولا يرفع بين السجدين والمعنى واحد.

Inme ek qalmi nusqha hamare ustad mohtaraf Peer Jhanda Shaikh ul Islam Abu Qasim Muhibullah Shah Rasshadi رحمته الله ke Kutub Khana Saeediya mein maujood hai aur doosra nusqha (a'aks) Madina University mein maujood hai.

Tahir ul Qadri Sahab ne is hadees ka tarjuma ghalat kiya hai, jabkey Saheeh tarjuma darj e zail hai: “Saalim Apne aba (Abdullah bin Umar رضي الله عنه) se riwayat karte hain ke maine dekha Rasool Allah ﷺ jab namaz shuru karte to raful yadain karte, hatta ke dono'n (hath) baraabar ho jaate aur baaz ne kaha: Aap ke kandho'n ke barabar ho jaate aur jab ruku ka iraada karte aur ruku se sar uthaane ke baad (rafal yadain karte the) aur dono'n hath nahi uthaate the aur baaz ne kaha: Aur sajdo'n ke darmiyan nahi uthaate the aur ma'ane ek hain”.

Malum hua ke *ka talluq* لا يرفعهما بيت السجدين se hai من الركوع se nahi hai. ke alfaaz bhi saaf saaf isi ki taeed kar rahe hain. Magar sad afsos hai ke Dr. Sahab ne *deobandiyo'n* ke naqsh e qadam par chalte hue is riwayat ko rafal yadain ke khilaf pesh kar diya hai. Halaa'nke ye hadees rafal yadain ke isbaat ke sath سالم عن أبيه ki sanad se Bukhari (736) Muslim (390) Tarqeeq Darussalam (861) mein maujood hai.

Mohaddis Abu A'awaana Al Asfaraaeni waali riwayat mein inke 3 ustaado'n ke naam mazkoor hain: Abdullah bin Ayyub al Maqhrami, Sa'adaan bin Nasar aur Shaeed bin Umro.<sup>826</sup>

Sa'adaan bin Nasar ki riwayat Sunan Kubra lil Baheqhi mein لا يرفع بين السجدين aur Aap sajdo'n ke darmiyan rafal yadain nahi karte the<sup>827</sup> ke alfaz se maujood hai.

Jabkey *waali* yehi riwayat Muslim mein لا يرفع بين السجدين aur Aap dono'n hath sajdo'n ke darmiyan nahi uthaate the.<sup>828</sup> Ke alfaz maujood hai. Abu A'awaana رحمته الله ne raawiyo'n ke darmiyan alfaaz ke is iqtelaf لا يرفعهما aur لا يرفع ko jama karke ولمعنى واحد kehkar ye sabit kar diya hai ke rafal yadain naa karne ka talluq sajdo'n ke darmiyan se hai. Ruku ke baad se nahi hai.

Malum hua ke لا يرفعهما ko ruku se pehle aur baad waale rafal yadain se mila dena ghalat hai.

<sup>825</sup> Musnad Abu A'awaana: V1 P423, H1572; Al Minhaj al Sawee: P229  
<sup>826</sup> V2 P90

<sup>827</sup> V2 P69  
<sup>828</sup> H390 Tarqeeq Darussalam: 861

## Terhwee'n Daleel (V13 P260)

Hazrat Aswad bayan karte hain ke maine Hazrat Umar bin Khattab رضي الله عنه ko namaz adaa karte dekha hai. Aap رضي الله عنه takbeer e tehreema kehte waqt dono'n hath uthaate, phir (baqiya namaz mein hath) nahi uthaate the.<sup>829</sup>

### Tabserah:

Dr. Sahab ke paas marfu'u hadeese'n khataM ho gae'n, abh unho'n ne Asaar pesh karne shuru kar diye hain.

Dr. Sahab ke is pesh karda asar ke ek raawi Ibrahim bin Yazeed al Naqhai رضي الله عنه hain, jokey *mudallis* hain.<sup>830</sup>

Ye riwayat a'an se hai, lehaza *zaeef* hai. dekhiye Saatwee'n Daleel

Iske bar-aks Syedna Umar رضي الله عنه se shuru namaz, ruku se pehle aur ruku ke baad waala raful yadain sabit hai. Dekhiye<sup>831</sup>

Syedna Umar رضي الله عنه ke sahebzaade Syedna Abdullah bin Umar رضي الله عنه se ruku se pehle aur baad waala raful yadain saabit hai.<sup>832</sup> Balkey aap jis shaqs ko dekhte ke ruku se pehle aur baad waala raful yadain nahi karta to isey kankariyo'n se maarte the.<sup>833</sup>

Lehaza ye ho hi nahi sakta ke inke walid Syedna Umar رضي الله عنه raful yadain nahi karte the. Inke alaawa darj e zail Sahaba Ikram رضي الله عنهم se bhi raful yadain saabit hai:

1. Maalik bin al Huwairis رضي الله عنه.<sup>834</sup>
2. Abu Musa al Asha'ari رضي الله عنه.<sup>835</sup>
3. Abdullah bin Zubair رضي الله عنه.<sup>836</sup>
4. Abu Bakar Siddiq رضي الله عنه.<sup>837</sup>
5. Abu Huraira رضي الله عنه.<sup>838</sup>
6. Abdullah bin Abbas رضي الله عنه.<sup>839</sup>
7. Anas bin Maalik رضي الله عنه.<sup>840</sup>
8. Jabir bin Abdullah al Ansari رضي الله عنه.<sup>841</sup>

Mashoor tabai Saeed bin Jubair رضي الله عنه farmate hain ke: “*Sahaba Ikram رضي الله عنهم shuru namaz, ruku ke waqt aur ruku se sar uthane ke baad raful yadain karte the*”.<sup>842</sup>

Munkireen e raful yadain, asaar ke maamle mein bhi bilkul tahee-daaman hain.

<sup>829</sup> Sharha Ma'ani ul Asaar lit Tahaawi: V1 P294, H1329; Al Minhaj as Sawee: P229

<sup>830</sup> Ma'arefa Uloom ul Hadees lil Haakim: P108; Asma Man Urf Bit Tadles by Siyuti: P1; Kitab al Mudalliseen by Abi Zara'ah Ibnul Iraaqi: P2I At Tibbiyeen by Asma al Mudalliseen li Sabt Ibnul A'ajami: P2

<sup>831</sup> Sharha Sunan at Tirmizi by Ibne Syed un Naas (Qalimi: V2 P217) Sanad Hasan

<sup>832</sup> Bukhari: 739

<sup>833</sup> Juz Raful Yadain lil Bukhari Tehqeeqi: P15 Sanad Saheeh

<sup>834</sup> Bukhari: 737; Muslim: 391/764

<sup>835</sup> Masael Imam Ahmad Riwaya Saleh bin Ahmad bin Hambal: (qalimi) P174 (Sanad Saheeh)

<sup>836</sup> Sunan Kubra lil Baheqhi: V2 P73 (sanad Saheeh)

<sup>837</sup> Sunan Kubra lil Baheqhi: V2 P73 (sanad Saheeh)

<sup>838</sup> Juz Raful Yadain lil Bukhari: 22 (sanad Saheeh); V2 P349 ka tabserah

<sup>839</sup> Musannaf Ibne Abi Shaiba: V1 P235

<sup>840</sup> Juz Raful Yadain lil Bukhari: 20 (sanad Saheeh)

<sup>841</sup> Musnad as Siraj: P62-63, H92 (sanad Hasan)

<sup>842</sup> Sunan al Kubra lil Baheqhi: V2 P75 (sanad Saheeh)

## Chaudhwee'n aur Aqhree Dalee (V14 P261)

Asim bin Kaleeb apne walid Kaleeb se riwayat karte hain: “Hazrat Ali عليه السلام sirf takbeer e tehreema mein hi dono'n hatho'n ko uthaate the, phir dauran e namaz nahi uthaate the”.<sup>843</sup>

### Tabserah:

Ye bhi *marfu* hadees nahi, balkey ek ghair saabit shuda asar hai aur Dr. Sahab ki is kitab mein aqhri daleel hai. Dekhiye<sup>844</sup>

Is asar ko kisi qabil e etemaad mohaddis ne *saheeh* nahi kaha. Jabke Imam Ahmad ne is par *jirah* ki hai.<sup>845</sup>

Imam Bukhari رحمته الله farmate hain:

*In (Ulama) mein se kisi ek ke paas bhi tark e raful yadain kai lm naa to Nabi ﷺ se (saabit) hai aur naa Nabi ﷺ ke kisi Sahabi se ke isne raful yadain nahi kiya.*<sup>846</sup>

فلم يثبت عند أحد منهم علم في ترك رفع الأيدي عن النبي صلى الله عليه وسلم ولا عن أحد من أصحاب النبي صلى الله عليه وسلم أنه لم يرفع يديه.

Malum hua ke Imam Bukhari رحمته الله ke nazdeek ye riwayat saabit nahi hai.

Ibnul Mulqin (d 804h) farmate hain ke:

*Pas Ali عليه السلام (ki taraf intesaab) waala asar zaef hai, aap se saheeh sabit nahi hai, isey zaef kehne waalo'n mein Imam Bukhari bhi hain.*<sup>847</sup>

فأثر علي رضي الله عنه ضعيف لا يصح عنه وممن ضعفه البخاري.

Iske bar-aks Syedna Ali عليه السلام se sabit hai ke Nabi ﷺ ruku se pehle aur baad raful yadain karte the. Dekhiye Teesri Daleel: V3 P250 ka tabserah. Is riwayat ko Imam Ahmad bin Hambal رحمته الله ne *saheeh* qarar diya hai.<sup>848</sup>

Aapne dekh liye ke raful yadain ke khilaf Tahir ul Qadri Sahab ne 3 qism ki riwayaat pesh ki hain.

1. Ghair mutalliq riwayaat
2. Zaef riwayaat
3. Zaef asaar

Jabkey saheeh ahadees o asaar se raful yadain (qabl ar ruku o ba'ad) ka karna hi saabit hai.

Ghalebani isi wajah se Shah Waliullah Mohaddis Dahelwi رحمته الله farmate hain ke:

*Aur jo shaqs raful yadain karta hai, wo mujhe is shaqs se ziyaada mehboob hai jo raful yadain nahi karta.*<sup>849</sup>

والذي يرفع أحب إلي ممن لا يرفع.. إلخ.

Ye qaul bataur e ilzam pesh kiya gaya hai. Qaraeen e ikram se darqhuwast hai ke agar wo mazeed tehqeeq karna chhate hain to Juz Raful Yadain by Imam Bukhari aur Al Badr al Muneer by Ibnul Mulqin ki taraf ruju kare'n.

<sup>843</sup> Ibne Abi Shaiba: V1 P213, H2444; Al Minhaj as Sawee: P229

<sup>844</sup> Minhaj as Sawee Minal Hadees an Nabawi: P229

<sup>845</sup> Al Masael Riwaaya Abdullah bin Ahmad: V1 P243 ت329

<sup>846</sup> Juz Raful Yadain: P40

<sup>847</sup> Al Badar al Muneer: V3 P499

<sup>848</sup> E'elal al Khaal ba-hawaala Al Badr al Muneer: V3 P466

<sup>849</sup> Hujjatullahil Baalegah: V2 P10; Azkaar as Salah wahiyaat Tahal Mandoob e Iliha

## Syedna Ibne Abbas رضي الله عنه Se Mansoob Tafseer Aur Tark e Raful Yadain

Irshad e Baari Ta'ala hai:

Wo Jo Apni Namaz Mein A'aajezi Karne Waale Hain.<sup>850</sup>

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ.

Baaz log kehte hain ke is ayat e kareema ki tashreeh mein Syedna Abdullah bin Abbas رضي الله عنه farmate hain:

“*Aur namaz mein apne hath nahi uthaate*”.<sup>851</sup>

ولا يرفعون أيديهم في الصلاة.

Baaz log darj e baala ibaaarat ka darj e zail tarjuma karte hain: “*Jo namazo'n ke andar raful yadain nahi karte*”.<sup>852</sup>

Arz hai ke ye saari ki saari tafseer *makzooab* aur *mauzu* hai. Syedna Ibne Abbas رضي الله عنه se sabit hi nahi hai. Is tafseer ke suhur mein darj e zail *sanad* likhi hui hai.

(أخبرنا) عبدالله الثقة ابن المأمور الهروي قال: أخبرنا أبي قال: أخبرنا أبو عبدالله محمود بن محمد الرازي قال: أخبرنا عمار بن عبدالمجيد الهروي قال: أخبرنا علي بن إسحاق السمرقندي عن محمد بن مروان عن الكلبي عن أبي صالح عن ابن عباس قال:.....<sup>853</sup>

Is tafseer ki *sanad* ke 2 buniyadi raawi (1) Muhammad bin Marwan as Sadee aur (2) Muhammad bin as Saaeb al Kalbi. Dono *kazzab* hain.

### Muhammad bin Marwan as Sadee Ka Ta'aruf

Muhammad bin Marwan As Sadee ke bare mein mohaddiseen ke chand aqwaal darj e zail hain:

1. Bukhari ne kaha:

“*Ye matrook hai*”.<sup>854</sup>

سكتوا عنه

“*Iski hadees bilkul likhi nahi jaati*”.<sup>855</sup>

لا يكتب حديثه البتة.

2. Yahya bin Muyeen ne kaha:

“*Wo Siqa nahi hai*”.<sup>856</sup>

ليس بثقة.

3. Abu Haatim ar Raazi ne kaha:

“*Wo hadees mein gaya guzra hai, matrook hai, iski hadees bilkul likhi nahi jaati*”.<sup>857</sup>

هو ذاهب الحديث، متروك الحديث، لا يكتب حديثه البتة.

4. Nisai ne kaha:

“*Wo kalbi se riwayat karta hai, hadees mein matrook hai*”.<sup>858</sup>

يروي عن الكلبي، متروك الحديث.

5. Yaqoob bin Sufiyan al Farsi ne kaha:

<sup>850</sup> Surah Mominoon: 2

<sup>851</sup> Tafseer al Mansoob Ila Ibne Abbas: P212

<sup>852</sup> Majmua Rasael Okadwi: V1 P182; Tehqeeq Mas-alah Raful Yadain: P6

<sup>853</sup> Tanweer al Maqaabis, Tafseer Ibne Abbas lil Ferozabadi ash Shafai: P2

<sup>854</sup> At Tareeqh al Kabeer: V1 P232

<sup>855</sup> Az Zoafa as Sagheer: 350

<sup>856</sup> Al Jirah wa Ta'adeel: V8 P86 (sanad Saheeh)

<sup>857</sup> Al Jirah wa Ta'adeel: V8 P86

<sup>858</sup> Az Zoafa wal Matrukeen: {538

“Wo siqa nahi, zaeeef hai”.<sup>859</sup>

6. Ibne Hibban ne kaha:

“Ye siqa raawiyo'n se mauzu riwayate'n bayan karta tha, parakh ke baghair iski riwayaat likhna halal nahi hai. Kisi haal mein bhi isse hujjat pakadna jaaez nahi hai”.<sup>860</sup>

کان ممن یروی الموضوعات عن الأثبات، لا یحل کتابہ حدیثہ  
إلا علی جهة الإعتبار ولا الإحتجاج به بحال من الأحوال۔

7. Ibne Nameer ne kaha: “Kazzab hai”.<sup>861</sup>

8. Haafiz Haithami ne kaha:

“Wo matrook hai”.<sup>862</sup>

“Iske zaeeef hone par ijma hai”.<sup>863</sup>

وہو متروک۔  
أجمعوا علی ضعفہ۔

9. Haafiz Zahabi ne kaha: کوفي متروک متهم<sup>864</sup>

10. Haafiz Ibne Hajar ne kaha: متهم بالكذب<sup>865</sup>

Deobandi Halqa ke nazdeek maujuda daur ke “Imam Ahle Sunnat” Sarfaraz Khan Safdar Sahab likhte hain: “Aur Muhammad bin Marwan as Sadee al Sagheer ka haal bhi sun leejiye.....

Imam Bukhari farmate hain ke “iski riwayat hargiz nahi likhi jaa sakti”.<sup>866</sup>

Imam Nisai farmate hain ke “wo matrook ul hadees hai”.<sup>867</sup>

Allama Zahabi likhte hain ke Hazraat e Mohaddiseen e Ikram ne isko tark kar diya hai aur baaz ne is par jhoot bolne ka ilzam bhi lagaaya hai. Imam Ibne Muyeen kehte hain ke wo siqa nahi hai. Imam Ahmad farmate hain ke maine isko chhod diya tha. Ibne A'adee ka bayan hai ke jhoot iski riwayat par bilkul bain hai.<sup>868</sup>

Imam Baheqhi farmate hain ke wo matrook hai.<sup>869</sup>

Haafiz Ibne Kaseer farmate hain ke wo bilkul matrook hai.<sup>870</sup>

Allama Subki likhte hain ke wo zaeeef hai.<sup>871</sup>

Allama Muhammad Tahir likhte hain ke wo kazzab hai.<sup>872</sup>

1. Jareer bin Abdul Hameed famrate hain ke wo kazzab hai. Ibne Nameer kehte hain ke wo mahez hech hai. Yaqoob bin Sufiyan kehte hain ke wo zaeeef hai. Saleh bin Muhammad farmate hain ke wo zaeeef tha (khud jaali hadeese'n banaaya karta tha). Abu Haatim kehte hain ke wo matrookul hadees hai, iski hadees hargiz nahi likhi jaa sakti.<sup>873</sup>

<sup>859</sup> Al Ma'arefah wat Tareeqh: V3 P186

<sup>860</sup> Al Majruheen: V2 P286

<sup>861</sup> Az Zoafa al Kabeer lil Uqaili: V4 P136 (sanad Hasan). Yaad rahe ke Az Zoafa al Kabeer mein ghalat se Ibne Nameer ke bajaare Ibne Naseer chap gaya hai.

<sup>862</sup> Majmua az Zawaaed: V8 P99

<sup>863</sup> Majmua az Zawaaed: V1 P214

<sup>864</sup> Diwaan az Zoafa: 3969

<sup>865</sup> Taqreeb ut Tehzeeb: 6284

<sup>866</sup> Zoafa Sagheer Imam Bukhari: P29

<sup>867</sup> Zoafa Imam Nisai: P52

<sup>868</sup> Mizan ul Etedaal: V3 P132

<sup>869</sup> Kitab al Asma was Sifaat: P394

<sup>870</sup> Tafseer Ibne Kaseer: V3 P515

<sup>871</sup> Shifa us Suqaam: P37

<sup>872</sup> Tazkiratul Mauzu'at: P90

<sup>873</sup> Izaalah ar Raib: P316



2. Yehi mausoof ek aur maqaam par likhte hain: “Sufi Sahab ne apne bado'n ki pairwee karte hue riwayat to khoob pesh ki hai, magar inko sood-mand nahi. Kyou'nke 'sadee' fun e riwayat mein 'hech' hai. Imam Ibne Muyeen famrate haine ke inki riwayat mein zoaf hota hai. Imam Jozjaani farmate hain Wo bahot bada jhoota aur tabraai tha..... Imam Tabari farmate hain ke iski riwayat se ehtejaaj durust nahi..... is riwayat ki mazeed bahes Izaalah ar Raib mein dekhiye. In be-jaan aur zaef riwayat-o'n se koi masla sabit nahi ho sakta”.<sup>874</sup>
3. Sarfaraz Sahab apni ek aur kitab mein likhte hain: “Sadee ka naam Muhammad bin Marwan hai..... Imam Ahmad farmate hain ke maine isko bilkul tark kar diya hai (hairat hai ke Imam Ahmad bin Hambal jaisi niqaad e hadees shaqsiyat to iski riwayat ko tark karti hai, magar Maulwi Naeemuddin Sahab aur inki jamat iski riwayat se.....)”.<sup>875</sup>
4. Mausuf apni ek aur kitab mein likhte hain: “Sadee kazzab aur waza'a hai”.<sup>876</sup> Sagheer ka naam Muhammad bin Marwan hai. Imam Ibne Jareer bin Abdul Hameed farmate hain ke wo kazzab hai aur Saleh bin Muhammad farmate hain ke wo jaali hadeese'n banaaya karta tha. Baqiya mohaddiseen bhi is par saqht jirah karte hain. Insaf se farmae'n ke aise kazzab raawi ki riwayat se deeni kaunsa masla saabit hota hai yaa ho sakta hai?<sup>877</sup>

Sarfaraz Khan Safdar Deobandi likhte hain: “Aap log Sudee<sup>878</sup> ki 'dum' thaame rakhe'n aur yehi aapko Mubarak ho”.<sup>879</sup>

Sarfaraz Khan Sahab mazeed farmate hain: “Aap ne khaazin ke hawale se 'Sadee kazzab' ke ghar mein panah li hai. Jo aapki 'ilmi ruswaai' ke liye bilkul kaafi hai aur ye 'daagh' hamesha aapki peshani par chamakta rahega”.<sup>880</sup>

Tambeeh: Maujuda daur mein raful yadain ke khilaf 'Tafseer Ibne Abbas' naami kitab se istedlal karne waalo'n ne ba-qaul e Sarfaraz Khan Safdar Sahab Sudee kid um thaam rakhi hai aur in logo'n ki peshani par ruswaai ka ye daagh chamak raha hai.

## Muhammad bin as Saaeb al Kalbi Ka Ta'aruf

Muhammad bin as Saaeb, Abul Nazar al Kalbi ke bare mein mohaddiseen e ikram ke chand aqwaal darj e zail hain:

1. Sulaiman at Taimi ne kaha:

“kufa mein 2 kazzab the, inme se ek Kalbi hai”.<sup>881</sup>

كان بالكوفة كذابان أحدهما الكلبي.

2. Qarah bin Khalid ne kaha:

“Log ye samajhte the ke Kalbi jhoot bolta hai”.<sup>882</sup>

كانوا يرون أن الكلبي يرزف يعني يكذب.

3. Sufiyan Soori ne kaha: “Hame'n Kalbi ne bataaya ke tumjhe jo bhi meri sanad se a'an Abi Saleh A'an Ibne Abbas bayan kiya jaae to wo jhoot hai isey riwayat naa karna”.<sup>883</sup>

<sup>874</sup> Tafreeh al Khawaatir Fee Rad Tanweer al Khawaatir: P77-78

<sup>875</sup> Tanqeed e Mateen: P168

<sup>876</sup> Itmam ul Burhan: P455

<sup>877</sup> Itmam ul Burhan: P458

<sup>878</sup> T:

<sup>879</sup> Itmam ul Burhan: P457

<sup>880</sup> Itmam ul Burhan: P458

<sup>881</sup> Al Jirah wa Ta'adeel: V7 P270 (sanad Saheeh)

<sup>882</sup> Al Jirah wa Ta'adeel: V7 P270 (Sanad Saheeh)

<sup>883</sup> Al Jirah wa Ta'adeel: V7 P271 (sanad Saheeh)

4. Yazeed bin Zare'e ne kaha: “*Kalbi Sabaai tha*”.<sup>884</sup>
5. Muhammad bin Mehran ne kaha: “*Kalbi ki tafseer baatil hai*”.<sup>885</sup>
6. Jozjaani ne kaha: “*Kazzab Saaqit*”.<sup>886</sup>
7. Yahya bin Muyeen ne kaha:

“*Kalbi kuch cheez nahi hai*”.<sup>887</sup>

ليس بشيء.

8. Abu Haatim ar Raazi ne kaha:

“*Iski hadees ke matrook hone par logo'n ka ijma hai. Iske sath waqt zaade naa kiya jaae wo hadees mein gaya guzra hai*”.<sup>888</sup>

الناس مجتمعون على ترك حديثه، لا يشتغل به، هو ذاهب الحديث.

9. Haafiz Ibne Hajar ne kaha: المفسر متهم بالكذب ورمي بالرفض<sup>889</sup>
10. Haafiz Zahabi ne kaha:

“*(Mohaddiseen ne) isey tark kar diya hai*”.<sup>890</sup>

تركوه.

Kalbi ke mutalliq Sarfaraz Khan Sahab ne likha hai: “*Kalbi ka haal bhi sun lejiye..... Kalbi ka naam Muhammad bin as Saeed bin Bashir abu An Nazar al Kalbi hai. Imam Mo'otemar bin Sulaiman apne walid se riwayat karte hain ke Kufa mein 2 badey badey kazzab the. Ek inme se Kalbi tha aur Laith bin Abi Saleem ka bayan hai ke Kufa mein 2 badey badey jhoote the. Ek Kalbi aur doosra As Sadee. Imam Ibne Muyeen kehte hain ke ليس بشيء, Imam Bukhari farmate hain ke Imam Yahya aur Ibne Mahdi ne iski riwayaat bilkul tark kardi thi. Imam Ibne Mahdi farmate hain ke Abu Juza ne farmaya: “Main is baat par gawaahi deta hu'n ke Kalbi kaafir hai. Maine jab ye baat Yazid bin Zare'e se bayan ki to wo bhi farmane lagy ke maine bhi inse yehi suna ke أنه كافر Main is baat par gawaahi deta hu'n ke Kalbi kaafir hai” ke maine iske kufr ki wajah poochi to unho'n ne farmaya ke:*

Kalbi kehta hai ke Hazrat Jibrael ﷺ Aap ﷺ ki taraf wahee laaya karte the. Ek martaba aap kisi haajat ke liye uth khade hue aur inki jagah Hazrat Ali ﷺ baith gae to Jibraeel ﷺ ne in par wahee naazil kardi”.

يقول كان جبرائيل يوحى إلى النبي صلى الله عليه وسلم فقام النبي لحاجته وجلس علي فأوحى إلى علي.

(ya'ane: Hazrat Jibraeel ﷺ Aap ﷺ maurud e wahee aur mohbat e wahee ko naa pehchaan sakey aur Hazrat Ali ﷺ ko Rasool samajh kar inko wahee sunaa gae.... Aur Allah hi behtar jaanta hai ke is bhole bhale Jibraeel ﷺ ne aagey peeche kya kya thokare'n khaai ho'ngi aur kin kin par wahee naazil ki hogi aur na-malum Hazrat Ali ﷺ ko bhi wo is khufiya wahee mein kya kuch keh gae ho'ngi. Mumkin hai ye khilafat bilaa-fasl hi ki wahee ho. Jisko Hazrat Jibraeel ﷺ Hazrat Ali ﷺ ke kaan mein phoonk gae ho'ngi. Baat zaroor kuch hogi. Aqhir Kalbi ka bayan bilaa wajah to nahi ho sakta, aur Kalbi ke is nazariya ke tahet mumkin hai ke Hazrat Jibraeel ﷺ pehli hi wahee mein bhool kar Hazrat Muhammad ﷺ ko sunaa gae ho'n aur maqsood koi aur ho aur a'an mumkin hai ke wo Hazrat Ali ﷺ hi ho'n. Aqhir Kalbi ke kisi bhai ka ye nazariya bhi to hai ke:

*Jibraeel Ki Aamad Choo'n Az Khaaliq Be-Choo'n  
Ba Pesh Muhammad Shad o Maqsood Ali Bod*

<sup>884</sup> Al Kaamil by Ibne A'adee: V5 P2128 (sanad Saheeh)

<sup>885</sup> Al Jirah wa Ta'adeel: V7 P271 (Sanad Saheeh)

<sup>886</sup> Ahwal ar Rijaal: P37

<sup>887</sup> Tareeqh Ibne Muyeen: Riwaaya Ad Doori: 1344

<sup>888</sup> Al Jirah wa Ta'adeel: V7 P271

<sup>889</sup> Taqreeb ut Tehzeeb: 5901

<sup>890</sup> Al Mughni Fee az Zoafa: 5545

Ma'az Allah, Astaghfirullah, kalbi ne to Hazrat Jibraeel ﷺ, Janab Rasool Allah ﷺ aur wahee ko ek drama aur khel banaakar rakh diya hai. al a'yaaz billahi ta'ala summa al a'yaaz billahi ta'ala .. Safdar) Balkey Kalbi ne khud ye kaha hai ke jab mein ba-tareeq Aub saleh a'an Ibne Abbas ؓ koi riwayat aur hadees tumse bayan karu'n to "wo jhoot hai". Imam Abu Haatim farmate hain ke Hazraat e Mohaddiseen e Ikram sab is par muttafi'q hain ke wo *matrook ul hadees* hai. Is ki kisi riwayat ko pesh karna saheeh nahi hai. Imam Nisai kehte hain ke wo *siqa* nahi hai aur iski riwayat likhi bhi nahi jaa sakti. Ali bin Al Juna'id, Haakim Abu Ahmad aur Darqutni farmate hain ke wo *matrook ul hadees* hai. Jozjaani kehte hain ke wo *kazzab* aur *saaqit* hai. Ibne Hibban kehte hain ke iski riwayat jhoot par jhoot bilkul zaahir hai aur isse ihtejaaj *saheeh* nahi hai. Saaji kehte hain ke wo *matrook ul hadees* hai aur bahot hi *zaeef* aur *kamzor* tha. Kyounke wo *ghaali shia* hai. Hafiz Abu Abdullah al Haakim kehte hain ke Abu Saleh se isne jhooti riwayat-e bayan ki hain.

Haafiz Ibne Hajar likhte hain:

"Tamam ahle suqaat iski mazammat par muttafi'q hain aur is par bhi inka ittefaq hai ke Ahkam aur Furu'u mein iski koi riwayat qabil e qabool nahi hai".

وقد اتفق ثقات أهل النقل على ذمه وترك الرواية عنه في الأحكام والفروع.

Aur Imam Ahmad bin Hambal ne farmaya ke *Kalbi* ki tafseer awwal se lekar aqhir tak sab jhoot hai, isko padhna bhi jaez nahi hai.<sup>891</sup>

Aur Allama Muhammad Tahir al Hanafi likhte hain ke "*kamzor tareen riwayat fan e tafseer mein Kalbi a'an Abi Saleh a'an Ibne Abbas hai aur*" *سلسلة الكذب* <sup>892</sup> aur is riwayat mein khair se ye dono'n sher jama hain.<sup>893</sup> Nez dekhiye Tanqeed e Mateen.<sup>894</sup>

Is sanad ka teesra raawi Abu Saleh Baazaam *zaeef* hai.

### Abu Saaleh Baazaam Ka Ta'aruf

1. Abu Haatim ar Raazi ne kaha: <sup>895</sup> يكتب حديثه ولا يحتج به
2. Nisai ne kaha: <sup>896</sup> ضعيف كوفي
3. Bukhari ne isey Kitab az Zoafa mein zikr kiya hai.<sup>897</sup>
4. Haafiz Zahabi ne kaha: <sup>898</sup> ضعيف الحديث
5. Haafiz Ibne Hajar ne kaha: <sup>899</sup> ضعيف يرسل

Baaz ulama ne Bazaam mazkoor ki *tauseeq* bhi kar rakhi hai, magar jamhoor mohaddiseen ki jirah ke muqable mein ye *tauseeq* mardood hai.

Tanweer ul Maqaabis ki is sanad ke mutalliq Hafiz Jalauddin as Siyuti likhte hain:

"Tamam turq mein sabse kamzor tareen tareeq Al Kalbi a'an Abi Saaleh a'an Ibne Abbas ؓ hai aur agar is riwayat ki sanad mein Muhammad bin Marwan as Sadee as Sagheer bhi mil jaae to phir ye sanad Silsilah al Kazb kehlaati hai".<sup>900</sup>

وأوهى طرقه طريق الكلبي عن أبي صالح عن ابن عباس فإن انضم إلى ذلك رواية محمد بن مروان السدي الصغير فهي سلسلة الكذب.

<sup>891</sup> Tazkuratul Mauzua'at: P82

<sup>892</sup> Tazkirah tul Mauzua'at: P83; Itqan: V2 P189

<sup>893</sup> Izaalah ar Raib: P316-316

<sup>894</sup> P167-169

<sup>895</sup> Al Jirah wa Ta'adeel: V2 P432

<sup>896</sup> Az Zoafa wal Matrukeen: 72

<sup>897</sup> Raqam: Tohfa al Aqwiya: P21

<sup>898</sup> Diwaan az Zoafa: 544

<sup>899</sup> Taqreeb ut Tehzeeb: 634

<sup>900</sup> Al Itqaan Fee Uloom al Quran: V2 P416

Wazeh rahe ke ye sanad *Silsilah al Kazb* Abu Saleh tak hai. Sahaba Ikram عليهم السلام tamam ke tamam a'aadil hain, ye qaaeda kulliya hai. Albattan inse riwayat karne waale baad ke rawiyo'n ka a'aadil o *siqa* o *sadooq* hona zaroori hai. Ye bhi ek qaaeda kulliya hai.

Is tafseel se malum hua ke ye tafseer (Tanweer ul Maqaabis) Syedna Abdullah bin Abbas رضي الله عنه se *sabit nahi hai*. Balkey ye Muhammad bin Marwan as Sadee aur Kalbi ki *man-ghadat* tafseer hai. Jisey unho'n ne *kazb* bayani karte hue Syedna Ibne Abbas رضي الله عنه se mansoob kar diya hai.

Tambeeh:

Khud Syedna Abdullah bin Abbas رضي الله عنه se ruku se pehle aur baad waala raful yadain sabit hai.

Abu Hamza (Imran bin Abi A'taa al Asadi, tabai) رضي الله عنه farmate hain ke:

“Maine (Syedna) Ibne Abbas رضي الله عنه ko dekha ke wo shuru *رَأَيْتُ ابْنَ عَبَّاسٍ يَرْفَعُ يَدَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ وَإِذَا رَفَعَ* *رَأْسَهُ مِنَ الرُّكُوعِ* *أسه من الركوع* namaz, ruku se pehle aur ruku se sar uthaate waqt raful yadain karte the”.<sup>901</sup>

Ye riwayat Masael al Imam Ahmad.<sup>902</sup> Musannaf Abdur Razzaq<sup>903</sup> aur Juz Raful Yadain lil Bukhari<sup>904</sup> mein bhi maujood hai.

Tawoos (taabai) farmate hain ke maine Abdullah (bin Abbas) ko namaz mein raful yadain karte hue dekha hai.<sup>905</sup>

Syedna Ibne Abbas رضي الله عنه ka namaz mein raful yadain karna is baat ki waazeh daleel hai ke namaz mein raful yadain khushu o khuzu ke khilaf nahi hai.

Tambeeh: Is *mauzu* tafseer ke Okadwi tarjume aur tarz e istedlal mein bhi nazar hai.

<sup>901</sup> Musannaf Ibne Abi Shaiba: V1 P235, H2431 (Sanad Hasan)

<sup>902</sup> Riwayah Abdullah bin Ahmad: V1 /4/.24, H331

<sup>903</sup> V2 P69, H2523

<sup>904</sup> H21

<sup>905</sup> Juz Raful Yadain: P28 (Sanad Saheeh)

## Syedna Abu Humaid as Sa'adi رضي الله عنه Ki Mashoor Hadees

Das (10) Sahaba Ikram رضي الله عنهم ke majmua mein Syedna Abu Humaid as Sa'adi رضي الله عنه ne jo hadees bayan farmai thi, sabse pehle Sunan Abu Dawood se iska matan ma'a tarjuma pesh e khidmat hai. Baad mein iski tehqeeq, raawiyo'n ka difa'a aur rad karne waalo'n ke shubhaat o khayaanto'n ka jawab hoga.

Imam Abu Dawood رحمته الله famrate hain:

(Syedna) Abu Humaid as Sa'adi رضي الله عنه ne 10 Sahaba Ikram رضي الله عنهم jinme (Syedna) Abu Qataada رضي الله عنه bhi the, ke majmua mein farmaya: “Main tumme sabse ziyada Rasool Allah ﷺ ki namaz ko jaanta hu'n. Inho'n ne kaha: “Kaise? Allah ki qasam! Aap ne naa to ham se ziyada Aap ﷺ ki itteba ki hai aur naa hamse pehle Aap ﷺ ke Sahabi bane the”. Unho'n (Syedna Abu Humaid رضي الله عنه) ne kaha: “Ji haa'n”. To Sahaba Ikram رضي الله عنهم ne kaha: “To pesh karo”. (Syedna Abu Humaid رضي الله عنه) ne kaha: “Rasool Allah ﷺ jab namaz ke liye khade hote to apne dono'n hath kandho'n tak uthaate (raful yadain karte) phir takbeer (Allahu Akbar) kehte, hatta ke har haddi apni jagah etedaal se teher jaati. Pahir Aap ﷺ qiraa-at karte, phir takbeer kehte to kandho'n tak raful yadain karte, phir ruku karte aur apni hatheliya'n apne ghutno'n par rakhte. Phir (peeth seedhi karne mein) etedaal karte, naa to sar ziyada jhukaate aur naa uthaae rakhte (aapka sar Mubarak aur peh ek seedh mein baraabar hote the) Phir sar uthaate to سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Phir kandho'n tak etedaal se raful yadain karte, phir Allahu Akbar kehte. Phir zameen ki taraf jhukte (sajde mein) apne dono'n baazu apne pehluo'n se door rakhte. Phir aap sar uthaate aur baaya'n paou'n dohra karke (bichha kar) is par baith jaate. Aap sajde mein apni ungliya'n khuli rakhte the.

Phir aap sajda karte, phir Allahu Akbar kehte aur sajde se sar uthaate, aap baya'n paou'n dohra karke is par baith jaate, hatta ke har haddi apni jagah paho'nch jaati.

Phir doosri raka'at mein (bhi) isi tarha karte. Phir jab aap 2 raka'te'n padh kar khade hote to takbeer aur kandho'n tak raful yadain karte. Jaisa ke aapne shuru namaz mein raful yadain kiya tha.

Phir baaqi namaz bhi isi tarha padhte, hatta ke jab aapka (aqhri) sajda hota jisme salam phera jaata hai to aap tawarrok karte hue, baaya'n paou'n (daae'n taraf) peeche karte hue, baae'n pehlu par baith jaate the”. Saare Sahaba رضي الله عنهم ne kaha: “Aapne sach kaha hai, Aap ﷺ isi tarha namaz padhte the”.<sup>906</sup>

حدثنا أحمد بن حنبل: حدثنا أبو عاصم الضحاك بم مخلص ح و حدثنا مسدد: حدثنا يحيى وهذا حديث أحمد. قال: أخبرنا عبد الحميد يعني ابن جعفر: أخبرني محمد بن عمرو بن عطاء قال: سمعت أبا حميد الساعدي في عشرة من أصحاب رسول الله صلى الله عليه وسلم منهم أبو قتاده، قال أبو حميد: أنا أعلمكم بصلوة رسول الله صلى الله عليه وسلم، قالو: فلم؟ فوالله! ما كنت بأكثرنا له تبعاً ولا أقدمنا له صحبة، قال: بلى قالو: فاعرض، قال: كان رسول الله صلى الله عليه وسلم إذا قام إلى الصلوة يرفع يديه حتى يحاذي بهما منكبيه، ثم كبر حتى يحاذي بهما منكبيه، ثم يركع ويضع راحتيه على ركبتيه، ثم يعتدل فلا يضرب رأسه ولا يقنع، ثم يرفع رأسه فيقول: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ،

ثم يرفع يديه حتى يحاذي بهما منكبيه معتدلاً، ثم يقول: اللَّهُ أَكْبَرُ، ثم يهوي إلى الأرض فيجافي يديه عن جنبه، ثم يرفع رأسه ويثني رجله اليسرى فيقعد عليها، ويفتح أصابع رجله إذا سجد،

ثم يسجد، ثم يقول: اللَّهُ أَكْبَرُ ويرفع رأسه ويثني رجله اليسرى فيقعد عليها حتى يرجع كل عظم إلى موضعه، ثم يصنع في الآخر مثل ذلك،

ثم إذا قام من الركعتين كبر ورفع يديه حتى يحاذي بهما منكبيه كما عندا فتتاح الصلوة،

ثم يصنع ذلك في بقية صلاته حتى إذا كانت السجدة التي فيها التسليم أخرجه اليسرى وقعد متوركاً على شقه الأيسر، قالو: اصدقت، هكذا كان يصلي صلى الله عليه وسلم.

Is riwayat ki sanad bilkul saheeh hai. Abh tafseel tehqeeq mulaheza farmae'n.

<sup>906</sup> Sunan Abu Dawood: Kitab us Salah Baab Iftetaah as Salah: H730 (sanad Saheeh)

Mashoor raawi e hadees Abdul Hameed bin Jafar bin Abdullah bin al Hakam bin Rafe al Ansari se riwayat hai:

“Mujhe Muhammad bin Umro bin A'ataa (al Quraishi al Aa'mri al Madani) ne hadees sunai, kaha: Maine (Syedna Abu Humaid as Sa'adi رضي الله عنه ko (Syedna) Rasool Allah ﷺ ke 10 Sahabi Ikram رضي الله عنهم mein ba-shamool (Syedna) Abu Qataada رضي الله عنه farmate hue suna..... alaqh”.

أخبرني محمد بن عمر و بن عطاء قال: سمعت أبا حميد الساعدي في عشرة من أصحاب رسول الله صلى الله عليه وسلم منهم أبو قتادة... إلخ.

Mafhoom: Is riwayat mein ye bhi aaya hai ke Nabi ﷺ shuru namaz, ruku se pehle aur ruku ke baad raful yadain karte the.<sup>907</sup>

Is hadees ko muta'addid ulama ne saheeh qarar diya hai, mislan:

- |                  |                  |  |               |
|------------------|------------------|--|---------------|
| 1. Tirmizi       | 2. Ibne Khuzaima | 3. Ibne Hibban                                       | 4. Al Bukhari |
| 5. Ibne Taimiyya | 6. Ibnul Qaiyyim | 7. Al Khattabi <small>رحمة الله عليهم اجمعين</small> |               |

Is hadees ke raawiyo'n ka muqhtasar o jame ta'aruf, darj e zail hai:

1. Abdul Hameed bin Ja'afar رضي الله عنه

- 1) Yahyab bin Muyeen ne kaha: “Siqa”.<sup>908</sup>
- 2) Ahmad bin Hambal ne kaha: “ثقة ليس به بأس”.<sup>909</sup>
- 3) Ibne Sa'ad ne kaha: “وكان ثقة كثير الحديث”.<sup>910</sup>
- 4) Saaji ne kaha: “ثقة صدوق”.<sup>911</sup>
- 5) Yaqoob bin Sufiyan al Farsi ne kaha: “ثقة”.<sup>912</sup>
- 6) Ibne Shaheen ne isey *Kitab us Suqaat* mein zikr kiya.<sup>913</sup>
- 7) Ali bin al Madeeni ne kaha: “وكان عندنا ثقة..... إلخ”.<sup>914</sup>
- 8) Inke alaawa Muslim bin al Hajjaj.<sup>915</sup>
- 9) Tirmizi
- 10) Ibne Khuzaima
- 11) Bukhari ne Abdul Hameed bin Ja'afar ki hadees ko saheeh qarar dekar uski tauseeq ki.
- 12) Zahabi ne kaha: “الإمام المحدث الثقة”.<sup>916</sup>
- 13) Ibne Nameer ne isey siqa kaha.<sup>917</sup>
- 14) Yahya bin Saeed al Qattan isey siqa kehte the... alaqh.<sup>918</sup>
- 15) Abu Haatim ar Raazi ne kaha: “محلّه الصدق”.
- 16) Ibne A'adee ne kaha: “أرجو أنه لا بأس به وهو يكتب حديثه”.<sup>919</sup>

<sup>907</sup> Sunan Abu Dawood: 730 (sanad Saheeh); Tirmizi: 304 (kaha Hasan Saheeh); Ibne Khuzaima: 587-588; Ibne Hibban, Al Ehsan: 1864; Juz Raful Yadain lil Bukhari: 102; Fataawa al Kubra by Ibne Taimiyya: V1 P105; Majmua Fataawa by Ibnul Taimiyya: V22 P453; Tehzeeb Sunan Abu Dawood by Ibnul Qaiyyim: V2 P416; Ma'alim as Sunan by al Khattabi: V1 P194

<sup>908</sup> Tareeqh Usman bin Saeed ad Daarmi: 263-610

<sup>909</sup> Tehzeeb ul Kamal: V11 P41; Kitab al Jirah wa Ta'adeel: V6 P10 (sanad Saheeh)

<sup>910</sup> At Tabaqaat al Kubra: V10 P400; Tehzeeb ul Kamal: V11 P42

<sup>911</sup> Tehzeeb ut Tehzeeb: V6 P112

<sup>912</sup> Kitab al Ma'arefah wat Tareeqh: V2 P458

<sup>913</sup> Kitab us Suqaat: P159, faqrah: 910

<sup>914</sup> Sawalaat Muhammad bin Usman bin Abi Shaiba: 105

<sup>915</sup> Muslim: V25 P533 (T: I believe it is Volume 2 not 25, Rehan)

<sup>916</sup> Ser E'elaam an Nubala: V7 P20-21

<sup>917</sup> Tehzeeb ut Tehzeeb: V6 P112

<sup>918</sup> Tehzeeb ut Tehzeeb: V6 P112

<sup>919</sup> Tehzeeb ut Tehzeeb: V6 P112

- 17) Ibne Hibban ne kaha: "أحد الثقات المتقنين إلخ".<sup>920</sup>
- 18) Ibnul Qattan al Faasi ne kaha: "وعبد الحميد ثقة إلخ".<sup>921</sup>
- 19) Abdul Haq ash Shibli ne Abdul Hameed bin Jafar ki is hadees ko *saheeh mutsal* qarar diya.<sup>922</sup>
- 20) Haakim Nishapuri ne iski hadees ko *saheeh* kaha.<sup>923</sup>
- 21) Boosri ne iski hadees ko *haaza isnaad saheeh* kaha.<sup>924</sup>
- 22) Ibne Taimiyya
- 23) Khattabi aur
- 24) Ibnul Qiyyim ne iski bayan karda hadees ko *saheeh* kaha.
- 25) Baheqhi ne Abdul Hameed bin Jafar par Tahawi ki *jirah* ko *mardood* kaha.<sup>925</sup>
- 26) Ibnul Jarood ne Mutaqa mein riwayat karke iski hadees ko *saheeh* qarar diya.<sup>926</sup>
- 27) Ze'eli Hanafi ne kaha: "Lekin aksar ulama ne isey siqa qarar diya hai".<sup>927</sup>
- 28) Az Ziya al Maqdisi ne iski hadees ko *saheeh* qarar diya.<sup>928</sup>
- 29) Abu Naeem al Asbahani
- 30) Aur Abu A'awaana al Asfaraaeni ne Abdul Hameed bin Jafar ki hadees ko *saheeh* qarar diya.<sup>929</sup>
- 31) Nisai ne kaha: "ليس به بأس".<sup>930</sup>

Is jam e ghafeer ke muqable mein 1) Sufiyan Soori, 2) Tahawi, 3) Yahya bin Saeed al Qattan, 4) Nisai, 5) Abu Haatim ar Raazi ki *jirah* hai. Jo jamhoor ki ta'adeel ke muqable mein hone ki wajah se *mardood* hai. Sufiyan Soori ki *jirah* ka sabab masla e qadr hai. Iski tardeed Zahabi ne maskat andaaz mein kardi hai.<sup>931</sup>

Siqa raawi par *Qadari* waghaira ki *jirah mardood* hoti hai. Yahya al Qattan, Nisai aur Abu Haatim ar Raazki ki *jirah* unki ta'adeel se ma'aruz hai. Tahawi ki *jirah* ko Baheqhi ne *rad* kar diya hai. Nisai ke qaul ليس به بأس ke liye dekhiye<sup>932</sup>

## Khulasa Tehqeeq

Abdul Hameed bin Jafar *siqa o saheeh ul hadees* raawi hain. Walhamdulillah

Hafiz Ibnul Qiyyim ne Abdul Hameed bin Jafar par *jirah* ko *mardood* qarar diya hai.<sup>933</sup>

Abdul Hameed Mazkooor par Tahawi ki *jirah* jamhoor ki *tauseeq* ke muqable mein hone ki wajah se *mardood* hai. Abu Haatim ji *jirah* ba-sanad *saheeh* nahi mili aur agar mil bhi jaae to jamhoor ke muqable mein hone ki wajah se *mardood* hai.<sup>934</sup>

<sup>920</sup> Saheeh Ibne Hibban bi Tarteeb Ibne Balbaan, nusqha muhaqqeqah: V5 P184 qabl H1865

<sup>921</sup> Bayan al Waham Walaa Yahaam Fee Kitab al Ahkam: V3 P514, H1287

<sup>922</sup> Bayan al Waham walaa Yahaam: V2 P462, H462

<sup>923</sup> Al Mustadrak: V1 P500, H1842

<sup>924</sup> Zawaaed Ibne Majja: 1434

<sup>925</sup> Ma'arefah as Sunan wal Asaar: V1 P558, tahet H:786

<sup>926</sup> Al Muntaqa: 192

<sup>927</sup> Nasbur Raaya: V1 P344, iske baad Ze'eli ka

إنه غلط في هذا الحديث likhna jamhoor ke mein *mardood* hai

<sup>928</sup> Al Muqhtarah: V1 P516, H384

<sup>929</sup> Al Musnad al Mustaqhraj A'alaa Saheeh Muslim by Abi Naeem: V2 P134, H1175; Musnad Abi A'awaana: V1 P391

<sup>930</sup> Tehzeeb ut Tehzeeb: V6 P112

<sup>931</sup> Ser E'elaam an Nubala: V7 P21

<sup>932</sup> Tehzeeb ul Kamal: V11 P41; Ser E'elaam an Nubala: V7 P21; Tareeqh al Islam liz Zahabi: V9 P476

<sup>933</sup> Tehzeeb as Sunan Ma'a A'aun al Ma'abood: V2 P421

<sup>934</sup> Nez dekhiye, tasueeq karne waale: 15



Saheeh Bukhari o Saheeh Muslim o Sunan e Arba ke markazi raawi Muhammad bin Umro bin A'ataa al Quraishi al A'amri al Madani ka muqhtasar o jaame ta'aruf pesh e khidmat hai:

## 2. Muhammad bin Umro bin A'ataa

- 1) Abu Zara'ah ar Raazi ne kaha: "ثقة".<sup>935</sup>
- 2) Abu Haatim ar Raazi ne kaha: "ثقة صالح الحديث".<sup>936</sup>
- 3) Ibne Sa'ad ne kaha: "وكان ثقة له أحاديث".<sup>937</sup>
- 4) Ibne Hibban ne isey Kitab us Suqaat mein zikr kiya.<sup>938</sup>
- 5) Bukhari
- 6) Muslim
- 7) Tirmizi
- 8) Ibne Khuzaima
- 9) Khattabi
- 10) Ibne Taimiyya
- 11) Ibnul Jarood.<sup>939</sup>
- 12) Ibnul Qaiyyim ne iski hadees ko *saheeh* qarar diya aur farmaya:  
 940. فإنه من كبار التابعين المشهورين بالصدق والأمانة والثقة
- 13) Zahabi ne kaha: "أحد الثقات".<sup>941</sup>
- 14) Ibne Hajar Asqalani ne kaha:  
 942. "ثقة.....ووهم من قال: إن القطان تكلم فيه, أو إنه خرج مع محمد بن عبدالله بم حسن فإن ذاك هو ابن عمر وبن علقمة الآتي"
- 15) (kaha jaata hai ke) Nisai ne kaha: ثقة.<sup>943</sup>
- 16) Abu A'awaana al Asfaraeni.<sup>944</sup>
- 17) Abu Naeem al Asbahaani ne iski hadees ko *saheeh* kaha.<sup>945</sup>
- 18) Az Ziya al Maqdisi ne iski hadees ko al Muqhtara mein riwayat karke *saheeh* qarar diya.<sup>946</sup>
- 19) Haakim ne iski hadees ko "صحيح على شرط الشيخين" kaha.<sup>947</sup>
- 20) Abu az Zana Abdullah bin Zakwaan al Madani ne kaha: "زكان أمرئ صدق".<sup>948</sup>
- 21) Ibne al Qattan al Faasi ne kaha: "أحد الثقات".<sup>949</sup>
- 22) Abu Muhammad (Abdul Haq ash Shibli) iski ahadees ko *saheeh* kehte hain.<sup>950</sup>
- 23) Ze'eli Hanafi ne Ibnul Qattan ki *tauseeq* naqal karke tardeed nahi ki.<sup>951</sup>
- 24) Muhammad bin Umro bin A'ataa ki hadees se A'aini Hanafi ne hujjat pakdi.<sup>952</sup>

<sup>935</sup> Al Jirah wa Ta'adeel: V8 P29 (Sanad Saheeh)

<sup>936</sup> Al Jirah wa Ta'adeel: V8 P29

<sup>937</sup> At Tabaqaat al Kubra, Al Qism al Mutmam: P123-124

<sup>938</sup> V5 P368

<sup>939</sup> Al Muntaqa: 192

<sup>940</sup> Tehzeeb as Sunan Ma'a A'aun al Ma'abood: V2 P421

<sup>941</sup> Ser E'elaam an Nubala: V5 P225

<sup>942</sup> Tehzeeb ut Tehzeeb: 6187

<sup>943</sup> Tehzeeb ul Kamal: V17 P112

<sup>944</sup> Musnad Abi A'awaana: V1 P269

<sup>945</sup> Al Mustaqhraj A'alaa Saheeh Muslim: V1 P396, H793

<sup>946</sup> Al Muqhtara: V13 P63, H96

<sup>947</sup> Al Mustadrak: V1 P381, H1406

<sup>948</sup> Tehzeeb ul Kamal: V17 P112

<sup>949</sup> Nasbur Raaya: V2 P371; Bayan al Waham Walaa Auhaam: V5 P367, H2540

<sup>950</sup> Bayan al Waham Walaa Auhaam: V5 P368

<sup>951</sup> Nasbur Raaya: V2 P371

<sup>952</sup> Sharha Sunan Abu Dawood lil A'aini: V5 P177, H12560



25) Nawawi ne Muhammad bin Umro bin A'ataa ki hadees se hujjat pakdi aur isey *saheeh* yaa *hasan* qarar diya.<sup>953</sup>

26) Hussain bin Masood al Baghwi ne iski hadees ko *saheeh* kaha.<sup>954</sup>

Is jam e ghafeer ke muqable mein Ibnul Qattan al Faasi ne Muhammad bin Umro par Yahya bin Saeed al Qattan aur Sufiyan Soori ki *jirah* naqal ki hai.<sup>955</sup>

Ye *jirah* 2 wajah se *mardood* hai:

1. Ye jamhoor ke khilaf hai.
2. Iska *jirah* ka talluq Muhammad bin Umro bin A'ataa se nahi, balkey Muhammad bin Umro bin Alqama al Laithi se hai.<sup>956</sup>

Tambeeh: Muhammad bin Umro bin A'alqama al Laithi par bhi *jirah mardood* hai. Wo *Qaul e Raajeh* mein *sadooq hasan ul hadees* raawi hai. Walhamdulillah

### Khulaasa Tehqeeq:

Muhammad bin Umro bin A'ataa al Madani bilaa ijma yaa ind al jamhoor *siqa o saheeh ul hadees* raawi hai.

Tambeeh: Ahmad Yaar Naeemi Barailwi Raza Khani ne *kazb o iftera* ka muzahera karte hue likha hai ke “*Muhammad bin Umro aisa jhoota raai hai, ke iski mulaqaat Abu Humaid Sa'adi se hargiz naa hui. Magar kehta hai سمعت* Maine unse suna. Aise jhoote aadmi ki riwayat mauzu yaa kam se kam awwal darja ki mudallis hai”.<sup>957</sup>

Muhammad bin Umro bin A'ataa al Madani رَضِيَ اللهُ عَنْهُ ko kisi mohaddis ne bhi jhoota nahi kaha, lehaza malum hua ke Ahmad Yaar Naeemi bazaar e khud bahot badaa jhota raawi hai. Ye Ahmad Yaar Naeemi wohi shaqs hai, jisne likha hai: Quran Kareem Farmata Hai. وَكَثِيرٌ مِنْهُمْ عَلَى الْهُدَىٰ. وَكَثِيرٌ حَقٌّ عَلَيْهِمُ الصَّلَاةُ.<sup>958</sup>

Halaa'nke Quran e Kareem mein Ahmad Yaar ki bayan karda aayat maujood nahi hai. Jo shaqs Allah par jhoot bolte nahi sharmata wo Muhammad bin Umro bin A'ataa aur *siqa* raawiyo'n ke khilaf jhoot likhne se kab sharmaata hai?

<sup>953</sup> Khulasa al Ahkam: V1 P344, H1041-1044 & P394, H1245

<sup>954</sup> Sharha as Sunnah: V13 P15, H557

<sup>955</sup> Tehzeeb ut Tehzeeb: V9 P374

<sup>956</sup> Tehzeeb ut Tehzeeb: V9 P374; another edition: V9 P332

<sup>957</sup> Jaa al Haq: Hissa 2 P65 6<sup>th</sup> Baab Raful Yadain Karna Mana hai, doosri fasal

<sup>958</sup> Jaa al Haq: Hissa 3 P39 4<sup>th</sup> Baab, Imam ke peeche muqtadi qiraa-at naa kare, doosri fasal

## Syedna Abu Qataada ؓ Ka San e Wafaat

Baaz log ye kehte hain ke Syedna Abu Qataada ؓ Syedna Ali ؓ ke zamane mein faut ho gae the. In logo'n ki tardeed ke liye jamhoor mohaddiseen ke aqwaal aur dandaan e shikan dalaael pesh e khidmat hain. Jinse ye saabit hota hai ke Syedna Abu Qataada ؓ, Syedna Ali ؓ ki wafat ke bahot baad 54h mein faut hue the:

- 1) Imam Laith bin Sa'ad al Masri (d 175h) farmate hain ke: *"Abu Qataada ؓ 54h mein faut hue"*.<sup>959</sup>
- 2) Saeed bin A'afeer (d 226h) ne kaha: *"Abu Qataada ؓ 54h mein faut hue"*.<sup>960</sup>
- 3) Muhammad bin Abdullah bin Nameer (d 237h) ne kaha: *"Abu Qataada ؓ 54h mein faut hue"*.<sup>961</sup>
- 4) Yahya bin Abdullah bin Bakeer (d 231h) ne kaha: *"Abu Qataada ؓ 54h mein faut hue"*.<sup>962</sup>
- 5) Ibrahim bin Al Munzir (d 234h) ne kaha: *"Abu Qataada ؓ 54h mein faut hue"*.<sup>963</sup>
- 6) Yahya bin Muyeen (d 233h) se riwayat hai ke aapne kaha aap 54h mein faut hue.<sup>964</sup>
- 7) Abu Jafar Umro bin Ali al Falaas ne kaha: *"Aap Madina mein 54h mein faut hue"*.<sup>965</sup>
- 8) Ibnul Barqi ne kaha: *"Aap 54h mein faut hue"*.<sup>966</sup>
- 9) Abu Ahmad al Haakim ne kaha: *"Aap 54h mein faut hue"*.<sup>967</sup>
- 10) Tirmizi ne kaha: *"Aap 54h mein faut hue"*.<sup>968</sup>
- 11) Abu Abdullah Ibne Manda al Haafiz ne kaha: *"Aap 54h mein faut hue"*.<sup>969</sup>
- 12) Imam Baheqhi ne kaha: *"Ahle Tareeqh ka is par (Imam Baheqhi ke zamane mein) ijma hai ke Abu Qataada 54h mein faut hue"*.<sup>970</sup>
- 13) Zahabi ne kaha: *"Aap 54h mein faut hue"*.<sup>971</sup>
- 14) Ibne Kaseer ne inhe'n 54h ki wafayaat mein zikr kiya hai.<sup>972</sup>
- 15) Ibne Hibban ne kaha: *"Aap 54h mein faut hue"*.<sup>973</sup>
- 16) Khalifa bin Khayat ne kaha: *"Aap 54h mein faut hue"*.<sup>974</sup>
- 17) Imam Bukhari ne aapko 50h ke baad 60h tak wafayaat mein zikr kiya hai.<sup>975</sup>
- 18) Ibne Hajar Asqalani ne kaha: *"Aap 54h mein faut hue"*.<sup>976</sup>
- 19) Ibnul Jauzi ne kaha: *"Aap 54h mein faut hue"*.<sup>977</sup>
- 20) Ibnul Emad al Hambali ne kaha: *"Aap 54h mein faut hue"*.<sup>978</sup>
- 21) A'aini Hanafi (!) ne kaha: *"Aap (ek qaul mein) 54h mein faut hue"*.<sup>979</sup>

<sup>959</sup> Kitab al Ma'arefah wat Tareeqh by Imam Yaqoob bin Sufiyan: V3 P322 (Sanad Saheeh); Ma'arefah as Sunan wal Asaar lil Baheqhi: V1 P558, H787 (Sanad Saheeh)

<sup>960</sup> Tareeqh Baghdad: V1 P161 tahet 10 (Sanad Saheeh)

<sup>961</sup> Al Mo'ojam al Kabeer lit Tabrani: V3 P240, H3275 (sanad Saheeh)

<sup>962</sup> Al Mo'ojam al Kabeer lit Tabrani: V3 P40, H3274 (Sanad Saheeh) (T: here page number should not be 40, but 240 – Rehan)

<sup>963</sup> Ma'arefah as Sahaba by Abi Naeem al Asbahani: V2 P749, H1992; Al Mustadrak lil Haakim: V3 P480

<sup>964</sup> Kitab al Kanaa lid Dulaabi: V1 P49

<sup>965</sup> Tareeqh Damishq by Ibne A'asaakir: V71 P115 (T: here the volume should not be 71, but 17 – Rehan)

<sup>966</sup> Tareeqh Damishq: V71 P107

<sup>967</sup> Tareeqh Damishq: V71 P107

<sup>968</sup> Tehzeeb as Sunan by Ibnul Qaiyyim Ma'a A'un al Ma'abood: V2 P422

<sup>969</sup> As above: V2 P422; Ma'arefa as Sunan wal Asaar: V1 P558

<sup>970</sup> Ma'arefa as Sunan wal Asaar: V1 P558, qabl H787

<sup>971</sup> Tajreed Asma as Sahaaba: V2 P194; Al E'laam Bi Wafayaat al A'alaam: V1 P37, tahat 131

<sup>972</sup> Al Bidaaya wan Nihaaya: V8 P70

<sup>973</sup> As Suqaat: V3 P74

<sup>974</sup> Tareeqh Kaleefa bin Khayat: P223

<sup>975</sup> At Tareeqh as Sagheer: V1 P131

<sup>976</sup> Taqreeb ut Tehzeeb: 8311

<sup>977</sup> Al Muntazim: V5 P268

<sup>978</sup> Shazraat az Zahab: V1 P60

<sup>979</sup> Umdatul Qaari: V2 P294, H53 Baab an Nahi A'an al Istenja Bil Yameen

Is jam e ghafeer aur jamhoor ke muqable mein Habeebullah Derwi Deobandi Hayaati ne Haitham bin A'adee (*kazzab*) se naqal kiya hai ke (Syedna) Abu Qataada رضي الله عنه 38h mein faut hue.<sup>980</sup> Hambal bin Ishaq ne kaha: “*mujhe pataa chala hai ke aap 38h mein faut hue*”.<sup>981</sup>

Ye aqwaal jamhoor ke muqhalif hone ki wajah se *mardood* hain. Haitham bin A'adee (*kazzab*) par *jirah* ke liye dekhiye<sup>982</sup> aur aam kutub *Al Majruheen*.

Imam Yahya bin Muyeen ne kaha: “*كوفي, ليس بثقة, كذاب*”.<sup>983</sup>

Kya khayal hai ke agar ham bhi Haitham bin A'adee (*kazzab*) ke muqable mein Muhammad bin Umar al Waqedi (*kazzab A'ala ar Raajeh*) ki riwayat pesh kar de'n? Jo isne Yahya bin Abdullah bin Abi Qataada<sup>984</sup> se naqal ki hai ke Syedna Abu Qataada رضي الله عنه Madina mein 45h mein faut hue the.<sup>985</sup>

Yaad rahe ke hanafiyyo'n o barailwiyo'n aur baad deobandiyo'n ke nazdeek Waqedi *kazzab* nahi hai. Ibne Hammam Hanafi ne kaha: *وهذا يقوم به الحجة عندنا إذا وثقنا الواقدي... إلخ*.<sup>986</sup>

Ahmad Raza Khan Barailwi ne kaha: “*Imam Waqedi hamare ulama ke nazdeek siqa hain*”.<sup>987</sup>

Abdul Haq Deobandi, Akoda Khatak wale ne kaha: “*Kyou'nke Waqedi ki riwayat agarche halaal o haram ke masaael mein hujjat nahi hai aur hadees aur hadees mein wo zaef hain, magar tareeqh mein inki riwayat jamhoor tasleem karte hain*”.<sup>988</sup>

Nez dekhiye, Asaar as Sunan (tahet H7) aur Seerat al Mustafa by Muhammad Idrees Kandhelvi.<sup>989</sup>

<sup>980</sup> Noor us Sabaah: P207

<sup>981</sup> Tareeqh e Baghdad: V1 P161

<sup>982</sup> Mizan ul Etedaal: V4 P324 ت 9311

<sup>983</sup> Al Jirah wa Ta'adeel: V9 P75, Sanad Saheeh

<sup>984</sup> Wa Siqa Ibne Hibban: As Suqaat: V7 P594; Saheeh Lahu Al Hakim Fil Mustadrak: V1 P353, H1305 wa wafeqa az Zahabi

<sup>985</sup> Tabagaat Ibne Sa'ad: V6 P15 (Sanad Saheeh Ila al Waqedi)

<sup>986</sup> Fathul Qadeer: V1 P69

<sup>987</sup> Fataawa Rizwiya (latest edition): V5 P526; Muneer ul A'ain Fee Hukm Taqbeel Al Abha Meen: P91; Al Aman wal U'ula: P76-77

<sup>988</sup> Haqaaeq as Sunan: V1 P286

<sup>989</sup> V1 P77-80

## Ek riwayat ka jaaeza

Baaz an Naas ne Musa bin Abdullah bin Yazid ki riwayat pesh ki hai ke Syedna Ali عليه السلام ne Syedna Abu Qataada رضي الله عنه ka janaaza padhaaya tha..... alqh

Is riwayat ke bare mein hadees ke Imam Baheqhi رحمته الله ne farmaya:

*Ye riwayat Ahle Tareeq ke ijma ki wajah se ghalat hai.*<sup>990</sup>

وهو غلط لإجماع أهل التواريخ.

Haafiz Ibnul Qaiyyim ne kaha:

*“Aur Imaamo'n ne Musa (bin Abdullah bin Yazid) ki is riwayat ko kahtaa qarar diya hai aur jo log is riwayat ki itteba karne waale hain (mislan Tahawi Hanafi) inhe'n bhi ghalat qarar qarar diya hai. Imam kehte hain ke ye riwayat ghalat hai”.*<sup>991</sup>

وقد خطأ الأئمة رواية موسى هذا ومن تابعه وقالوا: هي غلط... إلخ.

Jamhoor Aimmah Ikram رحمة الله عليهم اجمعين ke muqable mein Deobandiyo'n aur Barailwiyo'n aur baaz Hanafiyyo'n ka is riwayat ko *saheeh* qarar dena ghalat hai. Doosre ye ke is riwayat mein Musa mazkoor ne Syedna Ali عليه السلام se sima'a ki tasreeh nahi ki aur is baat ka koi suboot nahi hai ke wo Syedna Ali عليه السلام ke zamane mein zinda maujood the.

Tambeeh Baleegh: Abdullah bin Muhammad bin Abdul Aziz al Baghwi رحمته الله ki kitab Mo'ojam as Sahaaba mein likha hai ke: <sup>992</sup>”عن موسى الأنصاري قال: أتانا علي رحمة الله صلى على أبي ضتادة فكير سبعة“

Iski sanad Ismail bin Abi Khalid: *Mudallis* ki *Tadlees* ki wajah se *zaeef* hai. Ismail mazkoor ki *tadlees* ke liye dekhiye<sup>993</sup>

Baaz log She'ebi (tabai) ki munqate riwayat pesh karte hain. Mujhe ye riwayat ba-sanad nahi mili.

Baaz an Naas ne “Imam Hasan bin Usman” ka qaul baghair kisi sanad ke pesh kiya hai.<sup>994</sup>

Hasan bin Usman naam ke 2 raawiyo'n ka zikr Lisan ul Mizaan <sup>995</sup> mein hai aur ye dono'n *majrooh* hain.

<sup>990</sup> Ma'arefa as Sunan wal Asaar: V1 P558

<sup>991</sup> Tehzeeb us Sunan: V2 P423

<sup>992</sup> V2 P40, H436

<sup>993</sup> Tabagaat al Mudalleseen: V2 P36; Ar Raajeh Ana Minal Martaba As Salaasah; Mizan ul Etedaal: V1 P460; Jame at

Tehseel lil E'elaa: P105; Al Mudalleseen by Abi Zara'ah bin al Eraqi: P3; Al Mudalleseen lil Siyuti: P3; Al Mudalleseen lil Halabi: P14; Manzoomah Abi Mahmood al Maqdisi

<sup>994</sup> Noor us Sabah: P206

<sup>995</sup> V2 P219-220

## Ek Azeem ush Shaan Daleel

Imam Naafe (tabai) رحمته الله bayan karte hain ke (Syedna) Abdullah bin Umar رحمته الله ne Umme Kulsoom bint Ali رحمته الله ka janaaza padha. Logo'n mein (Syedna) Abu Saeed aur (Syedna) Abu Qataada رحمته الله maujood the.. Alaqh<sup>996</sup>

Ammar bin Abi Ammar Maula al Haaris bin Naufal se riwayat hai ke maine ek aurat (Umme Kulsoom) aur inke bete ka janaaza padha. Janaza padhne waalo'n mein (Syedna) Abu Saeed Khudri, (Syedna) Ibne Abbas, (Syedna) Abu Qataada aur (Syedna) Abu Huraira رحمته الله maujood the.... alaqh<sup>997</sup>

Jis aurat ka janaaza padha gaya tha, ye Umme Kulsoom رحمته الله the'n.<sup>998</sup>

Ibne Sa'ad ne Umme Kulsoom رحمته الله ke halaat mein Ammar bin Abi Ammar se naqal kiya ke main inke janaze mein haazir tha, inka janaza Saeed bin Al A'aas رحمته الله ne padhaaya tha. Jo is waqt musalmaano ke ameer the.<sup>999</sup>

Abdullah al Labhi kehte hain ke main haazir tha jab (Syedna) Abdullah bin Umar رحمته الله ne Umme Kulsoom رحمته الله ka janaza padha tha.<sup>1000</sup>

Ammar bin Abi Ammar se hi riwayat hai ke main janaze mein haazir tha aur logo'n mein (Syedna) Abu Saeed al Khudri, (Syedna) Abdullah bin Abbas, (Syedna) Abu Qataada aur (Syedna) Abu Huraira رحمته الله maujood the.<sup>1001</sup>

Sunan Nisai waghaira mein hai ke is waqt (Madina mein) logo'n ke Imam (Ameer) Saeed bin al A'aas رحمته الله the.<sup>1002</sup>

Syedna Saeed bin al A'aas رحمته الله 48h se 55h tak iqtedaar mein rahe.<sup>1003</sup>

Aap Syedna Moaviya رحمته الله ke daur mein kai dafa Madina ke waali (ameer) baney.<sup>1004</sup>

Syedna Moaviya رحمته الله 60h mein faut hue.<sup>1005</sup>

Syedna Saeed bin al A'aas رحمته الله 60h se pehle faut hue, 58h waghaira.<sup>1006</sup>

Ye baat aqalan mahaal hai ke 38h mein faut hone waala shaqs 50h aur 60h ke darmiyan mein faut hone waale ke janaze mein shamil ho. Lehaza darj e baala riwayat *nas e qaate'e* aur *daleel e waazeh* hai ke Syedna Abu Qataada رحمته الله 5-h ke baad (54h) mein faut hue.

Aap رحمته الله, Syedna Ali رحمته الله ke zamane mein faut nahi hue. Ye aisi daleel hai, jiska koi jawab kisi *hanafi o deobandi o barailwi* ke paas nahi hai. Walhamdulillah

Khulaasa e Tehqeeq: Syedna Abu Qataada رحمته الله se Muhammad bin Umro bin A'ataa ki riwayat *munqate* nahi, balkey *mutsal* hai. Tahawi aur inke muqaladeen ka ye daawa hai ke Syedna Abu Qataada رحمته الله, Syedna Ali رحمته الله ke daur mein faut ho gae the, *ghalat* aur *baatil* hai. *Saheeh o mutsal* riwayaat is daawe ko *ghalat* aur *baatil* qarar de rahi hain.

<sup>996</sup> Sunan Nisai: V4 P71-72, H1980 (sanad Saheeh); Musannaf Abdur Razzaq: V3 P465, H6337 (sanad Saheeh); Muntaqa Ibnul Jarood: 545

<sup>997</sup> Sunan Nisai: V4 P71, H1979 (sanad Saheeh)

<sup>998</sup> Sunan Abu Dawood: 3193 wahuwa saheeh bis shawaahed

<sup>999</sup> Tabaqaat Ibne Sa'ad: V8 P464-465 (sanad Saheeh)

<sup>1000</sup> Tabaqaat Ibne Sa'ad: V8 P464 (sanad Saheeh)

<sup>1001</sup> At Tareeqh as Sagheer lil Bukhari: V1 P129 (Sanad Saheeh) a'ataa hua ibne abi rabah

<sup>1002</sup> Nisai: V4 P71, H1980 (sanad Saheeh)

<sup>1003</sup> Tehzeeb us Sunan: V2 P423

<sup>1004</sup> Tareeqh al Islam Iiz Zahabi: V4 P225

<sup>1005</sup> Taqreeb ut Tehzeeb: 6758

<sup>1006</sup> Taqreeb ut Tehzeeb: 2337 wa Kutub at Tareeqh

## Ek aur Dandaan e Shikan Daleel

(Marwi hai ke) Muhlib bin Abi Safrah ne 44h mein Qandabeel (hind) par hamla kiya. Kabul ke qaidiyo'n mein se Makhool, Naafe Maula bin Umar, Kisaan wald Ayyub as Saqhtiyaani aur Saalim al Aftas the.<sup>1007</sup>

Malum hua ke Imam Naafe عليه السلام Madina Taiyyaba mein 44h yaa iske baad laae gae.

Naafe kehte hain ke:

“*Pas maine Ibne Abbas, Abu Huraira, Abu Saeed aur* **فنظرتُ إلى ابن عباس و أبي هريرة وأبي سعيد وأبي قتادة فقلت:** *Abu Qataada* عليه السلام *ki taraf dekha. Maine poocha: Ye kya* **ما هذا؟ قالوا: هي السنة.** *hai? Unho'n ne kaha: Ye Sunnat hai*”.<sup>1008</sup>

Is se bhi yehi saabit hua ke Syedna Ali bin Abi Talib عليه السلام ki wafat (40h) ke baad hui aur kam az kam 44h yaa iske baad bhi Syedna Abu Qataada عليه السلام zinda maujood the. Lehaza hanafiyyo'n o barailwiyo'n o deobandiyo'n ka ye propaganda ke Syedna Abu Qataada عليه السلام 40h mein ya isse pehle faut ho gae the, be-buniyad hai.

<sup>1007</sup> Tareeqh Kahlifa bin Khayaat: P206; Tareeqh al Islam liz Zahabi: V4 P12; Hawaadis Sunnah Arba o Arbaeen

<sup>1008</sup> Sunan Nisai: V4 P71-72, H1980 (sanad Saheeh)

## Ek Aur Daleel

Shah Waliullah ad Dahelwi kehte hain ke “Saheeh Bukhari aur Saheeh Muslim ke bare mein tamam mohaddiseen muttafiq hain ke inme tamaam ki tamaam mutsal aur marfu’u ahadees yaqeenan saheeh hain. Ye dono’n kitabe’n apne musannifeen tak bit-tawaatir paho’nchi hain. Jo inki azmat naa kare wo bida’ati hai, jo musalmano ki raah ke khilaf chalta hai”.<sup>1009</sup>

Rasheed Ahmad Gangohi ne kaha: “Magar Kitab Bukhari Ashah al Kutub mein jo 14 roz mazkoor hain, wo sab se raajeh hai”.<sup>1010</sup>

Muhammad Taqi Usmani ne kaha: “Jaha’n tak sahihain aur muwatta ka talluq hai inke bare mein ittefaq hai ke inki tamam ahadees nafs ul amr mein bhi saheeh hain”.<sup>1011</sup>

Ahmad Raza Khan Barailwi ke nazdeek sahihain ka badaa maqam hai. Wo kisi sqhas ko muqhatib karte hue likhte hain ke: “Kya qasm khaae bhaite ho ke sahihain ka rad kardoge!.... Sahihain se adaawat kaha’n tak badhegi”.<sup>1012</sup>

Ahmad Raza Khan likhte hain: “Ye bhi sharam naa aai ke ye Muhammad bin Fuzail saheeh bukhari o saheeh muslim ke rijaal se hai”.<sup>1013</sup>

Mohaddissen e Ikram aur Ahle Hadees ke nazdeek bhi sahihain ki musnad mutsal marfu’u tamam ahadees saheeh hain.<sup>1014</sup>

Saheeh Bukhari mein hai:

“Muhammad bin Umro bin A’ataa se riwayat hai ke wo Rasool Allah ﷺ ke Sahabi ki ek jamat mein baithe hue the. (Muhammad bin Umro bin A’ataa ne kaha:) Pas hamne Nabi ﷺ ki namaz ka zikr kiya to (Syedna) Abu Humaid as Sa’adi رضي الله عنه ne farmaya.....”.<sup>1015</sup>

عن محمد بن عمرو بن عطاء أنه كان جالساً في نفرٍ من أصحاب رسول الله صلى الله عليه وسلم فذكرنا صلاة النبي صلى الله عليه وسلم فقال أبو حميد الساعدي....

Is saheeh hadees se qatai aur yaqeeni taur par sabit hua ke

1. Muhammad bin Umro bin A’ataa Sahaba Ikram رضي الله عنه ki majlis mein maujood the.
2. Is majlis mein Nabi ﷺ ki namaz ka zikr hua tha.
3. Syedna Abu Humaid as Sa’adi رضي الله عنه Muhammad bin Umro bin A’ataa ke samne hadees sunai thi.

Raha ye masla ke is majlis mein kaun kaun se Sahaba Ikram رضي الله عنه maujood the to inme se Syedna Abu Qataada رضي الله عنه ka zikr Abdul Hameed bin Ja’afar (siqa) ki a’an Muhammad bin Umro bin A’ataa waali riwayat mein maujood hai.

والحديث يفسر بعضه بعضاً، والحمد لله.

<sup>1009</sup> Hujjatullahil Baalegah: V1 P242 mutarjim Abdul Haq Haqqani

<sup>1010</sup> Talifaat e Rasheediya: P337

<sup>1011</sup> Dar e Tirmizi: V1 P63

<sup>1012</sup> Fataawa Rizwiya (Jadeed): V5 P180

<sup>1013</sup> Fataawa Rizwiya: V5 P174

<sup>1014</sup> Iqhtesar Uloom ul Hadees by Ibne Kaseer: P23-33; Uloom ul Hadees by Ibn Salah: P41-42, (another edition) P97; Sanaullah az Zahadi (Ahle Hadees) ka risaala

أحاديث الصحيحين بين الظن واليقين والحمد لله

<sup>1015</sup> Kitab al Azan Baab Sunnah al Julooos Fit Tasshahud: H828

## Ek Aur Daleel

Muhammad bin Umro bin A'ataa ki riwayat ki taeed isse bhi hoti hai ke Muhammad bin Ishaq (bin Yasaar) ne Abbas bin Sahal bin Sa'ad as Sa'adi<sup>1016</sup> se naqal kiya hai ke:

“Main (Syedna) Abu Qataada (Syedna) Abu Asyad aur (Syedna) Abu Humaid ke sath bazaar mein tha. Inme se har admi ye keh raha tha ke main tumme sabse ziyada Rasool Allah ﷺ ki namaz ko jaanta hu'n, to unho'n ne ek ko kaha: To namaz padh.... alaqh”.<sup>1017</sup>

كنت بالسوق مع أبي قتادة و أبي أسيد و أبي حميد كلهم يقول:  
أنا أعلمكم بصلوة رسول الله صلى الله عليه وسلم فقالوا  
لأحدهم: صل.... إلخ.

Ye riwayat *hasan* hai. Ibne Ishaq ne sima'a ki tasreeh kardi hai.

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<sup>1016</sup> Taqreeb ut Tehzeeb: 3170, *Siqa*

<sup>1017</sup> Juz Raful Yadain Tehqeeqi: P6; Saheeh Ibne Khuzaima: 681;  
Ithaf al Mahra Ba Itraaf al A'ashrah: V14 P82, H17450



## Muhammad bin Ishaq bin Yasar ka Hadees mein Maqam

Muhammad bin Ishaq ke bare mein mohaddiseen e ikram ka ihtelaf hai. Imam Malik waghaira ne inhe'n kazzab kaha hai. Lekin jamhoor mohaddiseen ne inhe'n *siqa o sadooq, saheeh ul hadees* aur *hasan ul hadees* qarar diya hai.

Ze'eli Hanafi ne kaha:

“*Aur Ibne Ishaq ko aksar ne siqa qarar diya hai*”.<sup>1018</sup>

وابن إسحاق الأكثر على توثيقه.

A'aini Hanafi ne kaha:

“*Beshak Ibne Ishaq jamhoor ke nazdeek badey suqaat (Siqa raawiyo'n) mein se hai*”.<sup>1019</sup>

إن إسحاق من الثقات الكبار عند الجمهور.

Muhammad Idress Kandhelwi Deobandi ne kaha: “*Jamhoor ulama ne iski tauseeq ki hai*”.<sup>1020</sup>

Nez dekhiye Tableeghi Nisab<sup>1021</sup> wa Fazael Zikr<sup>1022</sup>.

Ahmad Raza Khan Barailwi ne kaha: محمد بن إسحاق تابعي ثقة إمام اليسر والمغازي<sup>1023</sup>

Ahmad Raza Khan ne mazed kaha: “*Hamare ulama ikram qad sat israr ham ke nazdeek bhi raajeh Muhammad bin Ishaq ki tauseeq hi hai*”.<sup>1024</sup>

Tambeeh: Jamhoor ki is tauseeq o ta'adeel ke muqable mein Sarfaraz Khan Safdar Deobandi Sahab likhte hain ke: “*Muhammad bin Ishaq ko go tareeqh aur maghaazi ka Imam samjha jaata hai, lekin mohaddiseen aur arbaab jirah o ta'adeel ka taqreeban 95% giroh is baat par muttafiq hai ke riwayat e hadees mein aur khaas taur par sunan aur ahkam mein inki riwayat kisi tarha bhi hujjat nahi ho sakti aur is lehaz se inki riwayat ka wajood aur a'dm bilkul baraabar hai*”.<sup>1025</sup>

Ye kehna Muhammad bin Ishaq par 95% mohaddiseen jirah karte hain, Safdar Sahab ka bahot bada jhoot hai. Baaz logo'n ne Ibne Ishaq ki ahkam mein riwayaat par jirah ki hai, lekin jamhoor mohaddiseen ne ahkam mein bhi inhe'n saheeh ul hadees o hasan ul hadees qarar diya hai. Chand hawaale darj e zail hain:

1. Ibne Khuzaima<sup>1026</sup>
2. Ibne Hibban<sup>1027</sup>
3. Tirmizi<sup>1028</sup>
4. Al Haakim<sup>1029</sup>
5. Az Zahabi<sup>1030</sup>

Muhammad bin Ishaq ki bayan karda *fateha khalf al Imam* ki hadees ko darj e zail ulama ne *saheeh, hasan aur jaiyyad* qarar diya hai:

6. Darqutni<sup>1031</sup>
7. Baheqhi<sup>1032</sup>
8. Abu Dawood<sup>1033</sup>
9. Khattabi<sup>1034</sup>
10. Ibnul Jarood<sup>1035</sup>
11. Ibnul Mulqin<sup>1036</sup>
12. Ibne E'elaan<sup>1037</sup>
13. Az Ziya al Maqdisi<sup>1038</sup>

<sup>1018</sup> Nasbur Raaya: V4 P7

<sup>1019</sup> Umdatul Qaari: V7 P270

<sup>1020</sup> Seerat ul Mustafa: V1 P76

<sup>1021</sup> P595

<sup>1022</sup> P117

<sup>1023</sup> Al Aman wal A'ala: P170

<sup>1024</sup> Muneer al A'ainain Fee Hukam Taqbeel Ila Abhameen:

P145 Hashiya

<sup>1025</sup> Ahsan ul Kalam: V2 P70 (2<sup>nd</sup> Edition)

<sup>1026</sup> V1 P11, H15 waghaira

<sup>1027</sup> Al Ehsan: 1077 (another edition): 1080 waghaira

<sup>1028</sup> وقال لهذا حديث حسن صحيح H115

<sup>1029</sup> وقال صحيح V1 P486 Al Mustadrak:

<sup>1030</sup> وقال صحيح V1 P486 Talqhees al Mustadrak:

<sup>1031</sup> وقال لهذا إسناد حسن H1200 V1 P317-318

<sup>1032</sup> وقال لهذا إسناد صحيح H114 P58, Kitab al Qira-at Khalf al Imam:

<sup>1033</sup> At Talqhees al Habeer: V1 P231, H344

<sup>1034</sup> وقال: و إسناد جيد لا طعن فيه H252 V1 P177, Ma'alim us Sunan:

<sup>1035</sup> Al Muntaqa: 321

<sup>1036</sup> وقال لهذا الحديث جيد V3 P547 Al Badr al Muneer:

<sup>1037</sup> صحيح لا مطعن فيه V2 P193 Al Futuhat e Rabbaniya:

<sup>1038</sup> Zikrah Fil Muqhtarah: V8 P339-341, H411-414

Malum hua ke jamhoor mohaddiseen o ulama ke nazdeek Muhammad bin Ishaq bin Yasaar ki hadees ahkam mein bhi *saheeh* yaa *hasan* hoti hai. Lehaza jamhoor ke muqable mein baaz mohaddiseen ke aqwaal ki buniyad par ye propaganda karna ke ahkam mein iski riwayat hujjat nahi, ghalat aur mardood hai.

### Naam Nehaad Izteraab Ka Daawa

Baaz an Naas ne ye daawa kiya hai ke Syedna Abu Humaid as Sa'adi رضي الله عنه ki bayan karda ye hadees “*muztarib*” hai. In logo'n ki bayan karda “*izteraabi*” asaneed aur in par tabserah darj e zail hai:

1. Muhammad bin Umro bin A'ataa a'an Abi Hameed رضي الله عنه.<sup>1039</sup>  
Ye sanad bilkul *saheeh* hai.
2. Muhammad bin Umro: أخبرني مالك عن عياض أو عباس بن سهل <sup>1040</sup>  
Iska raawi Esa bin Abdullah bin Maalik *majhool ul haal* hai, isey siwaae Ibne Hibban ke kisi ne *siqa* nahi kaha. Lehaza ye sanad *zaeef* hai. Muhammad bin Umro bin A'ataa se sabit hi nahi hai. Shaikh Albani رحمته الله ne bhi is riwayat ko *zaeef* hi qarar diya hai. <sup>1041</sup>  
Tambeeh: Sunan Kubra lil Baheqhi mein أخبرني مالك ka lafz ghalat hai. Saheeh أحد بني مالك hai. <sup>1042</sup>
3. Muhammad bin Umro a'an Abbas bin Sahal a'an Abi Humaid رضي الله عنه.<sup>1043</sup>  
Iski sanad Esa bin Abdullah bin Malik (*majhool ul haal*) ki wajah se *zaeef* hai.  
Yehi *zaeef* riwayat Sunan Abu Dawood (733) mein Muhammad bin Umro bin A'ataa A'an Abbas au A'ayaash bin Sahal ki sanad se hai.
4. Muhammad bin Umro bin A'ataa a'an Rajal a'an Abi Hameed رضي الله عنه. Alaqh Mulqhesan <sup>1044</sup>  
Iski sanad *Zaeef* hai. Iska raawi Abdullah bin Saleh Kaatib al Laith *muqhtalif fiya raawi* hai. Agar Yahya bin Mueen, Bukhari aur Abu Zara'ah aur Abu Haatim (waghairahum) mahereen isse riwayat kare'n to riwayat *saheeh* hoti hai. Doosro'n ki riwayat mein *tauqaf* kiya jaata hai. <sup>1045</sup>  
Tahaawi ke dono ustad Fahad aur Yahya bin Usman Ahle Al Hazaq (fan e hadees ke mahereen) mein se nahi hain, lehaza ye sanad *zaeef* hai. Nez dekhiye <sup>1046</sup>

Doosre ye ke usool e hadees ka ek tai shuda masla ye hai ke agar ek *siqa* raawi apne ustad se tasreeh e sima'a (haddasna, same'etu waghaira) ke sath ek riwayat bayan kare aur yehi riwayat apnea ur apne ustad ke darmiyan kisi waaste se bayan kare to dono'n riwayat'en mehfooz hoti hain. Lekin etebaar isi riwayat ka hota hai, jisme isne apne ustad se tasreeh e sima'a kar rakhi ho. Tafseel ke liye dekhiye <sup>1047</sup>

Mislan Saheeh Bukhari ki ek riwayat “*Mujahid a'an Ibne Abbas*” ki sanad se hai. <sup>1048</sup>

Jabkey doosri riwayat mein “*a'an Mujahid a'an Tawoos a'an Ibne Abbas*” aaya hai. <sup>1049</sup> Saheeh Bukhari ke ye dono'n riwayate'n *saheeh* hain. Inhe'n *muztarib* qarar dena ghalat hai.

Tambeeh: Agar 2 sanade'n is tarha ho'n ke:

- 1) Muhammad bin Umro bin A'ataa a'an Abi Humaid

<sup>1039</sup> Bukhari: 828; Abu Dawood: 730

<sup>1040</sup> Sunan Kubra lil Baheqhi: V2 P101

<sup>1041</sup> Sunan Abu Dawood: P118, H733

<sup>1042</sup> Sunan Kubra lil Baheqhi: V2 P118; Saheeh Ibne Hibban (Al Ehsan: 1863 (another edition) V5 P181, H1866)

<sup>1043</sup> Al Baheqhi: V2 P118

<sup>1044</sup> Sharha Ma'ani ul Asaar lit Tahawi: V1 P259

<sup>1045</sup> Hadees us Saari: Muqaddama Fathul Baari: P414

<sup>1046</sup> Mizan ul Etedaal: V6 P440-445; Taqreeb ut Tehzeeb: 3388; Al Jauhar an Naqee: V1 P309

<sup>1047</sup> Muqaddama Ibne Salah: P289-290 (another edition) P392-393; An Nau'u as Saabe'e was Salasoon: Ma'arefah al Mazeed Fee Mutsal al Asaneed

<sup>1048</sup> Bukhari: 216

<sup>1049</sup> Bukhari: 1361

## 2) Muhammad bin Umro a'an Rajul a'an Abi Humaid

Farz kare'n ke pehli sanad mein sima'a ki tasreeh nahi hai aur doosri sanad mein rajul *majhool* hai to be-shak aisi riwayat *zaeef* ho jaati hai. Lekin hamari bayan karda riwayat mein sima'a ki tasreeh bhi hai. Lehaza wo *a'an rajul* waali sanad *zaeef* nahi hoti, balkey ye ba-shart e sehat iski taeedi riwayat ban jaati hai. Teesre ye ke A'ataaf bin Khalid waali is sanad mein '*rajul*' se murad '*Abbas bin Sahal*' hai. Jaisa ke Esa bin Abdullah bin Maalik (*majhool ul haal*) ki *zaeef* hadees mein saraahat hai.<sup>1050</sup>

Haafiz Ibne Hibban ke nazdeek ye riwayat Muhammad bin Umro ne Syedna Abu Humaid رضي الله عنه se bhi suni hai aur Abbas bin Sahal se bhi suni hai.<sup>1051</sup>

Faiz ul Baari ke hashiya par likha hua hai ke:

“Zaeef hadees ke sath 2 mutamal ma'ano'n mein se ek ma'ani ka ta'ayyun kar lene mein koi harj nahi hai”.<sup>1052</sup>

لا بأس بضعيف الرواية فإنها تكفي لتعيين أحد المحتملات.

Yaad rahe ke Ibne Hibban aur Abu Dawood waali is *zaeef* riwayat, jisme Abbas bin Sahal ka zikr maujood hai, ko Nemwi ne إسناده صحيح likha hua hai.<sup>1053</sup>

Khulaasa e Tehqeeq: Abdul Hameed bin Jafar ki bayan karda ye riwayat *saheeh o mehfooz* hai aur is par izteraab ki jirah *baatil o mardood* hai.

### Imam Muhammad bin Yahya az Zahli Ka Elaan

Syedna Abu Humaid as Sa'adi رضي الله عنه ki majlis e Sahaba Ikram رضي الله عنهم mein bayan karda hadees: فليح بن سليمان: حدثني العباس: <sup>1054</sup> ki sanad se bhi marwi hai.

Is hadees mein shuru namaz, ruku se pehle aur ruku ke baad teeno'n maqamaat par raful yadain ka isbaat hai. Is hadees ke bare mein Imam Bukhari aur be-shumar mohaddiseen ke ustad Imam Muhammad bin Yahya (az Zahli, d258h) farmate hain ke:

“Jo shaqs ye hadees sunle, phir bhi ruku se pehle aur ruku ke baad raful yadain naa kare to iski namaz naaqis (baatil) hai”.<sup>1055</sup>

من سمع هذا الحديث، ثم لم يرفع يديه. يعني إذا ركع وإذا رفع رأسه من الركوع. فصلاته ناقصة.

Yaad rahe ke Imam Zahli ka ye qaul kisi hadees yaa asaar e salaf e saleheen ke khilaf nahi hai.

<sup>1050</sup> Al Ehsan: 1866

<sup>1051</sup> Al Ehsan (nusqha mohaqqueqqah): V5 P182

<sup>1052</sup> V2 P421

<sup>1053</sup> Asaar as Sunan: 449

<sup>1054</sup> Ibne Majja: 863 (sanad Hasan); Faleeh bin Sulaiman Min Rijal as Sahihain wa Siqa al Jamhoor

<sup>1055</sup> Saheeh Ibne Khuzaima: V1 P298, H589 (Sanad Saheeh)

1. Imam Abu Haatim ar Raazi ne “Muhammad bin Umro bin A'ataa a'an Abi Humaid as Sa'adi” ki hadees ko *kehkhar* <sup>1056</sup> *yaani mursal* qarar diya hai.

Choo'nke Muhammad bin Umro bin A'ataa (*siqa*) ne Syedna Abu Humaid رضي الله عنه se sima'a ki tasreeh kardi hai, lehaza Imam Abu Haatim ka is riwayat ko *mursal* qarar dena *ghalat* hai.

2. Abdul Hameed bin Jafar ke bare mein Abu Haatim ar Raazi kehte hain: <sup>1057</sup> *محله الصدق*

Is par Abu Haatim ki jirah <sup>1058</sup> *لا يحتج به* ba-sanad nahi mili, lehaza ye jirah Imam Abu Haatim se saabit hi nahi hai.

3. Syedna Abu Asyad Maalik bin Rabea رضي الله عنه ki tareeqh e wafaat mein saqth iqhtelaaf hai. Baaz kehte hain: 30h, baaz kehte hain: 60h, yaa 70h, yaa 80h yaa 40h. Dekhiye <sup>1059</sup>

Lehaza baaz an naas ka bil-jazam Aap رضي الله عنه ki wafaat 30h qarar dena *ghalat* hai.

Tabqa raabea ke raawi Abu az Zubair Muhammad bin Muslim bin Tadras al Makki ne kaha: <sup>1060</sup> *سمعت أبا أسيد الساعدي و ابن عباس*

Jab tabqa raabea waale tabai ka sima'a Syedna Abu Asyad رضي الله عنه se *saheeh* saabit hai to Tabqa Saalesa waale tabai ka kyou'n na-mumkin hai? Isse bhi *العلامة الحافظ الصادق Al A'allamah al Haafiz as Saadiq* Ali bin Muhammad al Madaaeni ke is qaul ki taeed hoti hai ke Syedna Abu Asyad رضي الله عنه 60h mein faut hue. Haafiz Zahabi ka is qaul ko <sup>1061</sup> *وهذا بعيد* kehna ba-zaat e khud baeed aur mahel e nazar hai.

4. Syedna Muhammad bin Muslimah رضي الله عنه ki tareeq e wafaat mein bhi iqhtelaaf hai. Baaz ne 43h aur baaz ne 46h aur 47h kaha hai. <sup>1062</sup> Aapki *saheeh* tareeqh e wafaat na-malum hai.

Ye kehna ke Syenda Muhammad bin Muslimah رضي الله عنه 40h mein faut hogae the, da'awa bilaa daleel hai.

Isi tarha baaz an naas ka ye kehna ke Syedna Muhammad bin Muslimah رضي الله عنه 40h se pehle ruposh ho gae the, *ghalat* hai.

5. Imam Laith bin Sa'ad, Imam Saeed bin A'afeer, Imam Yahya bin Muyeen aur Imam Tirmizi waghairahum ne kaha hai ke Syedna Abu Qataada رضي الله عنه 54h mein faut hue. In aimma ki tardeed karte hue ek gustaqha shaqs likhta hai ke: “*Ye to sab mushrik o kaar e shaitan karne waale the!*”.

Iska yehi jawab hai ke *لعنة الله على الظالمين* Ummat e muslima ke Jaleel ul qadr *siqa* imaamo'n ko *mushrik* aur *kaar e shaitan karne waale* kehne waala shaqs saqth gustaqha aur gumrah hai.

6. Baaz auqaat aisa hota hai ke raawi ek riwayat bayan karta hai, iske baaz shagird isey mukammal matool aur baaz shagird muqhtasar mulqhis bayan karte hain.

Mislan Saheeh Bukhari mein *مسئ الصلاة* ki hadees mein hai ke Nabi ﷺ ne farmaya: *jab* <sup>1063</sup> *إذا قمت إلى الصلاة فكبر* *tu namaz ke liye khada ho to takbeer keh...* alaqh.

<sup>1056</sup> Uloom ul Hadees: V1 P63, H461; (Nusqha Muhaqqeqqah): V1 P424, H461

<sup>1057</sup> Al Jirah wa Ta'adeel: V6 P10; Al E'elal al Hadees: V1 P382, H1140 (Nusqha Muhaqqeqqah): V2 P50

<sup>1058</sup> Mizan ul Etedaal: V2 P539 tahet 4767

<sup>1059</sup> Taqreeb ut Tehzeeb: 6436; Al Isaabah: P1155-1156

<sup>1060</sup> Al Mojam al Kabeer lit Tabrani: V19 P268-269, H595 (sanad Hasan); Majmauz Zawaaed lil Haithami: V4 P114 (Sanad Hasan)

<sup>1061</sup> Ser E'elaam an Nubala: V2 P538

<sup>1062</sup> Tehzeeb ul Kamaal: V17 P240

<sup>1063</sup> Kitab ul Azaan: Baab Wajoob al Qira-at lil Imam wal Mamoom: H757

Isme qibla ruqh hone ka kahee'n zikr nahi hai, halaa'nke qibla ruqh hona namaz ka rukn aur farz hai. Wazu ka bhi koi zikr nahi hai.

Is hadees ki doosri sanad mein aaya hai ke Aap ﷺ ne farmaya:

إذا فمت إلى الصلوة فأسيغ الوضوء ثم استقبل القبلة فكبر... الخ.  
“Jab tu namaz ke liye khadaa ho to poora wazu kar, phir qibla ruqh hoja, pas takbeer keh... alaqh”.<sup>1064</sup>

Abh agar koi *munkir e hadees* ye shor machaana shuru karde ke pehli hadees mein isteqbaal e qibla aur wazu ka zikr nahi hai. aur ma'arz e bayan mein a'adm e zikr katmaan hai, jo yahood ka Shewa hai!

To is *gumrah o be-waqoof* ka shor *baatil o mardood* hai. Isey samjhaya jaaega ke ek saheeh riwayat mein zikr ho aur doosri saheeh mein zikr naa ho to a'adm e zikr nafee e zikr ki daleel nahi hota. Ahadees ki tamaam sanade'n aur matoon jama karke mushtarika mafhoom par amal karna chhahiye.

Anwar Shah Kashmiri Deobandi kehte hain ke:

اعلم أن الحديث لم يجمع إلا قطعة قطعة فتكون قطعة عند واحد وقطعة أخرى عند واحد فليجمع طرقه وليعمل بالقدر المشترك ولا يجعل كل قطعة منه حديثاً مستقلاً.  
“Aur jaan lo ke ahadees ko tukdo'n ki soorat mein jama kiya gaya hai. Pas ek tukda ek raawi ke paas hota hai aur doosra doosre ke paas, lehaza chhahiye ke ahadees ki tamaam sanade'n (aur matoon) jama karke haasil e majmua'a par amal kiya jaae aur hat tukdey ko mustaqil hadees naa banaaya jaae”.<sup>1065</sup>

Ahmad Raza Khan Barailwi likhte hain: “Sad-haa misaale'n iski paaega ke ek hi hadees ko ruwaat bil-ma'ane kis kis matnu'u taur se riwayat karte hain. Koi poori, koi ek tukda, koi doosra tukda, koi kis tarha, koi kis tarha, jama'a turq se poori baat ka pataa chalta hai”.<sup>1066</sup>

Lehaza jo log ye shor machhate hain ke Saheeh Bukhari mein Syedna Abu Humaid as Sa'adi رضي الله عنه waali hadees mein ruku se pehle aur baad waale raful yadain nahi hain, inks shor ghalat aur *mardood* hai.

<sup>1064</sup> Bukhari: Kitab ul Istezaan: Baab Min Rad Faqaal: A'alik as Salaam: H6251

<sup>1065</sup> Faiz ul Baari: V3 P455

<sup>1066</sup> Fataawa Rizwiya (latest edition) V5 P301

Saheeh Sanad se saabit hai ke Syedna Abu Huraira رضي الله عنه shuru namaz, ruku se pehle aur ruku ke baad raful yadain karte the.<sup>1067</sup>

Aur ye bhi marwi hai ke Syedna Abu Huraira رضي الله عنه farmate hain ke Rasool Allah ﷺ shuru namaz, ruku se pehle, ruku ke baad aur 2 raka'ato'n se uth kar raful yadain karte the.<sup>1068</sup>

Ibne Juraij ne sima'a ki tasreeh kardi hai aur Yahya bin Ayyub al Gaafqi par jirah *mardood* hai. Wo jamhoor ke nazdeek *siqa o sadooq* raawi hain aur Usman bin al Hakam ne inki matabea'at kardi hai. Is riwayat mein ye izaafa bhi hai ke:

“Aap ﷺ sajde se sar uthaate waqt raful yadain nahi karte the”.

ولا يفعله حين يرفع رأسه من السجود.

Tambeeh: Ye riwayat *hanafi usool* ki roo se to *saheeh* hai, lekin mere nazdeek Zohri *tadlees* ki wajah se *zaeef* hai. Lehaza is nukte ka istedlal mauquf riwayat aur majmui ahadees par hai.

Saheeh Bukhari mein Syedna Abu Huraira رضي الله عنه ki namaz ka mufassil zikr maujood hai, magar isme shuru namaz, ruku se pehle aur ruku ke baad aur raka'atain (2 raka'ato'n) ke baad kisi raful yadain ka zikr maujood nahi hai. Is hadees ke aqhari mein likha hai ke Syedna Abu Huraira رضي الله عنه apni namaz ke bare mein farmate:

“Aap ﷺ ki yehi namaz thi, hatta ke Aap ﷺ duniya se chale gae”.<sup>1069</sup>

إن كانت هذخ لصلاته حتى فارق الدنيا.

Is riwayat se malum hua ke Syedna Abu Huraira رضي الله عنه wohi namaz padhte the, jokey Nabi ﷺ ki aqhari namaz thi. Abh choonke Aap ﷺ ki wafaat ke baad Syedna Abu Huraira رضي الله عنه se mauqufan shuru namaz, ruku se pehle aur ruku ke baad raful yadain saabit hai. Lehaza issey khud-ba-khud saabit ho gaya ke Nabi ﷺ wafaat tak raful yadain karte the. Jis shaqs ko issey ihtelaf hai to isey chhahiye ke wo Syedna Abu Huraira رضي الله عنه se ba-sanad e Saheeh ya Zaeef, tark e raful yadain ka suboot pesh kare. Is istedlal ke baad padhne ka ittefaq hua to badi khushi hui, ke hamare ustado'n ke ustad (Shaikh ush Shuyooqh) Haafiz Muhammad Gondalwi رحمته الله ne bhi yehi istedlal karke Aap ﷺ ki wafat tak raful yadain saabit kiya hai.<sup>1070</sup> Walhamdulillah

Agar koi shaqs ye kahe ke Syedna Abu Huraira رضي الله عنه se sajdo'n mein bhi raful yadain sabit hai.<sup>1071</sup> to arz hai ke ye riwayat *zaeef* hai.

Ismail bin A'ayaash ki ghair shamiyyen o hijaziyyeen se riwayat *zaeef* hoti hai.<sup>1072</sup> Saaleh bin Kisaan Madani (o Hijazi) hain.<sup>1073</sup>

Is *zaeef* sanad se istedlal *mardood* hai. Shaikh Albani رحمته الله ko badaa wahem hua hai, unho'n ne baghair kisi daleel ke isey *saheeh* qarar diya hai. انا لله وانا اليه راجعون

<sup>1067</sup> Juz Raful Yadain lil Bukhari: 22 (sanad Saheeh)

<sup>1068</sup> Saheeh Ibne Khuzaima: V1 P344-345, H694-695; Muwaafiqah Al Khabar al Khabar by Al Haafiz Ibne Hajar: V1 P409-410 (هذا حديث صحيح)

<sup>1069</sup> Bukhari Ma'a Fathul Baari: V2 P290, H803

<sup>1070</sup> At Tehqeeq ar Raaseeqh: P90-91 (9<sup>th</sup> Hadees)

<sup>1071</sup> Sunan Ibne Majja: P62, H860; Musnad Ahmad: V2 P132, H6163

<sup>1072</sup> Tirmizi: Baab Maa Jaa Fil Junub wal Haaez: H131; Tehzeeb ul Kamal: V2 P214-217

<sup>1073</sup> Taqreeb ut Tehzeeb: 2884



7. Baaz an Naas ne ye daawa kiya hai ke is hadees ke matan mein *izteraab* hai. Wajah *izteraab* ye hai ke <sup>1074</sup> mein tawarruk ka zikr hai. Lekin Sunan Abu Dawood<sup>1075</sup> mein tawarruk ki nafi (ولم يتورك) hai.

Gharz hai ke ولم يتورك waali riwayat Sunan Abu Dawood: 733 ba-lehaz e sanad *zaeef* hai. Jaisa ke is mazmoon mein guzar chukka hai. Iska raawi Esa bin Abdullah bin Maalik *majhool ul haal* hai. Isey Haafiz Ibne Hibban ke alaawa kisi ne bhi *siqa* nahi kaha. *Majhool ul haal* raawi ki riwayat se *izterab* saabit karna in logo'n ka kaam hai, jo din raat sach ko jhoot aur jhoot ko sach saabit karne ki koshish mein lage hue hain. Yaad rahe ke baaz riwayat mein جميعاً صدقت aur baaz riwayat mein in lafaaz ka naa hona *izteraabi* ki daleel nahi hai. Jaisa ke isi mazmoon mein mufassil o mudallal saabit kar diya gaya hai.

### Khulaasa e Bahes o Tehqeeq

Is mazmoon ki saari tehqeeq ka khulaasa ye hai ke Abdul Hameed bin Jafar (*siqa*) ki Muhammad bin Umo bin A'taa al Madani (*siqa*) se Syedna Abu Humaid as Sa'adi al Madani رضي الله عنه ki bayan karda hadees bilkul *saheeh* hai. Jisme aaya hai ke Nabi ﷺ shuru namaz, ruku se pehle aur ruku ke baad raful yadain karte the... alqh.

Ye riwayat bilkul be-ghubaar hai, isme kisi qism ka *izteraab* nahi. Jamhoor mohaddiseen ne isey *saheeh* qarar diya hai. Sahaba Ikram رضي الله عنهم ki jamat ka is hadees ki tasdeeq karna, iski wazeh daleel hai ke Nabi e Kareem ﷺ wafaat tak raful yadain karte rahe.

### Master Ameen Okadwi Ka Allah Ta'ala Par Bohtaan



<sup>1074</sup> Tahawi: V1 P127; Abu Dawood: V1 P106, H730

<sup>1075</sup> V1 P107, H733

Anwar Khursheed Ki Kitaab

“Hadees Aur Ahle Hadees”

ke baab mein

“Tark e Raful Yadain Fee Ghair al  
Iftetaah”

*Takbeer e Tehreema Ke Alaawa Raful Yadain Nahi Karna Chahiye*

**Ka Mukammal Jawab**



## Anwar Khursheed Deobandi Ki Kitab “Hadees Aur Ahle Hadees ke Baab Tark Raful Yadain Fee Ghair al Iftetaah” – “Takbeer e Tehreema ke Alaawa Raful Yadain Nahi Karna Chhahiye” Ka Mukammal Jawab

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### Pesh Lafz

Irshad e Baari Ta'ala Hai:

Yaqeenan Tumhare Liye Rasool Allah ﷺ (ki zaat) Mein Behtareen Namoonah Hai. <sup>1076</sup>

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ.

الحمد لله رب العالمين و صلوة و السلام على رسوله الأمين, أما بعد:

Rasool Allah ﷺ namaz shuru karte waqt, ruku se pehle aur ruku ke baad raful yadain karte the.

Imam Bukhari رحمه الله farmate hain:

“Abu Qulaaba (tabai) رحمه الله se riwayat hai ke unho'n ne (Nabi e Kareem ﷺ ki wafat ke baad) Maalik bin al Huwairis رحمه الله ko dekha, jab wo namaz padhte the Allahu Akbar kehte aur raful yadain karte, aur jab ruku ka irada karte to raful yadain karte aur jab ruku se sar uthaate raful yadain karte, aur hadees bayan kart eke Rasool Allah ﷺ ne aisa kiya tha”. <sup>1077</sup>

حدثنا إسحاق الواسطي قال: حدثنا خالد بن عبد الله عن خالد عن أبي قلابة أنه رأى مالك بن الحويرث إذا صلى كبر ورفع يديه وإذا أراد أن يركع رفع يديه وإذا رفع رأسه من الركوع رفع يديه وحدث أن رسول الله صلى الله عليه وسلم صنع هكذا.

Aur Saheeh Muslim ki riwayat mein hai ke: “*Aur hadees bayan karte the ke Rasool Allah ﷺ aisa (hi) karte the*”.

Tabserah:

Is saheeh hadees se saabit hua ke Rasool Allah ﷺ ruku se pehle aur ruku ke baad raful yadain karte the. Iske muqable mein kisi saheeh hadees mein ruku se pehle aur ruku ke baad ki saraahat ke sath tark e raful yadain yaa nasqh e raful yadain qata'an saabit nahi hai.

Namaz mein raful yadain ka masla intehaai ahem aur ma'arekatul aara masla hai. Ahle Sunnat ke akaabir ulama ne is masle ke isbaat par kitabe'n likhi hain, misla Ameer ul Momineen fil Hadees Imam Bukhari رحمه الله ki kitab “Juz Raful Yadain”, lekin Ahle Sunnat ke kisi badey aalim ne “*tark e raful yadain*” par koi kitab nahi likhi.

Raaqim ul Huroof ne “*Noor ul A'ainain Fee Asbaat Raful Yadain*” ke naam se ek kitab likhi hai. Jiske kai editions shaae ho chuke hain. Is kitab mein raful yadain ka isbaat aur muqhalefeen ke shubhaat ka maskat jawab de diya hai. Abhi tak kisi taraf se is kitab ka jawab nahi aaya. Walhamdulillah.

Anwar Khursheed Deobandi ne Ahle Hadees ke khilaf ek kitab likhi hai “*Hadees Aur Ahle Hadees*” is kitab mein unho'n ne “*Tark*” ka baab baandh kar raful yadain ka masla cheda hai. Raaqim ul Huroof ne “*Noor ul Qamarain*” ke naam se iska mukammal jawab likha tha, jo chap kar phail chuke hai. Noor ul Qamarain mein Anwar Sahab ke tamaam shubhaat ka maskat o dandaan e shikan jawab de diya gaya hai. Unho'n ne jawab ul jawab mein

<sup>1076</sup> Surah Ahzaab: 21

<sup>1077</sup> Bukhari: V1 P102, H737; Muslim: V1 P168, H91

khamoshi ihteyar ki. Aam musalmano ko Noor ul Qamrain se bahot faaeda paho'ncha. Abh isi jawaab ko Anwar Khursheed Sahab ki asal ibaarato'n ke sath taba'a jadeed ke taur par shaae kiya jaa raha hai.

Namaz mein ruku se pehle aur baad waala raful yadain mutawaatir hai.<sup>1078</sup> Tark e Raful Yadain yaa Nashq e Raful Yadain naa to Nabi ﷺ se saabit hai aur naa hi kisi Sahabi رضي الله عنه se.

Syedna Saeed bin Jubair رضي الله عنه farmate hain: *Rasool Allah ﷺ ke (tamaam) Sahaba Ikram رضي الله عنهم shuru namaz, ruku ke waqt aur ruku se sar uthaane ke baad raful yadain karte the*".<sup>1079</sup>

Allah Ta'ala se dua hai ke wo meri is kitab ko *Kitab o Sunnat* ki nasahar o ishaa-at aur mere liye zaqheera e aaqherat banaade. Ameen.

Haafiz Zubair Ali Zai

8<sup>th</sup> Aug 2004

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<sup>1078</sup> Nazm ul Mutansir Minal Hadees al Mutawaatir: P96-97;  
Liqat al Alaali Al Mutanaaserah Fil Ahadees al Mutawaaterah:  
P207; Qatf Al Azhaar al Mutanasera Iis Siyuti: P31-32

<sup>1079</sup> Sunan al Kubra lil Baheqhi: V2 P75, (Sanad Saheeh)

## Mas-alah Raful Yadain Aur Hadees Aur Ahle Hadees

Anwar Khursheed Deobandi ne apni kitab “Hadees aur Ahle Hadees” mein “Tark e Raful Yadain Fee Ghair al Iftetaah” ke baab ke tahet 38 marfu'u ahadees aur chand asaar e Sahaba Ikram ﷺ o Asaar e Tabaeen رحمۃ اللہ علیہم pesh karke ye daawa kiya hai ke “Takbeer e Tehreema ke alaawa raful yadain nahi karna chhahiye”.

Is muqhtasar mazmoon mein inke 'dalaael' mazkoorah ka jaaeza aur isbaat e raful yadain ke chand Dalaael pesh e khidmat hain:

Sabse pehle arz ye hai ke jab “takbeer e tehreema ke alaawa raful yadain nahi karna chhahiye” to Hanafi o Barailwi o Deobandi hazraat Witr aur Eidain mein raful yadain kyou'n karte hain?

Agar wo kahe'n ke Witr aur Eidain mein raful yadain ki taqhshees doosre saheeh Dalaael se saabit hai to arz hai ke ruku se pehle, ruku ke baad aur 2 raka'ato'n ke baad waale raful yadain ki taqhshees bhi doosre saheeh Dalaael se saabit hai. Lehaza is sunnat e saheeha se inkar kyou'n?

Abh Anwar Khurhseed Deobandi Sahab ke 'Dalaael' aur in par muqhtasar tabserah mulaheza farmae'n:

### Hadees 1:



### Tabserah:

1. Musnad Abi A'awaana ka maujuda matbua'ah nusqha hindustani deobandiyo'n ka shaae karda hai. Jisey unho'n ne muta'addid nusqho'n se shaae kiya hai. Jinme ek nusqha Shah Ehsanullah Sindhi رحمۃ اللہ علیہ ke al Maktaba ar Raashidiya ka hai.<sup>1080</sup>

Is nusqhe ke P312 par mazkurah baala hadees maujood hai, jiska matan is tarha hai:

و بعد ما يرفع رأسه من الركوع ولا يرفعهما و قال: بعضهم ولا يرفع بين السجدين والمعنى واحد.

Yehi matan Anwar Sahab ki “Hadees aur Ahle Hadees” (4<sup>th</sup> Edition) ke page 912 par maujood hai. Saheeh Ibi A'awaana ka ek doosra nusqha Al Jamea al Islamiya Madina Munawwara mein maujood hai, isme bhi nusqha Rashidiya jaisa matan hai.

Lehaza saabit hua ke 2 qalimi nusqho'n mein “wao” “و” maujood hai, jisey hindustani nashereen ne udaa diya hai. Iske baad duniya mein jaha'n kahee'n bhi Saheeh Abi A'awaana chapee hai, hindustani nusqha ka a'aks hai.

<sup>1080</sup> Saheeh Ibne A'awaana: V1 P423

2. Saheeh Abi A'awaana ki mazkurah baala riwayat Muslim<sup>1081</sup> waghaira mein bhi “و” ke isbaat ke sath maujood hai.

3. Riwayat e mazkurah mein Imam Abu A'awaana ke kam az kam 3 ustad hain:

1. Abdullah bin Ayyub

2. Sa'ad bin Nasar

3. Shae'eb bin Umro

Inme se Sa'adaan bin Nasar ki riwayat Sunan al Kubra lil Baheqhi<sup>1082</sup> mein isbaat e raful yadain aur و ke isbaat ke sath maujood hai.

4. Imam Abu A'awaana farmate hain:

حدثنا الربيع بن سليمان عن الشافعي عن ابن عيينة بنحوه..... إلخ<sup>1083</sup>

Ye riwayat Kitab al Umm lil Shafai<sup>1084</sup> mein و ke isbaat aur raful yadain ke suboot ke sath maujood hai. Imam Abu A'awaana dar-asal rawiyo'n ka iqtelaf bayan karke ye samjhaana chhate hain ke baaz raawiyo'n ne لا يرفع بين السجدين<sup>1085</sup> aur baaz ne لا يرفعهما بين السجدين ke alfaz bayan kiye hain. Jabke والمعنى<sup>1086</sup> واحد mafhoom ek hai.

Imam Abu A'awaana ki taeed issey bhi hoti hai ke Kitab al Umm lil Shafai waghaira mein yehi riwayat isbaat e raful yadain ke sath maujood hai.

5. Raaqim ul Huroof ne apni kitab “Noor ul A'ainain Fee Mas-alah Raful Yadain” mein ye sabit kiya hai ke sufiyan bin Ua'aiana رافع<sup>1087</sup> se yehi riwayat 30 se ziyada Imaamo'n aur raawiyo'n ne isbaat e raful yadain ke sath naqal ki hai. Isi tarha Imam Zohri زهري<sup>1088</sup> se yehi riwayat tawaatur ke sath sabit hai.

Haafiz Ibne Hajar هاجر<sup>1089</sup> farmate hain:

فإن الرواية عن الزهري بهذا السند بالغة مبلغ القطع بآثار الرفع عند الركوع وعند الاعتدال وهي في الموطأ وسائر كتب أهل الحديث.<sup>1087</sup>

Imam Haazmi هازمي<sup>1090</sup> farmate hain:

“Aur Saalim se riwayat karne waalo'n mein Zohri bhi hain, is riwayat mein in par iqtelaf nahi kiya gaya aur naa is riwayat ke matan mein koi izteraab hai”.<sup>1088</sup>

وممن رواه الزهري عن سالم ولم يختلف فيه عليه ولا اضطراب في متنه... إلخ.

6. Imam Abu A'awaana ne is hadees par raful yadain ke isbaat ka baab baandha hai, lehaza ye ho hi nahi sakta ke is baab ke tahet wo raful yadain naa karne ki koi riwayat le aae'n.

Ek shaqs dukan par board lagaata hai “gosht ki dukan”, jabkey wo dukan ke andar maniyaari ka samaan sajaae baitha hai. Kya koi sahq isey saaheb e aqal tasawwur kar sakta hai? Jab aam admi aisa nahi karta to Imam Abu A'awaana se iska sudoor kis tarha mumkin hai?

7. A'asr e haazir se pehle kisi hanafi ne Abu A'awaana ki riwayat e mazkurah se istedlal nahi kiya, agar aisi kisi riwayat ka wajood hota to asalaaf e hanafiyya isse zaroor istedlal karte.

8. Is riwayat mein لا يرفع<sup>1091</sup> aur لا يرفعهما dono'n se sajdo'n waale raful yadain ki nafee hai, ruku waale kin ahi.

<sup>1081</sup> V1 P168, H390

<sup>1082</sup> V2 P69

<sup>1083</sup> V2 P90

<sup>1084</sup> V1 P103

<sup>1085</sup> Sunan Kubra lil Baheqhi: V2 P69; Kitab al Umm: V1 P103

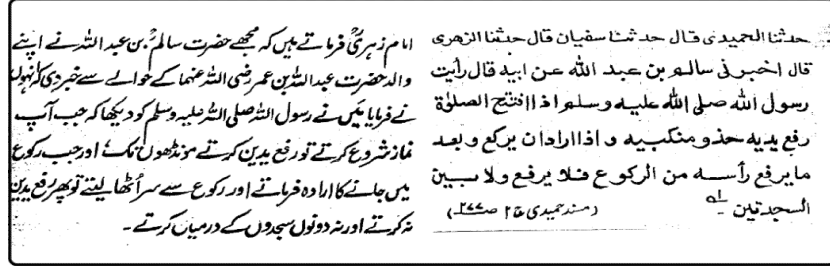
<sup>1086</sup> Muslim: V1 P168, H390

<sup>1087</sup> Lisan ul Mizan: V5 P289 (Tarjuma: Muhammad bin Ukaasha)

<sup>1088</sup> Muqaddama Kitab al Etebaar Fin Naasiqh wal Mansooqh Minal Asaar: P16 (another edition: P21)

9. Ibne Umar رضي الله عنه se muta'addid *siqa* raawiyo'n ne isbaat e raful yadain naqal kiya hai. Mislan Saalim bin Abdullah, Nafe au rMahaarib bin Dasaar رحمة الله عليهم اجمعين waghairahuma
10. Ibne Umar رضي الله عنه jis shaqs ko dekhte ke raful yadain nahi karta to isey kankariyaa'n maarte the.<sup>1089</sup>

## Hadees 2:



## Tabserah:

1. Musnad Humaidi ka maujooda nusqha Habib ur Rahman Azmi Deobandi ne '*Nusqha e Deoband*' (noshta: 1324h) se shaae kiya hai.<sup>1090</sup>

Aazmi Sahab ne (P24 Muqaddama ke baad) Maktaba Zaahiriyya, Damascus ke nusqhe ka bhi zikr kiya hai. Iska san e noshta 689h hai.<sup>1091</sup>

Nushqa Zahiriyya ke mazkurah nusqha ki mukammal photo-set mere paas maujood hai. Iske P100 par mazkurah baala hadees darj e zail matan ke sath maujood hai:

وبعد ما يرفع رأسه من الركوع ولا يرفع بين السجدين

Yaane isme فلا يرفع ke alfaaz nahi hain.

2. Madina University se mere taalib e ilm dosto'n ne Maktaba Zahiriyya ka ek doosra Musnad e Humaidi ka (mukammal) nushqa bheja hai. Jiska san e noshta taqreeban saatwee'n hijri ka hai. Is par Imam Ibne Qadaama waghaira ke sama'aat bhi hain. Is nushqa ke P128 Alif par yehi riwayat:

وبعد ما يرفع رأسه من الركوع ولا يرفع بين السجدين

ke matan ke sath maujood hain. فلا يرفع ke alfaaz nahi.

Lehaza saabit hua ke matan e hadees mein فلا يرفع ka lafz 13<sup>th</sup> hijri aur 14<sup>th</sup> hijri ke hindustani naseqheen ka wahem hai.

3. Musnad Humaidi ke maujooda nushqa (ba-tehqeeq al Aazmi) ghalatiyo'n se bharaa hua hai. Maine Musnad Humaidi ki tehqeeq mein jisey (Darussalam, Riyadh-Lahore) se (in sha Allah) Shaae kiya jaa raha hai. Is nushqa ki taqreeban 400 aghlaat ki nishandahi ki hai. Qaraeen se darqhuwast hai ke bataur tajruba Azmi Sahab ke nusqha ka koi safha nikaale'n aur haashiya padhe'n. Aapko malum hoga ke har safha par ghalati aur ghalatiyaa'n maujood hain. Mislan: V1 P222 hashiya 469 par أخبرني أبو الشعثاء جابر بن... إلخ hai, halaa'nke ye sanad qhata'an ghalat hai. Jabir bin Zaid tabai hain. Nabi ﷺ se inki mulaqaat bilkul saabit nahi hai. Tafseel ka ye mauqa nahi, warna main aisi

<sup>1089</sup> Juz Raful Yadain: P53, H15; Al Majmua'a Sharha al Mohzab: V3 P405

<sup>1090</sup> Musnad Humaidi: V1 P3 Muqaddama

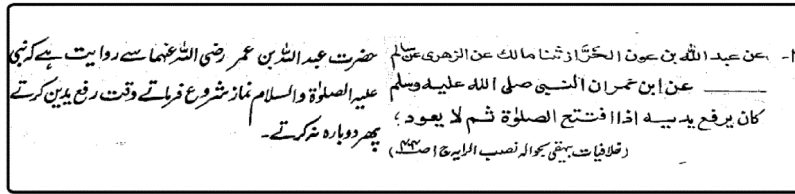
<sup>1091</sup> Muqaddama Musnad Humaidi: V1 P19

bahot si misaale'n zikr karta. Lehaza aise ghalat nushqa ki buniyad par saheeh *Muttafiq A'alai* ahadees ko taar pedo karna intehai mazmoom harkat hai.

4. A'asr e haazir se pehle kisi hanafi ne ye riwayat apne istedlal mein pesh nahi ki.
5. Sufiyan bin Ua'aina رضي الله عنه se raful yadain ka isbaat bit tawaatur hai.
6. Zohri رضي الله عنه se raful yadain ka isbaat mutawaatir hai.
7. Ibne Umar رضي الله عنه se muta'addid shagirdo'n ne raful yadain ka isbaat naqal kiya hai.
8. Ibne Umar رضي الله عنه raful yadain naa karne waalo'n ko kankariya'n maarte the.
9. Kisi kitab ke agar kisi nusqhe se koi *muqhtalif fiya* riwayat naqal ki jaae to is kitab ke doosre nusqho'n ko bhi mad-e-nazar rakhna chhahiye.<sup>1092</sup>
10. Imam Humaidi se marwi hai ke jo shaqs Ibne Umar رضي الله عنه ki hadees malum ho jaane ke baad bhi raful yadain naa kare to iski namaz faasid yaa naasiq hai.<sup>1093</sup>

Jab Imam Humaidi raful yadain ke wajoob ke qaael hain to ye kyou'nkar ho sakta hai ke wo raful yadain ke khilaf riwayat bayan kare'n?

### Hadees 3:



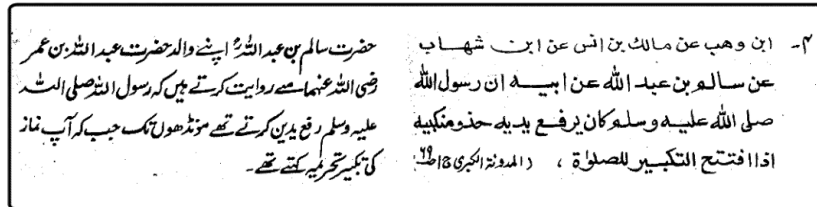
### Tabserah:

Nasbur Raaya ke mazkura baala safha par is hadees ke baad likha hua hai:

قال البيهقي: قال الحاكم: هذا باطل موضوع، ولا يجوز أن يذكر، *Baheqhi ne kaha: Haakim ne kaha: Ye (riwayat) Baatil Mauzu hai aur baghair is par jirah ke is riwayat ka zikr jaaez nahi hai*.”

Yaani ye riwayat baatil aur man-ghadat hai. Anwar Khursheed Deobandi ne riwayat muqallideen ki tarha khamoshi ke sath is jirah ko chupaa liya hai.

### Hadees 4:



### Tabserah:

Is hadees mein raful yadain naa karne ka koi zikr nahi hai.

<sup>1092</sup> Tafseel ke liye dekhiye: P202 Muqaddama Ibne Salah

<sup>1093</sup> At Tamheed: V9 P225

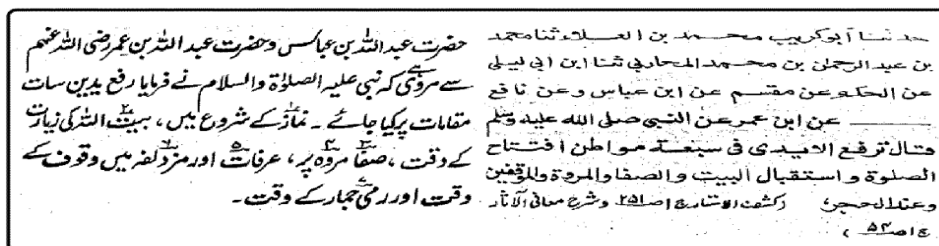
Imam Baheqhi رحمہ اللہ ki kitab Ma'arefa As Sunan wal Asaar<sup>1094</sup> mein Ibne Wahab ki yehi riwayat ruku se pehle aur ruku ke baad waale raful yadain ke isbaat ke sath maujood hai.<sup>1095</sup>

Al Madoona Al Kubra, Imam Maalik ki kitab nahi hai. Saheb e Madoona “Sahnoon” tak mutsal sanad namalum hai. Lehaza ye saari kitab be-sanad hai. Ek mashoor alim Abu Usman Saeed bin Muhammad bin Sabeeh bin al Haddad al Maghrabi Saheb e Sahoon, jokey *mujtahidee* mein se the.<sup>1096</sup>

Inho'n ne Madoona ke rad mein ek kitab likhi hai.<sup>1097</sup> Wo Madoona ko *Mudawwadah*, yaani keedo'n waali kitab kehte the.<sup>1098</sup>

Abdur Rahman bin Qasim ne Imam Maalik se jo masael bayan kiye hain, inke bare mein Imam Abu Zara'ah ar Raazi ne farmaya: “*Pas: Log in masael par jirah karte hain*”.<sup>1099</sup>

## Hadees 5:



## Tabserah:

1. Is riwayat se tark e raful yadain saabit nahi hota.
2. Khud Ibne Abbas رحمہ اللہ se ba-sanad e saheeh raful yadain karna saabit hai.<sup>1100</sup>
3. Anwar Khursheed Sahab ki pesh karda kitab “*Kashf ul Astaar*” ke hashiya par Habib ur Rahman Azmi Deobandi likhte hain:

“Yaani iske raawi Ibne Abi Laila Ka Haafeza kharaab tha”.<sup>1101</sup>

قال الهيثمي وفيه الن أبي ليلي وهو سيء الحفظ.

Nez isi safha par Mohaddis Bazzar ki *jirah* bhi maujood hai.

4. Anwar Shah Kashmiri (Deobandi) is raawi Muhammad bin Abi Laila ke bare mein famrate hain:

“Yaani wo mere nazdeek aur jamhoor ke nazdeek zaef hai”.<sup>1102</sup>

فهو ضعيف عندي كما ذهب إليه الجمهور.

5. Iska raawi Al Hakam bin Utaiba *mudallis* hai.<sup>1103</sup>

*Mudallis* raawi ke bare mein Sarfarz Khan Sahab farmate hain: “*Mudallis raawi se riwayat kare to wo hujjat nahi. Illa ye ke wo tahdees kare yaa iska koi siqa mutabe'e ho. Magar yaad rahe ke sahihain mein tadlees muzir nahi. Wo doosre turq se sima'a par mahmool hai*”.<sup>1104 1105</sup>

<sup>1094</sup> V1 P540-541, H759 (Beirut Edition)

<sup>1095</sup> At Tamheed: V9 P210-211

<sup>1096</sup> Ser E'laam an Nubala: V14 P205

<sup>1097</sup> As above

<sup>1098</sup> Al A'abr Fee Khabar Min A'abar: V1 P443 (wafayaat sanah: 302h)

<sup>1099</sup> Kitab az Zoafa by Abi Zara'ah ar Raazi: P534

<sup>1100</sup> Musannaf Ibne Abi Shaiba: V1 P235, H2431 (sanad Hasan); Juz Raful Yadain lil Bukhari: 21

<sup>1101</sup> Majmua az Zawaaed: V2 P103

<sup>1102</sup> Faiz ul Baari: V3 P168

<sup>1103</sup> Asma ul Mudlleseen lis Siyuti: P92

<sup>1104</sup> Muqaddama Nawawi: P18; Fathul Mughees: P77; Tadareeb ar Raawi: P144

<sup>1105</sup> Khazaen as Sunan: V1 After Page ع



## Hadees 6:

<p>۱۔ حدثنا احمد بن حنبل، ابو عبد الرحمن الشافعي، اشاعره بن يزيد، ابو يزيد الجرمي، ثنا سميت بن عبيد الله، ثنا ورقاء عن عطاء بن السائب عن سعيد بن جبير عن ابن عباس ان النبي صلى الله عليه وسلم عتال السجود على سبعة اعضاء اليد اليمنى والقدمين والركبتين والجبهة ورفع اليدي اذا ركعت البيت وعلى الصفا والمروة وبعرفة وعند رمي الجمار واذا اتممت الصلوة،          روى طبراني في المعجم ۱۱ ص ۱۱۰</p>	<p>حضرت عبداللہ بن عباس رضی اللہ عنہما سے مروی ہے کہ نبی علیہ الصلوٰۃ والسلام نے فرمایا سجدہ سات اعضاء پر کیا کرو دو ٹولوں ہاتھوں، دو ٹولوں پاؤں، دو ٹولوں گھٹنوں، اور پیشانی پر اور رفع یدین اس وقت کیا کہ جب تو بیت اللہ کو دیکھنے اور صفا و مروہ پر، دو ٹول عرفہ کے وقت، رمی جمار کے وقت اور جب نماز کے لیے اقامت کہہ دی جائے۔</p>
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## Tabserah:

1. Is riwayat mein raful yadain ken aa karne ka koi zikr maujood nahi hai. Nez dekhiye hadees # 5.
2. A'taa bin as Saaeb ر.ت. اqhri umar mein iqhtelat ka shikar ho gae the.<sup>1106</sup>

Mere ilm mein is baat ka koi suboot nahi ke Warqa ne A'taa se qabl az iqhtelat sima'a kiya tha.

## Hadees 7-14:

<p>۴۔ حدثنا هنادنا وكيع عن سفيان عن عاصم بن كليب عن عبد الرحمن بن الاسود عن علقمة قال قال عبد الله بن مسعود الا صلى بكو صلوة رسول الله صلى الله عليه وسلم صلى فلو رفع يديه الا في اول مرة، قال وفي الباب عن البراء بن عازب قتال ابو عيسى حديث ابن مسعود حديث حسن و به يقول غير واحد من اهل العلم من اصحاب النبي صلى الله عليه وسلم والتابعين وهو قول سفيان و اهل الكوفة،          (تذوي ۱ ص ۱۰۵)</p>	<p>حضرت علقمة فرماتے ہیں کہ حضرت عبداللہ بن مسعود رضی اللہ عنہ نے فرمایا کہ میں تمہیں حضور علیہ الصلوٰۃ والسلام جیسی نماز پڑھ کر نہ دکھاؤں؟ چنانچہ آپ نے نماز پڑھی اور پہلی مرتبہ تکبیر تحریمہ کے مختص، رفع یدین کرنے کے علاوہ کسی اور جگہ رفع یدین نہیں کیا، اور تکبیر رفع یدین کے باب میں حضرت براء بن عازب سے بھی حدیث مروی ہے۔ امام ترمذی فرماتے ہیں کہ حضرت ابن مسعود کی حدیث حسن ہے اور بے شمار اہل علم صحابہ کرام اور تابعین ائمہ کے (یعنی صرف تکبیر تحریمہ کے وقت رفع یدین کرنے کے) قائل ہیں اور نبی حضرت سفيان ثوري اور اہل کوفہ کا قول ہے۔</p>
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<p>حدثنا عثمان بن ابي شيبة نا وكيع عن سفيان عن عاصم يعني ابن كليب عن عبد الرحمن بن الاسود عن علقمة قال قال عبد الله بن مسعود الا صلى بكو صلوة رسول الله صلى الله عليه وسلم قال فصلي فلم يرفع يديه الا مرة -          (ابو داود ۱ ص ۱۰۹)</p>	<p>حضرت علقمة فرماتے ہیں کہ حضرت عبداللہ بن مسعود رضی اللہ عنہ نے فرمایا کہ میں تمہیں رسول اللہ صلی اللہ علیہ وسلم جیسی نماز پڑھ کر نہ دکھاؤں۔ حضرت علقمة فرماتے ہیں کہ آپ صلی اللہ علیہ وسلم نماز پڑھی اور ایک مرتبہ تکبیر تحریمہ کے وقت کے علاوہ رفع یدین نہیں کیا۔</p>
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<p>۹۔ اخبرنا سفيان بن فضال حدثنا عبد الله بن المبارك عن سفيان عن عاصم بن كليب عن عبد الرحمن بن الاسود عن علقمة عن عبد الله قال الا اخبركم كيف يصلوة رسول الله صلى الله عليه وسلم قال فقام فرفع يديه او مرة ثلوع ثقيف،          (نسائي ۱ ص ۱۰۸)</p>	<p>حضرت عبداللہ بن مسعود رضی اللہ عنہ فرماتے ہیں کہ میں نبی رسول اللہ صلی اللہ علیہ وسلم کی نماز کی خبر دوں (حضرت علقمة کے شاگرد) کہ میں کہ آپ کھڑے ہوئے اور آپ نے ایک مرتبہ تکبیر تحریمہ کے وقت، رفع یدین کیا پھر نہیں کیا۔</p>
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حدثنا محمود بن غيلان المروزي حدثنا وكيع عن  
سفيان عن عاصم بن كليب عن عبد الرحمن بن الاسود  
عن عبد الله قال الاصل يكو صلوة رسول  
الله صلى الله عليه وسلم فصل قلم يرفع يديه  
المرّة واحدة - (نساخ اصطلاح)

حضرت عبداللہ بن مسعود رضی اللہ عنہ سے مروی ہے کہ انہوں  
نے فرمایا کیا میں تمہیں رسول اللہ صلی اللہ علیہ وسلم جیسی نماز  
پڑھ کر نہ دکھاؤں چنانچہ آپ نے نماز پڑھی اور صرف ایک مرتبہ  
(تکبیر تحریر کے وقت) رفع یدین کیا۔

حدثنا عبد الله حدثني ابي ثناء وكيع ثنا سفيان عن  
عاصم بن كليب عن عبد الرحمن بن الاسود  
عن علقمة قتال قال قال ابن مسعود الا اصلك  
صلوة رسول الله صلى الله عليه وسلم قال صلى  
قلم يرفع يديه المرّة - (مسند احمد ۳ ص ۲۲۲)

حضرت علقمہ فرماتے ہیں کہ حضرت عبداللہ بن مسعود رضی اللہ  
عنہ نے فرمایا کیا میں تمہیں رسول اللہ صلی اللہ علیہ وسلم کی طرح  
صلوٰۃ رسول اللہ صلی اللہ علیہ وسلم کا اصل تم  
قلم برفیع یدیدہ (مرتبہ) رفع یدین کیا۔

حدثنا وكيع عن سفيان عن عاصم بن كليب عن  
عبد الرحمن بن الاسود عن علقمة  
عن عبد الله قال الا اريكم صلوة رسول الله  
صلى الله عليه وسلم قلم يرفع يديه المرّة -  
(مسند ابن ابي شيبة ج ۱ ص ۱۱۳)

حضرت عبداللہ بن مسعود رضی اللہ عنہ نے فرمایا کیا میں تمہیں رسول اللہ  
صلی اللہ علیہ وسلم کی طرح نماز پڑھ کر نہ دکھاؤں (چنانچہ آپ نے  
نماز پڑھی اور) صرف ایک مرتبہ رفع یدین کیا۔

اخبرنا ابي الطاهر الفقيه اشيا نا ابي حامد بن بلال اشيا محمد بن  
اسئيل الاسدي ثنا وكيع عن سفيان عن عام بن يحيى عن عبد الرحمن بن الاسود  
عن علقمة قتال قال قال عبد الله يعني ابن مسعود  
لا صلين يكو صلوة رسول الله صلى الله عليه وسلم  
قال فصل قلم يرفع يديه المرّة واحدة -  
(مسند الكبرى للبيهقي ج ۲ ص ۲۵۵)

حضرت علقمہ فرماتے ہیں کہ حضرت عبداللہ بن مسعود رضی اللہ  
عنہ نے فرمایا، میں تمہیں ضرور بضر رسول اللہ صلی اللہ علیہ وسلم  
جیسی نماز پڑھ کر نہ دکھاؤں گا۔ حضرت علقمہ کہتے ہیں کہ آپ  
نے نماز پڑھی اور صرف ایک مرتبہ رفع یدین کیا۔

۱۲- حدثنا ابن ابي داود قال ثنا نعیم بن حماد قال ثنا وكيع  
عن سفيان عن عاصم بن كليب عن عبد الرحمن بن الاسود عن علقمة  
عن عبد الله عن النبي صلى الله عليه وسلم انه  
كان يرفع يديه في اول تكبيرة ثمر لا يعود -  
(شرح معاني الآثار للطحاوی ج ۱ ص ۱۸۴)

حضرت عبداللہ بن مسعود رضی اللہ عنہ نبی علیہ الصلوٰۃ والسلام سے روایت کرتے  
ہیں کہ آپ صلی اللہ علیہ وسلم صرف پہلی تکبیر کے موقع پر رفع یدین  
کرتے تھے پھر نہیں کرتے تھے۔

Tabserah:

1. In tamam riwayaton mein Sufiyan Soori hain. Jokey har sanad mein "a'an" se riwayat kar rahe hain. Ibnul Turkamani Hanafi likhte hain:

"Soori Mudallis hain aur inho'n ne ye riwayat a'an se bayan ki hai".<sup>1107</sup>

الثوري مدلس وقد عنعن.

Safaraz Khan Safdar Sahab Hayati Deobandi, Master Ameen Okadwi Hayati Deobandi, Sher Muhammad sahab Mamati Deobandi, Muhammad Shareef Sahab Kotalwi Barailwi Aur Naeemi waghairahum ne bhi Sufiyan Soori ka mudallis hona tasleem kiya hai.<sup>1108</sup>

<sup>1107</sup> Al Jauhar an Naqee: V8 P362

<sup>1108</sup> Khazaen as Sunan: V2 P77; Majmua Rasael: V3 P331; Aaina Taskeen as Sudoor: P90-92 waghaira. Fiha al Fiqhiya: P134; Asaar as Sunan: P126 tahat H384; (Another edition): 194

Mudallis raawi ke a'ana'annah ke bare mein Sarfaraz Khan Safdar Deobandi ki tehqeeq hadees 5, jawab 5 mein guzar chuki hai. Ahmad Raza Khan Sahab Barailwi farmate hain: “Aur A'ana'annah Mudallis jamhoor mohaddiseen ke mazhab muqhtar o motemar mein mardood o naa-mustanad hai”.<sup>1109</sup> Aur mazeed likhte hain: “A'ana'annah mudallis usool e mohaddiseen par na-maqbool”.<sup>1110</sup>

#### Hadees 15:

۱۵۔ ابو حنیفۃ عن حماد عن ابراہیم عن الاسود ان حضرت امام ابو حنیفۃ حضرت حماد سے اور وہ حضرت ابراہیم رضی اللہ عنہ بن مسعود رضی اللہ عنہ کان یرفع یدیه سے اور وہ حضرت اسود سے روایت کرتے ہیں کہ حضرت حماد نے فرمایا: اول التکبیر ثلثا یعود الی الشی من ذالک و یاشر۔ بن مسعود رضی اللہ عنہ پہلی تکبیر میں رفع یدین کرتے تھے۔ اس کے ذالک عن رسول اللہ صلی اللہ علیہ وآلہ وسلم۔ بعد نماز میں کسی اور جگہ رفع یدین نہیں کرتے تھے اور وہ اس عمل کو رسول اللہ صلی اللہ علیہ وسلم سے نقل کرتے تھے۔ (جامع المسانید ۱ صفحہ ۲۵۵)

#### Tabserah:

Jaame al Masaneed mein iski sanad darj e zail hai:

(أخرجه) أبو محمد البخاري (عن) رجاء بن عبد الله النهشلي (عن) شقيق بن إبراهيم (عن) أبي حنيفة رضي الله عنه.

Iska pehla raawi Abu Muhammad al Bukhari al Harithi kazzab hai.<sup>1111</sup>

Doosra raawi na-maloom aur teesra mutakallim fiya hai, lehaza ye sanad mauzu o baatil hai.

<sup>1109</sup> Fataawa Rizwiya: V5 P245

<sup>1110</sup> P266

<sup>1111</sup> KAI Kashf ul Haseesh A'am Ramee Bi Waza'a al Hadees: P248; Mizan ul Etedaal: V2 P496; Lisan ul Mizaan: V3 P348-349

۱۶۔ حدثنا محمد بن الصباح البزارنا شريك عن يزيد بن ابي زياد عن عبد الرحمن بن ابي ليلى عن البراء ان رسول الله صلى الله عليه وسلم كان اذا افتتح الصلوة رفع يديه الى قريب من اذنيه ثم لا يعود له (ابوداودح اصولة)

حضرت براء بن عازب رضی اللہ عنہ سے مروی ہے کہ رسول اللہ صلی اللہ علیہ وسلم جب نماز شروع فرماتے تو دونوں ہاتھ کانوں کے قریب تک لیجا کر رفع یدین کرتے پھر (کسی جگہ) نہ کرتے

۱۸۔ حدثنا ابن عيينة عن ابن عيسى عن عبد الرحمن بن ابي ليلى عن البراء بن عازب قال مرة واحدة سمعته يقول في تلك الصلوة (صنفه ابن عيسى)

حضرت براء بن عازب رضی اللہ عنہ سے مروی ہے کہ رسول اللہ صلی اللہ علیہ وسلم جب نماز شروع فرماتے تو دونوں ہاتھ کانوں کے قریب تک لیجا کر رفع یدین کرتے پھر (کسی جگہ) نہ کرتے

۱۷۔ حدثنا ابو بكر بن ابي شيبة قال ثنا محمد بن ابي ليلى عن البراء بن عازب قال كان النبي صلى الله عليه وسلم اذا افتتح الصلوة رفع يديه حتى يكون ابهاماه قريبا من شحمتي اذنيه ثم لا يعود (صنفه ابن عيسى)

حضرت براء بن عازب رضی اللہ عنہ سے مروی ہے کہ رسول اللہ صلی اللہ علیہ وسلم جب نماز شروع فرماتے تو دونوں ہاتھ کانوں کے قریب تک لیجا کر رفع یدین کرتے پھر (کسی جگہ) نہ کرتے

۲۰۔ حدثنا اسحق حدثنا ابن ابي ليلى عن البراء بن عازب قال سمعت رسول الله صلى الله عليه وسلم اذا افتتح الصلوة رفع يديه حتى يكون ابهاماه قريبا من شحمتي اذنيه ثم لم يرفعهما (صنفه ابن عيسى)

حضرت براء بن عازب رضی اللہ عنہ سے مروی ہے کہ رسول اللہ صلی اللہ علیہ وسلم جب نماز شروع فرماتے تو دونوں ہاتھ کانوں کے قریب تک لیجا کر رفع یدین کرتے پھر (کسی جگہ) نہ کرتے

۱۹۔ حدثنا اسحق حدثنا همام عن يزيد بن ابي زياد عن عبد الرحمن بن ابي ليلى عن البراء قال رأيت رسول الله صلى الله عليه وسلم اذا افتتح الصلوة يرفع يديه حتى لا يسمع اذانان اذنيه ثم لم يمسك (صنفه ابن عيسى)

حضرت براء بن عازب رضی اللہ عنہ سے مروی ہے کہ رسول اللہ صلی اللہ علیہ وسلم جب نماز شروع فرماتے تو دونوں ہاتھ کانوں کے قریب تک لیجا کر رفع یدین کرتے پھر (کسی جگہ) نہ کرتے

۲۱۔ حدثنا همام عن محمد بن صالح عن حماد بن سليمان عن اسمعيل بن ذكريا عن يزيد بن ابي زياد عن عبد الرحمن بن ابي ليلى عن البراء ان رسول الله صلى الله عليه وسلم اذا افتتح الصلوة رفع يديه حتى لا يسمع اذانان اذنيه ثم لم يمسك (صنفه ابن عيسى)

حضرت براء بن عازب رضی اللہ عنہ سے مروی ہے کہ رسول اللہ صلی اللہ علیہ وسلم جب نماز شروع فرماتے تو دونوں ہاتھ کانوں کے قریب تک لیجا کر رفع یدین کرتے پھر (کسی جگہ) نہ کرتے

۲۳۔ حدثنا احمد بن علي بن الصلوة ثنا ابو اسحق عن محمد بن بكر ثنا شعبة عن يزيد بن ابي زياد، قال سمعت ابن ابي ليلى يقول سمعت البراء في هذا المجلس يحدث قوما منهم كعب بن عجرة قال رأيت رسول الله صلى الله عليه وسلم حين افتتح الصلوة يرفع يديه في اول تكبيرة، (صنفه ابن عيسى)

حضرت براء بن عازب رضی اللہ عنہ سے مروی ہے کہ رسول اللہ صلی اللہ علیہ وسلم جب نماز شروع فرماتے تو دونوں ہاتھ کانوں کے قریب تک لیجا کر رفع یدین کرتے پھر (کسی جگہ) نہ کرتے

Tabserah:

1. Iska raawi Yazeed bin Abi Ziyaad jamhoor ke nazdek zaeef hai.

Haafiz Ibne Kaseer farmate hain:

Namaz e Paighambar ﷺ ke musannif Muhammad Iliyas Faisal likhte hain: “Ze’eli farmate hain ke iski sanad mein Yazeed bin Abi Ziyad hai aur wo zaef hai... alaqh”<sup>1113</sup>

Nabawi Namaz Mudallal Sindhi ke musannif Ali Muhammad Sahab Haqqani Deobandi farmate hain:

جواب: یزید بن ابی زیاد کوفی، تی توڑی جو بعض محدثین  
کلام کیو آھی مگر اھو ثقہ آھی امام مسلم فرمائیندو آھی تہ  
ھو سچو آھی، ان کان روایت بہ کری سگھجی ٹی (مقدمہ

1114

Iska mafhoom Iliyas Faisal Sahab ke alfaaz mein isse pehle guzar chuka hai.

2. Yazeed bin Abi Ziyaad *mudallis* hai.<sup>1115</sup>

Aur Raful Yadain naa karne waali riwayat (waghaira) ki kisi sanad mein isse simaa ki tasreeh nahi ki. Imam Sha’aba ki jis sanad mein sima’a ki tasreeh hai, isme takbeer e oola ke baad dobara raful yadain karne ki nafee maujood nahi hai.

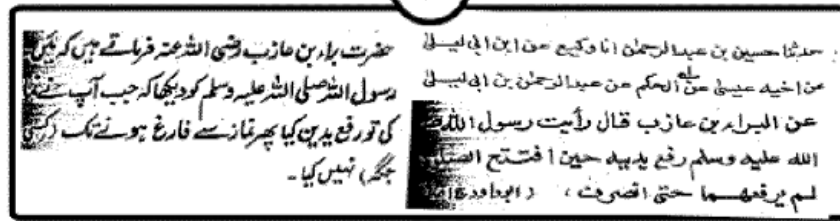
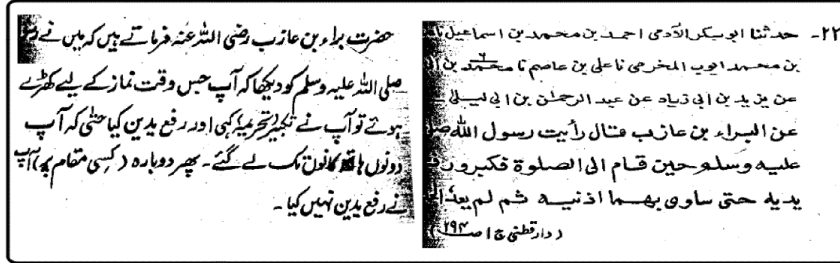
3. Yazeed bin Abi Ziyaad ka aqhri umar mein haafeza kharab ho gaya tha.<sup>1116</sup>

Yazeed ne ye riwayat *iqhtelat* ke baad bayan ki hai.<sup>1117</sup>

4. Mohaddiseen ka is baat par ittefaq hai ke لم يعد ka qaul Yazeed bin Abi Ziyaad ka *mudraj qaul* hai.<sup>1118</sup>

5. Muta’addid mohaddisen mislan Imam Yahya bin Muyeen waghaira ne is riwayat ko *zaef* qarar diya hai. Mazeed tafseel ke liye isi kitab ke saabeqa safhaat dekhe’n.

Hadees 22,24-28:



<sup>1112</sup> Tafseer Ibne Kaseer: V4 P113 Surah Ash Shura: 23-24

<sup>1113</sup> P85

<sup>1114</sup> V1 P169

<sup>1115</sup> Asma ul Mudalliseen lis Siyuti: P107

<sup>1116</sup> Mulhiq al Kawaakib un Niraat lis Shaikh Abdul Qaiyyum

Abdur Rab an Nabi: P509-510

<sup>1117</sup> Sunan Darqutni: V2 P294

<sup>1118</sup> Neel ul Autaar: V2 P180; Al Mudraj ila al Mudraj lis Siyuti: P16; At Talqhees ul Habeer: V1 P221

وکیع عن ابن ابی لیلی عن صفیہ الخید واکیم عن عبد الرحمن بن ابی  
عن البراء بن عازب ان رسول اللہ صلی اللہ علیہ وسلم کان یضع یدیه شم  
یرفعهما حتی ینصرف ، (المدة بکبری ۱۵ ص ۱۵)

حضرت براء بن عازب رضی اللہ عنہ سے مروی ہے کہ رسول اللہ صلی اللہ علیہ وسلم نماز شروع کرتے وقت رفع یدین کرتے تھے، پھر نماز سے فارغ ہونے تک کسی اور جگہ رفع یدین نہیں کرتے تھے۔

حدثنا ابی یوسف قال وکیع عن ابن ابی لیلی عن  
وعیسی عن عبد الرحمن بن ابی لیلی  
عن البراء بن عازب ان النبی صلی اللہ علیہ وسلم  
کان اذا افتتح الصلوة رفع یدیه شم  
یرفعهما حتی یقرئ ، (مصنف ابن ابی شیبہ ۱۵ ص ۱۵)

حضرت براء بن عازب رضی اللہ عنہ سے روایت ہے کہ نبی صلی اللہ علیہ وسلم نماز شروع کرتے وقت رفع یدین کرتے تھے، پھر نماز سے فارغ ہونے تک کسی اور جگہ رفع یدین نہیں کرتے تھے۔

حدثنا اسحاق حدثنا وکیع حدثنا ابی لیلی  
عن ابی یوسف عن عبد الرحمن بن ابی لیلی ،  
عن البراء ان النبی صلی اللہ علیہ وسلم کان  
اذا افتتح الصلوة رفع یدیه شم لا یرفعهما حتی ینصرف ،  
(مسند ابی یوسف ۳ ص ۲۴۸)

حضرت براء بن عازب رضی اللہ عنہ سے روایت ہے کہ نبی صلی اللہ علیہ وسلم نماز شروع کرتے وقت رفع یدین کرتے تھے، پھر نماز سے فارغ ہونے تک کسی اور جگہ رفع یدین نہیں کرتے تھے۔

حدثنا محمد بن النعمان قال حدثنا یحیی بن یحیی  
قال ثنا وکیع عن ابن ابی لیلی عن اخیه وعن  
الحکم عن ابن ابی لیلی  
عن البراء رضی اللہ عنہ عن النبی صلی اللہ  
علیہ وسلم مثله (شرح معانی الآثار ۱ ص ۱۵۷)

Tabserah:

1. Muhammad bin Abi Laila zaef hai, jaisa ke Hadees 5 par tabserah number 3 aur 4 mein guzar chukka hai.
2. Tahawi Hanafi bhi isey مضطرب الحفظ جداً kehte hain.<sup>1119</sup>
3. Ibne Abi Laila ne ye riwayat Yazid bin Abi Ziyad se suni thi.<sup>1120</sup>

Hadees 29:

حدثنا مسدد ثنا یحیی عن ابن ابی ذئب عن سعید بن حمکان  
عن ابی هريرة قال کان رسول اللہ صلی اللہ علیہ وسلم  
اذا دخل فی الصلوة رفع یدیه مٹا  
(ابوداؤد ۱ ص ۱۵۷)

حضرت البراء رضی اللہ عنہ سے روایت ہے کہ رسول اللہ صلی اللہ علیہ وسلم جب نماز میں داخل ہوتے تھے تو خوب ہاتھ اٹھاتے تھے۔

<sup>1119</sup> Mushkil ul Assar: V3 P226

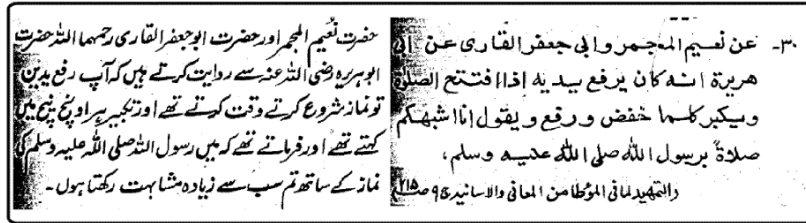
<sup>1120</sup> Kitab al E'elal by Ahmad bin Hambal: V1 P143



### Tabserah:

1. Is riwayat mein Tabkeer e oola ke baady raful yadain naa karne ka koi zikr nahi hai. Sunan Abu Dawood ke isi nusqha mein H738 par Abu Huraira رضي الله عنه se riwayat hai, jisme wo Syedna Rasool Allah ﷺ se ruku se pehle aur baad waala raful yadain naqal karte hain.<sup>1121</sup>
2. Imam Ibne Khuzaima رحمته الله ne is hadees ko apni Saheeh mein naqal kiya hai.<sup>1122</sup>
3. Haafiz ibne Hajar رحمته الله ne farmaya: <sup>1123</sup> هذا حديث صحيح

### Hadees 30:



### Tabserah:

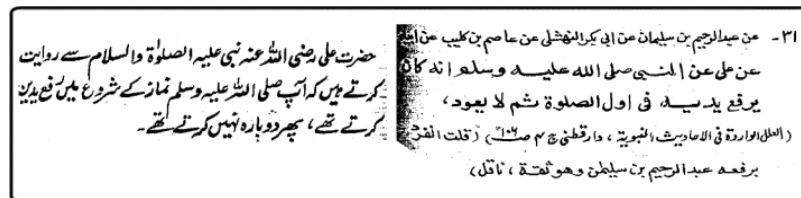
1. Is riwayat mein ruku se pehle aur ruku ke baad waale raful yadain ke tark ka koi zikr nahi hai. Usool mein ye baat muqarrar hai ke a'adm nafee e zikr ke liye mustalzim nahi hota.<sup>1124</sup>
2. Issey pehli hadees mein Abu Huraira رضي الله عنه se raful yadain ka isbaat guzar chukka hai.

Khud Abu Huraira رضي الله عنه se bhi raful yadain saabit hai.<sup>1125</sup>

Baley ek riwayat mein inse ye bhi aaya hai: أقسم بالله إن كانت لهي صلاته حتى فارق الدنيا <sup>1126</sup>

Iske raawi mein Muhammad bin Ahmad bin A'asma ar Ramli ke halaat nahi miley, lekin Musnad Ash Shamiyyeen by Tabrani<sup>1127</sup> mein baaz hades mein iski mataabea'at maujood hai. Tafseeli bahes aagey aarahi hai. In sha Allah.

### Hadees 31:



### Tabserah:

1. Is riwayat par Imam Darqutni ne *jirah* karte hue farmaya hai: yaani "isse iske maru'u bayan karne mein wahem hua hai".<sup>1128</sup>

<sup>1121</sup> V1 P108

<sup>1122</sup> V1 P344-345, H395

<sup>1123</sup> Muwafaqa al Khabr al Khabr: V1 P409-410

<sup>1124</sup> Ad Diraaya Ma'a al Hidaaya: V1 P177; Al Jauhar an Naqee:

V4 P317 waghairahuma

<sup>1125</sup> Juz Raful Yadain: P22, H22 (Sanad Saheeh)

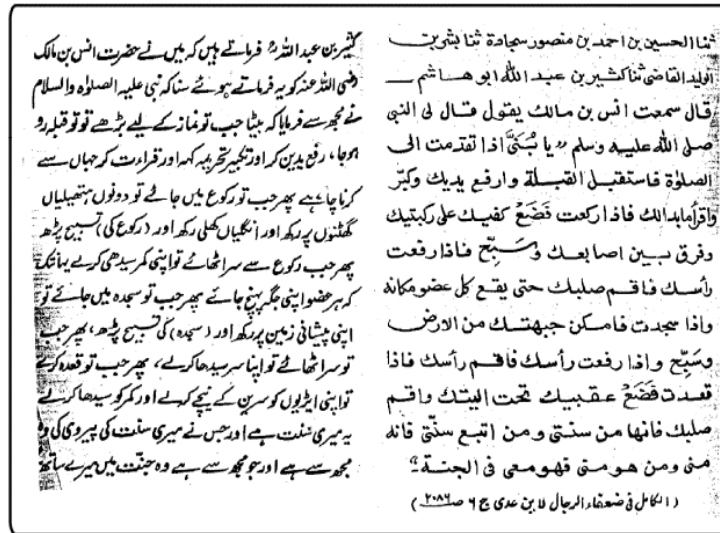
<sup>1126</sup> Al Mojam by Ibnul E'eraabi: V1 P226

<sup>1127</sup> V2 P35

<sup>1128</sup> Al E'elal Al Wardah: V4 P107

2. Doosrey ye ke al E'elal al Wardah mein Abdur Raheem mazkoor tak sanad ghair maujood hai, lehaza ye riwayat be-sanad hone ki wajah se *mardood* hai.

Hadees 32:



Tabserah:

Is riwayat mein tark e raful yadain ka koi zikr nahi hai. Doosre ye ke ye riwayat *baatil* hai.

Kaamil Ibne A'dee ke safha mazkoora se pehle (P2085 par) Imam Bukhari رحمہ اللہ ka qaul maujood hai ke:

كثير بن عبد الله أبو هاشم الأيلي منكر الحديث عن أنس

Aur Imam Nisai ka qaul likha hua hai:

كثير أبو هاشم يروي عن أنس: متروك الحديث

Imam Bukhari ka kisi raawi par *Munkir ul Hadees* ki jirah karna (inke nazdeek) shadeed *jirah* hai.<sup>1129</sup>

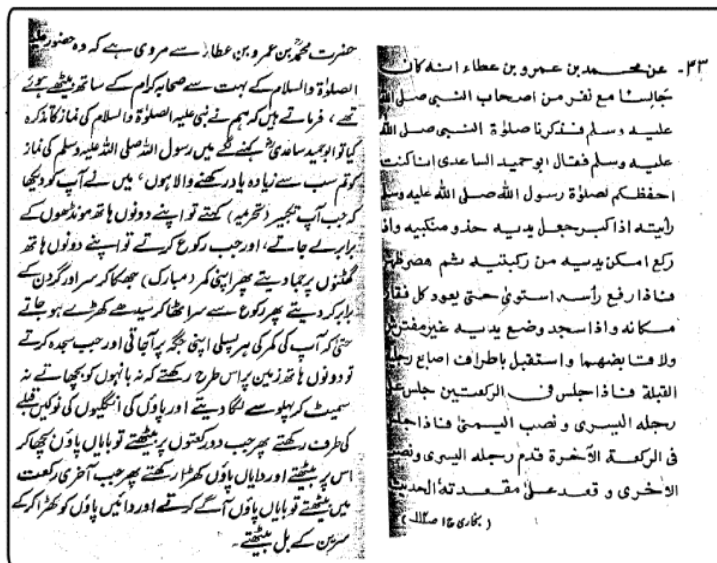
Balkey Tehzeeb ut Tehzeeb mein likha hua hai:

“Aur Haakim ne kaha: Isne Anas se sunney ka daawa kiya hai, isne aapse aisi hadeese'n bayan ki hain, jinke bare mein dil ye gawaahi deta hai ke ye mauzu hain”.<sup>1130</sup>

وقال الحاكم: زعم أنه سمع من أنس، روى عنه أحاديث يشهد القلب أنها موضوعة.

<sup>1129</sup> Mizan ul Etedaal: V1 P6 waghaira, ba-hawaala Qawaed Fee Uloom ul Hadees: Zafar Ahmad Thanwi Deobandi: P157 Hashiya # 1 by Abi Ghadda.

<sup>1130</sup> V8 P418 (another edition): P374



## Tabserah:

Ye riwayat bilkul saheeh hai. Lekin isme ruku se pehle aur baad waale raful yadain ke tark ka koi zikr maujood nahi hai. Muhammad bin Umro bin A'ataa ki yehi riwayat ek doosri sanad ke sath ruku se pehle aur baad waale raful yadain ke isbaat ke sath Sunan Abu Dawood<sup>1131</sup>, Sunan Tirmizi<sup>1132</sup> mein bhi maujood hai.

Isey Imam Ibne Khuzaima<sup>1133</sup> aur Imam IObne Hibban<sup>1134</sup> waghairahuma ne *Saheeh* kaha hai. Imam Tirmizi رحمہ اللہ farmate hain: *هذا حديث حسن صحيح*, isey Imam Bukhari رحمہ اللہ, Imam Ibne Taimiyya رحمہ اللہ, aur Imam Ibnul Qaiyyim رحمہ اللہ waghairahuma ne bhi *saheeh* kaha hai. Lehaza Anwar Khursheed Sahab ka mufassil riwayat ko chhod kar muqhtasar riwayat se istedlal saheeh nahi hai. Yaad rahe ke hadees e mazkoor ka raawi Abdul Hameed bin Jafar aksar ulama ke nazdeek *siqa* hai.<sup>1135</sup>

1131 V1 P106, H730

1132 V1 P67, H304

1133 587-588

1134 Al Mawaarid: 442,491,492

1135 Nasbur Raaya: V1 P344



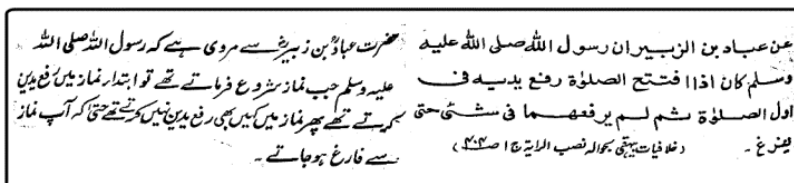
## Hadees 34:



## Tabserah:

Is riwayat ke ek raawi Shahr bin Hushab par kaafi kalaam hai. Lekin qaul e raajeh mein wo *hasan ul hadees* hai. Kyou'ne wo jamhoor ke nazdeek *mausaq* hai. Arz hai ke isme ruku se pehle aur baad waale raful yadain ke tark ka kaha'an zikr hai? Khuwah-ma-khuwah a'adm e zikr waali riwayat ko naqal karke apni kitab ka hajam badhaa dena kaunse deen ki khidmat hai?

## Hadees 35:



## Tabserah:

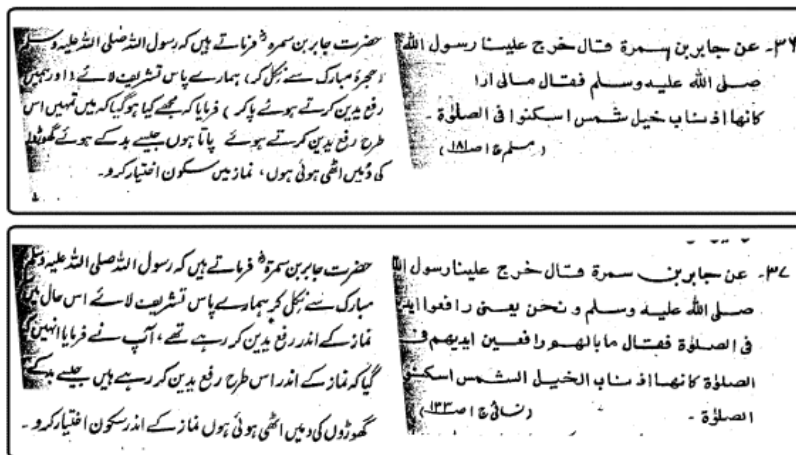
1. Iski sanad ke ek raawi 'Muhammad bin Ishaq' ka ta'ayyun matloob hai. Ye wazaahat ki jaae ke ye kaun zaat e shareef hai?
2. Hafs bin Ghayas *mudallis* hai.<sup>1136</sup>  
Lehaza iske sima'a ki tasreeh saabit ki jaae.  
Abu Yusuf Muhammad Wali Darwesh (Ustad Jamea tul Uloom al Islamiya Bannori Town) apni kitab *Da Paighambar e Khuda* ﷺ *Maunaqah* mein likhte hain: yaani "aur *Mudallis* ka a'an se riwayat karna kisi ke nazdeek bhi maqbool nahi hai".<sup>1137</sup>
3. Riwayat *munqate* hai. Imam Iraqi *mursal* riwayat ke bare mein farmate hain:

“Aur jamhoor mohaddiseen ne mursal ko is wajah se rad kar diya hai ke iski sanad mein giraa hua raawi majhool hota hai”.<sup>1138</sup>

وردہ جما ہیر النقاد للجهل بالساقط فی الإسناد.

Yaani mursal riwayat ko jamhoor ahle tehqheeq ne rad kar diya hai.

Hadees 36-37:



Tabserah:

1. Isme raful yadain indar ruku o ba'ad ka koi zikr maujood nahi hai, balkey ye riwayat tassahud mein raful yadain ke bare mein hai. Jaisa ke Muslim ki doosri hadees se saabit hota hai.
2. Muhaddiseen e Ikram o deegar ulama (mislan Imam Nisai, Imam Abu Dawood, Imam Nawavi رحمۃ اللہ علیہم) aur Muhammad bin al Hasan ash Shaibani (فی الحجۃ علی اهل المدينة) ne is par salam ke abwaab baandhe hain.
3. Kisi mohaddise ne ye riwayat tark e raful yadain ke baab mein zikr nahi ki.
4. Is baat par ulama ka ijma hai ke Jabir bin Samrah رضی اللہ عنہ کی is riwayat ka qiyaam waale raful yadain se koi talluq nahi, balkey sirf tassahud waale raful yadain se talluq hai.<sup>1139</sup>
5. Jo kaam khud Nabi ﷺ se saabit hai, isey sharer ghodo'n ki dumo'n se tashbeeh dena intehaai ghalat aur qabil e mazammat harkat hai.
6. Agar is hadees se raful yadain ka nasqh yaa mana saabit kiya jaata to phir *hanafi o deobandi o barailwi hazraat* 1) Takbeer e oola 2) Witr aur 3) Eidan waala raful yadain kyou'n karte hain?  
Agar iski taqhsees doosre Dalaael se saabit hai to phir ruku se pehle aur baad waale raful yadain ki taqhsees bhi ahadees e mutawaaterah se saabit hai. Dekhiye Allama Siyuti ki kitab<sup>1140</sup>
7. Tameem bin Tarfa رضی اللہ عنہ کی ye riwayat muqhalefeen e raful yadain, qiyam waale raful yadain ke bare mein pesh kar rahe hain. Halaa'nke yehi riwayat muqtasaran Musanad Ahmad<sup>1141</sup> mein وہم قعود ke alfaaz ke sath bhi maujood hai. Yaani “Aur wo bhaithe hote the”.
8. Muta'addid ulama ne is hadees se istedlal karne waalo'n par kadee tanqeed ki hai. Mislan Imam Nawavi رحمۃ اللہ علیہم kehte hain:

<sup>1138</sup> Al Fiya al Iraqi: P143; Fathul Baaqi; Al Afiyya Ma'a Fathul Mugheeth: V1 P134

<sup>1139</sup> Juz Raful Yadain: P101; At Talqhees al Habeer: V1 P221

H33 قطف الأزهار المنتثرة فی الأحادیث المتواترة

<sup>1141</sup> V5 P93

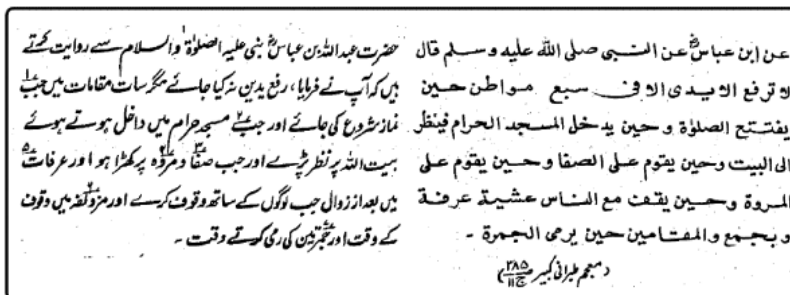
9. Is hadees ke raawiyon, Mislan Imam Muslim, Imam Ahmad aur Imam Abu Dawood رحمۃ اللہ علیہم اجمعین waghairahuma mein ek se bhi is hadees ki buniyad par raful yadain ko mansooqh kehna yaa samajhna saabit nahi.
10. Muta'addid Deobandi ulama ne is riwayat ke sath *nashq e raful yadain* par istedlal par tanqeed ki hai. Mislan Mehmood ul Hasan Deobandi farmate hain: “*baaqi aznaab kheel ki riwayat se jawab dena barooe insaf durust nahi. Kyou'nke wo salam ke baare mein hai ke Sahaba Ikram ﷺ farmate hain ke ham ba-waqt salam e namaz ishaara bil-yad bhi karte the. Aap ﷺ ne isko mana farma diya*”.<sup>1143</sup>

Muhammad Taqi Usmani (jinka Deobandi sanjeeda halqe mein badaa maqaam hai) farmate hain: “*Lekin insaf ki baat ye hai ke is hadees se hanafiyya ka istedlal mushtaba aur kamzor hai*”.<sup>1144</sup>

Kisey malum tha ke Anwar Khursheed Sahab aise aqhlaaf bhi aae'nge ke jo insaf ka khoon karte hue Syedna Jabir bin Samrah رضی اللہ عنہ کی mazkurah baala hadees aur ahadees e zaee'fa o mauzua'ah aur ghair mutalliq riwayaat pesh karke apne deobandi awaam ko warghalaane ki koshish karte rahe'nge.

Is qism ki saazishon se saada luh awaam par shadeed asar padta hai, jiska tazkirah Maulwi Aashiq Ilahi Merathi Sahab ne kiya hai. Farmate hain: “*Asal baat ye thi ke baaz hanafiyyon ne Ahle Hadees yaani ghair muqallideen e zamaana ko raful yadain par kaafir kehna shuru kar diya tha aur ye saqht tareen ghalati thi*”.<sup>1145</sup>

## Hadees 38:



## Tabserah:

Is riwayat ki sanad mein wohi Muhammad Ibne Abi Laila (zaeef) maujood hai. Jiska zikr hadees 5, tabserah 3-4 ke tahet guzar chukka hai. Iski sanad mein aur bhi kai naqs maujood hain. Mislan Hakam bin Utaiba (mudallis) ka a'ana'nah waghaira.

## Muqhtasar al Muqhtasar:

Anwar Khursheed Deobandi ne kul 38 marfu'u riwayaat pesh ki hain. In se 10 (4, 5, 23, 29, 30, 32, 33, 34, 36, 37) mauzu se ghair mutalliq hain. In riwayaat mein ruku se pehle aur baad waale raful yadain ken aa karne ka koi zikr nahi hai. in 10 mein se 4 (muqhtasar). 5, 23 (zaeef). 32 (baatil). 34 (mashkook fiya) hai aur baqi riwayaat ba-lehaz e sanad Saheeh hain. Lekin inse raful yadain ka naa karna yaa nasqh bilkul saabit nahi hota.

<sup>1142</sup> Al Majmu'u Sharha al Mohzab: V4 P403

<sup>1143</sup> Al Ward ash Shazee A'alaa Jame at Tirmizi: P63; Taqareer Hazrat Shaikh ul Hind: P65

<sup>1144</sup> Dars e Tirmizi: V2 P36

<sup>1145</sup> Tazkirah al Khaleel: P132-133

Baaqi 28 riwayaat ka muqhtasar jaaeza darj e zail hai:

(1,2) Tehreef. (3) Baatil, Mauzu. (6-14) Zaeef. (15) Mauzu. (16-22) Zaeef. (24-28) Zaeef. (31) Zaeef. (35) Zaeef Mursal aur (38) Zaeef hai.

Inme se baaz riwayaat ko 8 martaba aur baaz ko 7 dafa zikr kiya gaya hai. Abh aapki khidmat mein ruku se pehle aur baad waale raful yadain ka isbaat *saheeh* ahadees se pesh kiyaa jaata hai.

## Isbaat Raful Yadain Ind ar Ruku wa Ba'ad ar Rafa'a Minh

Hadees 1:

Syedna Abdullah bin Umar رضي الله عنه se riwayat hai:

“Maine Rasool Allah ﷺ ko dekha. Aap jab namaz mein khadey hote to apne dono'n hath apne kandho'n ke baraabar uthaate aur jab aap ruku ke liye takbeer kehte to aisa hi karte aur ruku se sar uthaate to aisa hi karte aur حمده سمع الله لمن حمده kehte the aur sajdo'n mein Aap ﷺ ye amal nahi karte the”.<sup>1146</sup>

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى تَكُونَا حَذَوِ مَنْكِبَيْهِ وَكَانَ يَفْعَلُ ذَلِكَ حِينَ يَكْبِرُ لِلرُّكُوعِ وَ يَفْعَلُ ذَلِكَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وَيَقُولُ (سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ) وَلَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ.

Is hadees ke raawi Imam Ali bin Abdullah al Madeeni رحمته الله (d 234h) farmate hain: “Musalmano par ye haq (laazmi) hai ke is hadees ki wajah se wo namazo'n mein raful yadain kare'n”.<sup>1147</sup>

Is hadees ke raawi Ibne Umar رضي الله عنه bhi ruku se pehle aur ruku ke baad raful yadain karte the.<sup>1148</sup> Balkey Aap ﷺ agar kisi shaqs ko dekhte ke raful yadain mazkoor nahi karta to isey kankariya'n maarte the.<sup>1149</sup>

Hadees 2:

Maalik bin al Huwairis رضي الله عنه ne bhi Nabi ﷺ se ruku se pehle aur baad waala raful yadain naqal kiya hai.<sup>1150</sup>

Nabi ﷺ ki wafaat ke baad bhi Malik bin al Huwairis رضي الله عنه ka yehi amal tha. (Hawaala mazkurah)

Hadees 3:

Wael bin Hajar رضي الله عنه (9h) ko Musalman hue.<sup>1151</sup> Aap bhi Nabi e Kareem ﷺ se ruku se pehle aur baad waala raful yadain bayan karte hain.<sup>1152</sup>

In Sahaba Ikram رضي الله عنهم ke alaawa darj e zail Sahaba Ikram رضي الله عنهم ne bhi Rasool Allah ﷺ se raful yadain mazkoor ko riwayat kiya hai.

Hadees 4:

ابو حميد الساعدي رضي الله عنه في عشرة من أصحاب النبي صلى الله عليه وسلم.<sup>1153</sup>

Hadees 5:

Abu Huraira رضي الله عنه.<sup>1154</sup>

Hadees 6:

Abu Bakar Siddiq رضي الله عنه.<sup>1155</sup>

<sup>1146</sup> Bukhari: V1 P102, H736; Muslim: V1 P168, H390

<sup>1147</sup> Bukhari Darsi: V1 P102 (Hamish)

<sup>1148</sup> Bukhari: P102, H739; Sharha as Sunnah lil Baghwi: V3 P21

وقال: هذا حديث صحيح

<sup>1149</sup> Juz Raful Yadain: P53, H15. Isey Imam Nawawi ne Al

Majmua'a Sharha al Mohzab: V3 P405 mein saheeh kaha hai

<sup>1150</sup> Bukhari: V1 P102, H737; Muslim: P168, H391

<sup>1151</sup> Umdatul Qaari lil A'aini Hanafi: V5 P274

<sup>1152</sup> Muslim: V1 P173, H401

<sup>1153</sup> Tirmizi: V1 P67, H304 لهذا حديث صحيح; Saheeh Ibne Khuzaima: V1 P297, H587; Saheeh Ibne Hibban: Al Ehsan: V3 P171, H1864; Saheeh Ibnul Jarood: P74-75, H192; wa Seha al Bukhari, Ibne Taimiyya, Ibnul Qaiyyim waghaira

<sup>1154</sup> Sunan Abu Dawood: V1 P108, H738; Saheeh Ibne

Khuzaima: H694-695; wa Seha Al Haafiz Ibne Hajar

<sup>1155</sup> As Sunan al Kubra lil Baheqhi: V2 P73 و قال: رواه ثقات واقره

(sanad Saheeh) الوهبي وابن حجر

Hadees 7:

Abdullah bin Zubair رضي الله عنه.<sup>1156</sup>

Hadees 8:

Ali bin Abi Taalib رضي الله عنه.<sup>1157</sup>

Hadees 9:

Abu Musa al A'asha'ari رضي الله عنه.<sup>1158</sup>

Hadees 10:

Jaabir bin Abdullah رضي الله عنه.<sup>1159</sup>

Inke alaawa aur bhi bahot se Sahaba Ikram رضي الله عنهم mislan Umar, Anas رضي الله عنه waghairahuma se raful yadain mazkoor marwi hai.

Ashraf Ali Thanwi Deobandi farmate hain:

“Jab hadees 10 (Sahaba Ikram رضي الله عنهم) se marwi ho to wo qaul raajeh mein mutawaatir hoti hai, jaisa ke Tadreeb ar Raawi mein likha hua hai”.<sup>1160</sup> Tadreeb ke hawale liye dekhiye<sup>1161</sup>

والحديث إذا روى من عشرة فهو متواتر على القول المختار  
(كما في تدريب الراوي).

Lehaza saaibit hua ke raful yadain ke isbaat waali hadees mutawaatir hai. Isi liye muta'addid ulama ne raful yadain ko mutawaatir likha hai. Mislan Siyuti, Al Kataani, Ibnul Jauzi, Ibne Hajar, Az Zubaidi رحمة الله عليهم اجمعين waghairahum.

<sup>1156</sup> As above

<sup>1157</sup> Sunan Tirmizi: V2 P180, H3423 صحيح; Saheeh Ibne Khuzaima: V1 P294-296, H584; Saheeh Ibne Hibban; Umdath lil A'aini: V5 P277; Sehaah Ahmad bin Hambal o Ibne Taimiyya waghaira

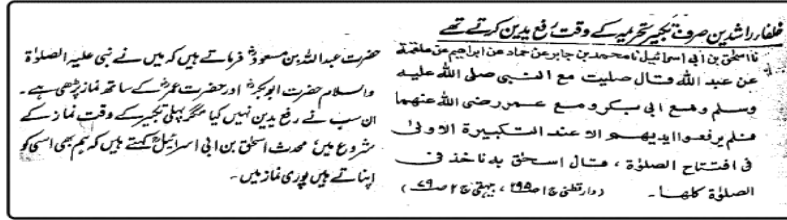
<sup>1158</sup> Sunan darqutni: V1 P292, H1111 wa Rijaal Suqaat; At Talqhees al Habeer: V1 P219, H328 (sanad Saheeh)

<sup>1159</sup> Sunan Ibne Majja: P62, H868, Abu Zubair ke sima'a ki tasreeh As Siraaj (qalmi): P25, (printed): H92 par maujood hai aur iski sanad Hasan hai

<sup>1160</sup> Bawaadir an Nawaadir: P136

<sup>1161</sup> وفيه: وقال: الأصطخري: أقله عشرة وهو المختار, لأنه أول جمع تكثره

Qaul 1:



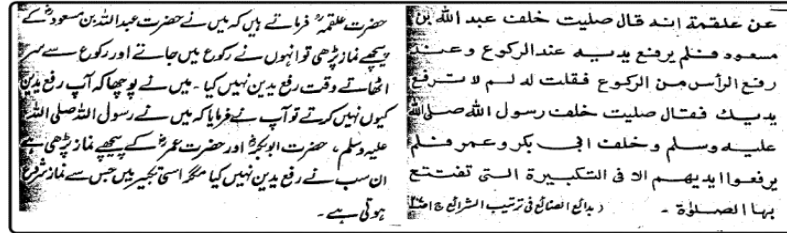
Aqool: Mahoola baala dono'n kitabo'n (Darqutni aur Baheqi) mein likha hua hai:

“Is riwayat mein Muhammad bin Jabir ka tafarrud hai aur wo zaeef tha”.

تفرد بہ محمد بن جابر وكان ضعيفاً.

(Is Muhammad bin Jabir ko jamhoor mohaddiseen ne zaeef qarar diya hai)

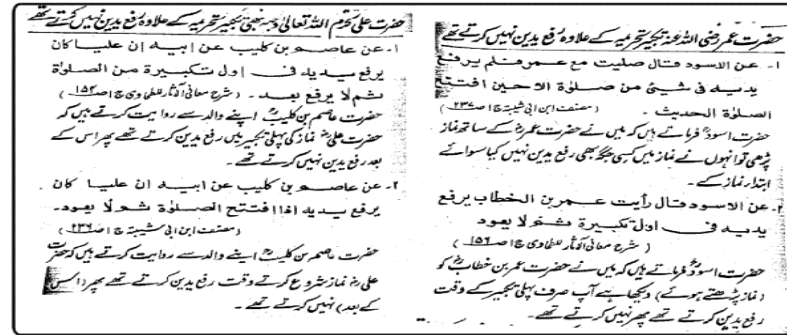
Qaul 2:



Aqool: Ye man-ghadat riwayat Kasaani Hanafi ne baghair kisi sanad ke naqal ki hai. Duniya mein hadees ki kisi kitab mein ye riwayat ba-sanad maujood nahi hai. (فیما أعلم)

Lehaza aisi mauzu o man-ghadat riwayat pesh karke Ahle Hadees ko saheeh hadees se kis tarha hataaya jaa sakta hai?

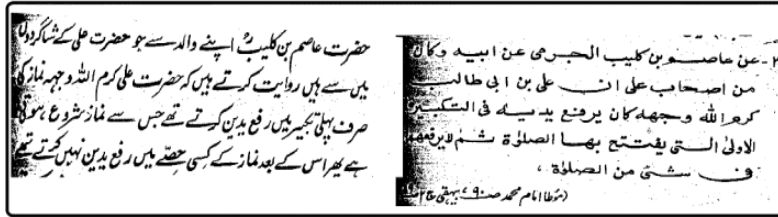
Qaul 3:



Aqool: Isme Ibrahim (Naqhai) mudallis hain.<sup>1162</sup> Aur a'an se riwayat kar rahe hain, lehaza ye sanad zaeef hai.<sup>1163</sup>

Khud Syedna Umar رضی اللہ عنہ se raful yadain ka isbaat marwi hai.<sup>1164</sup>

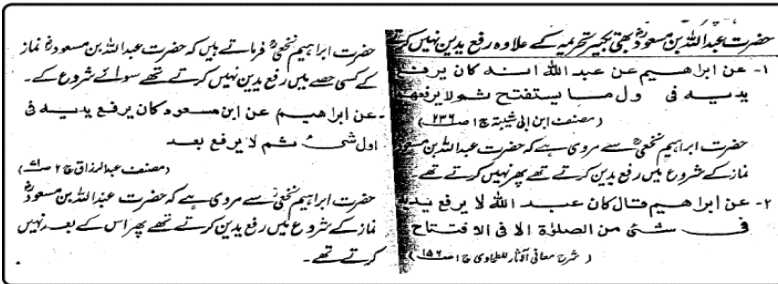
Qaul 4:



Aqool: Hamare nusqha mein Imam Baheqhi ki As Sunan al Kubra<sup>1165</sup> par ye riwayat hai aur is par Imam Usman bin Saeed ad Daarmi ki jirah bhi darj hai. Sufiyan Soori ne is riwayat ka inkar kiya aur Imam Bukhari waghaira ne *zaeef* kaha hai.<sup>1166</sup>

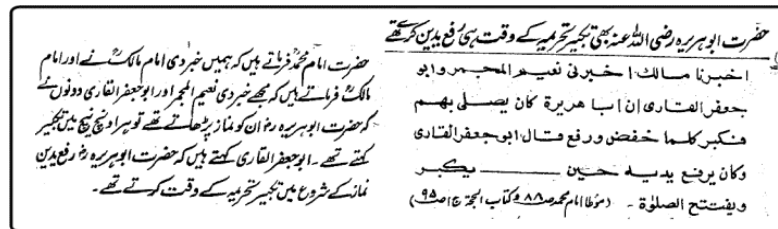
Ye riwayat aur isse pehle waali riwayat dono'n apne mudda'a par waazeh nahi hain, kyou'nke in mein qunoot aur eidain waale raful yadain ki taqhssees maujood nahi hai.

Qaul 5:



Aqool: Ye riwayat *saqht munqate* hai. Ibne Masood رضی اللہ عنہ 32h yaa 33h mein faut hue aur Ibrahim Naqhai 37h ke baad paida hue the.<sup>1167</sup>

Qaul 6:



Aqool: Is riwayat par bahes hadees # 30 ke tahet guzar chuki hai. Aur saaf saaf ye saabit kiya jaa chukka hai ke Abu Huraira رضی اللہ عنہ ruku se pehle aur baad waale raful yadain ke qaael o faael the.

Qaul 7:

<sup>1164</sup> Musnad al Farooq lil Haafiz Ibne Kaseer: V1 P164-166; Al Jame Aqlaq ar Raawi wa Adaam as Saame'e: V1 P118 waghairahuma  
<sup>1165</sup> V2 P80

<sup>1166</sup> Noor ul A'ainain: P161

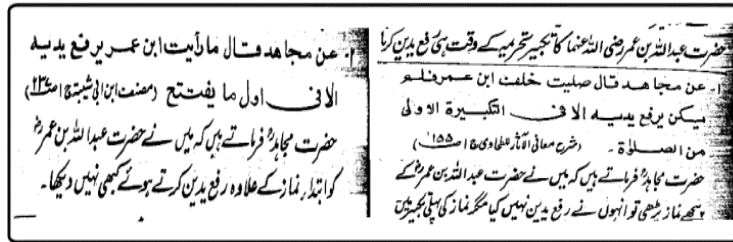
<sup>1167</sup> Nez dekhie P167. Imam Shafai رحمہ اللہ ne is sanad par mazboot jirah ki hai





Aqool: Jabir Ja'afi (*Kazzab*) aur Mahaarib bin Dasaar (*Siqa*) ko dono'n riwayat-e'n raful yadain karne ki zabardast daleele'n hain. Rahaa baaz shagirdo'n ka tehseel ilm ke liye daleel ka poochna to ye eteraaz ki daleel nahi hai. Khud Saalim ﷺ waghaira se *ba-sanad e saheeh raful yadain* ka karna saabit hai. Lehaza Jabir Ja'afi jaise *kazzab* o *ghair siqa* raawiyo'n ki riwayat ki buniyad par Imam Ibne Umar رضى الله عنه par kyou'nkar eteraaz ho sakta hai. Aur agar ho bhi to baat Sahabi ki maani jaaegi, naa ke baad mein aane waale kisi shaqs ki. Jiska qaul o fe'el balkey iski poori zaat kisi Sahabi ke qadmo'n ki khaak ke baraabar bhi nahi hai.

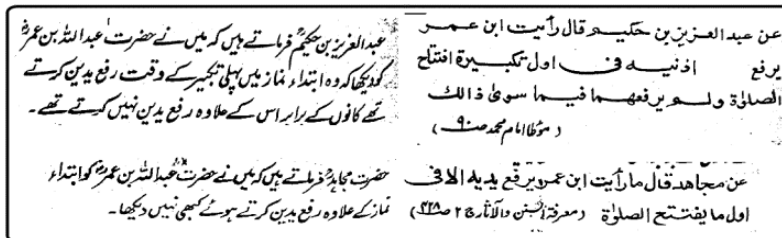
Qaul 8:



Aqool: Qari Abu Bakar bin Ayyash ki is riwayat ko Anwar Khursheed Sahab ne Number 1, Number 2 aur Number 3 dafa bayan kiya hai, jabke riwayat ek hi hai. Hamare maktaba mein Ma'aref as Sunan wal Asaar ka jo nusqha maujood hai (Darul Kutub al Ilmiyya, Beirut)<sup>1168</sup> par ye riwayat maujood hai. Imam Baheqhi ne is par Imam Bukhari ki jirah naqal ki hai. Imam Bukhari ki ye tehqeeq hai ke Abu Bakar bin A'ayaash ne ye riwayat *iqhtelaat* ke baad bayan ki hai.<sup>1169</sup> Imam Ibne Muyeen farmate hain ke ye riwayat Abu Bakar bin A'ayaash ka *wahem* hai. Iski *koi asal* nahi hai.<sup>1170</sup>

Is qism ki *zaeef* riwayat se *nasqh* kasheed karne ki koshish ki jaati hai. Halaa'nke Ibne Umar رضى الله عنه se isbaat raful yadain Saheeh Bukhari waghaira mein *saheeh* sanado'n ke sath saabit hai, jaisa ke guzar chukka hai.

Qaul 9:



<sup>1168</sup> V1 P556

<sup>1169</sup> V1 P557

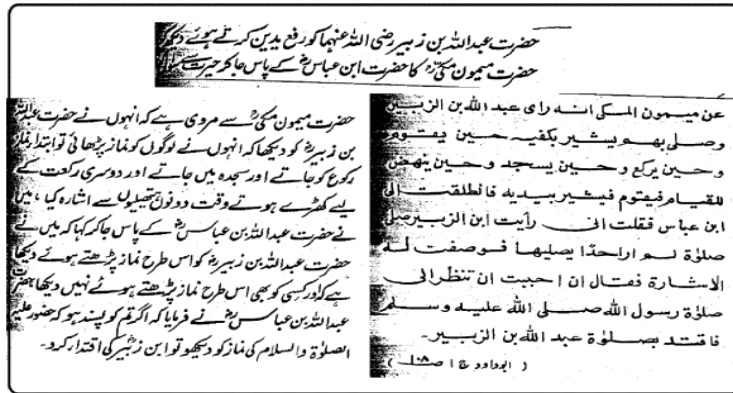
<sup>1170</sup> Juz Raful Yadaain: P56, H16

Aqool: Muwatta ke hamare nusqha mein ye riwayat P93-94 par maujood hai. Iski sanad ka ek raawi Muhammad bin Abaan bin Saaleh hai. Jiske bare mein isi Muwatta ke hashiya par Abdul Hai Lukhnawi Sahab likhte hain:

“Muhammad bin Abaan bin Saaleh ko naqadeen e hadees ki ek jamat ne zaef kaha hai”<sup>1171</sup>. محمد بن أبان بن صالح... وهو ممن ضعفه جمع من النقاد.

Iske baad unho'n ne Muhammad bin Abaan mazkoor par Abu Dawood, Ibne Muyeen, Bukhari aur Nisai waghairahum ki jirahe'n naqal ki hain.

Qaul 10:



Aqool: Is riwayat ke raawi Maimoon al Makki ke bare mein Khaleel Ahmad Saharanpuri Ambethwi Sahab likhte hain: “Majhool”<sup>1172</sup>. Aur farmate hain: في سنده عبدالله بن لهيعة وهو ضعيف<sup>1173</sup>.

Is riwayat mein Muqhtalit ka Iqhtelaat aur Mudallis ka a'ana'anah bhi maujood hai. Lehaza isse istedlal karna badi mazmoom harkat hai.

Qaul 11:



Aqool: Is riwayat ki sanad zaef aur mursal hai. Jaisa ke P9, Hadees 35 par guzar chuka hai. Anwar Khursheed Sahab ke pesh karda Asaar e Sahaba Ikram ﷺ khatam hue.

In asaar ke bare mein Ameer ul Momineen Fil Hadees Imam Bukhari رحمه الله ka aam elaan hai: Kisi Sahabi se bhi raful yadain ka naa karna saait nahi hai.<sup>1174</sup>

Abh aapki khidmat mein in Sahaba Ikram ﷺ ke naam ma'a hawaala pesh kiye jaate hain, jokey raful yadain ke qaael o faael the.

<sup>1171</sup> At Ta'aleeq al Mumajjid: P74 Hashiya # 5

<sup>1172</sup> Bazal Al Majhood: V P411, P459

<sup>1173</sup> P411

<sup>1174</sup> Juz Raful Yadain: P110, H40; P152, H76; Al Majmua'a: V3 P405

## Asaar e Sahaba Ikram ﷺ Aur Raful Yadain Ka Isbaat

1. Ibne Umar رضى الله عنه 1175	2. Maalik bin Huwairis رضى الله عنه 1176
3. Abu Musa Asha'ari رضى الله عنه 1177	4. Abdullah bin az Zubair رضى الله عنه 1178
5. Abu Bakar as Siddiq رضى الله عنه 1179	6. Abu Huraira رضى الله عنه 1180
7. Abdullah bin Abbas رضى الله عنه 1181	8. Anas رضى الله عنه 1182
9. Jabir رضى الله عنه 1183	10. Umar رضى الله عنه 1184

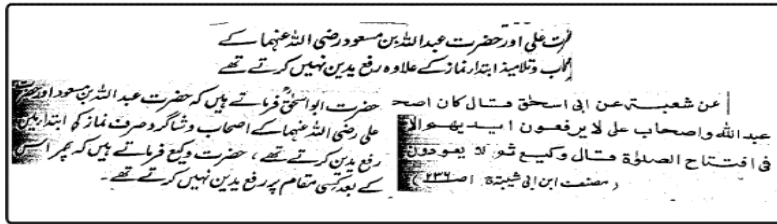
Saeed bin Jubair رضى الله عنه mashoor tabai farmate hain: “Rasool Allah ﷺ ke Sahaba Ikram ﷺ shuru namaz mein, ruku ke waqt aur ruku se sar uthaane ke baad raful yadain karte the”.<sup>1185</sup> (iski sanad bilkul Saheeh hai)

Inke alaawa aur bhi bahot si riwayaat hain. Dekhiye Juz Raful Yadain waghaira, lehaza saabit hua ke Sahaba Ikram ﷺ se bhi raful yadain ka isbaat hi saabit hai. Nafee yaa Nasqh waghaira qhata'an saabit nahi hai.

## Asaar e Tabaeen Aur Tark e Raful Yadain

Iske baad Anwar Khursheed Sahab ne Asaar e Tabaeen pesh kiye hain, inka muqhtasar jaaeza pesh e khidmat hai:

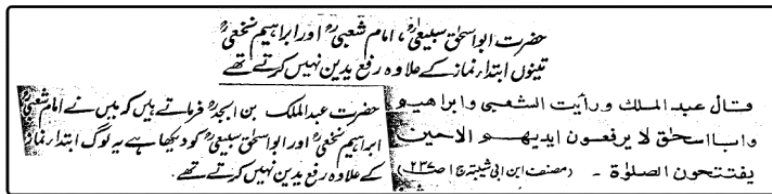
Qaul 1:



Aqool: In Ashaab Abdullah aur Ashaab e Ali رضى الله عنه mein se kisi ek ka naam bayan nahi kiya gaya, lehaza ye saare ashqhaas majhool hain. Agar in se muraad siqa hazraat the to inka naam zaahir naa karne ki kya wajah hai?

Doosre ye ke agar ye asar saheeh hai to hanafi barailwi o deobandi hazraat iski muqhalefat kyou'n karte hain? Qunoot, Witr aur Eidain mein raful yadain karne waale ye asar pesh nahi kar sakte, kyou'nke iski zid mein inke ye dono'n raful yadain bhi aate hain. فما هو جوابكم فهو جوابنا

Qaul 2:



<sup>1175</sup> Bukhari: 739

<sup>1176</sup> Bukhari: 737; Muslim: 391

<sup>1177</sup> Darqutni: V1 P292, H1111 (sanad Saheeh)

<sup>1178</sup> Sunan al Kubra lil Baheqhi: V2 P73

<sup>1179</sup> Sunan al Kubra lil Baheqhi: V2 P73

<sup>1180</sup> Juz Raful Yadain lil Bukhari: 22 (sanad Saheeh)

<sup>1181</sup> Musannaf Ibne Abi Shaiba: V1 P235, Sanad Saheeh

<sup>1182</sup> Juz Raful Yadain: 20 (sanad Saheeh)

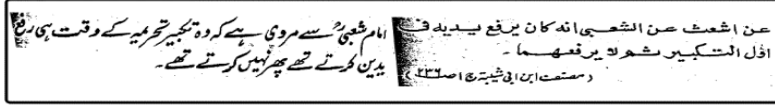
<sup>1183</sup> Musnad As Siraj: 92 (sanad Hasan)

<sup>1184</sup> Musnad al Farooq: V1 P165-166 (sanad Hasan)

<sup>1185</sup> Sunan al Kubra: V2 P75

Aqool: Iska tafseeli jawab aagey aaraha hai. In sha Allah.

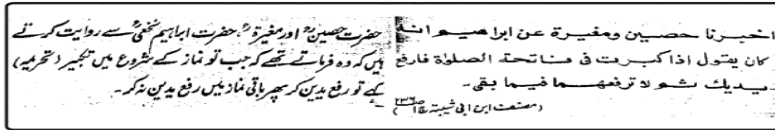
Qaul 3:



Aqool: Asha'at se muraad Asha'at bin Sawaar al Kindi hai.

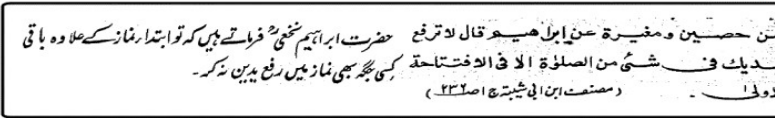
Isey jamhoor ulama ne *zaeef* kaha hai. Muslim mein iski riwayaat mutaabea'at mein hain. Imam Ahmad, Ibne Muyeen, Nisai aur Darqutni waghairahum ne kaha *Zaeef*.<sup>1186</sup> Lehaza ye sanad *zaeef* hai.

Qaul 4:



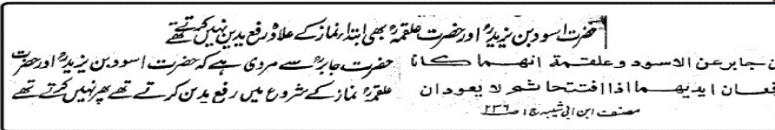
Aqool: Iska tafseeli jawab bhi aage aaraha hai.

Qaul 5:



Aqool: Iski sanad *hasan* hai.

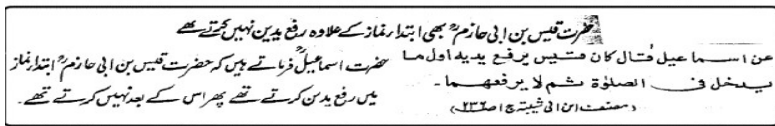
Qaul 6:



Aqool: Jabir Ja'afi *zaeef raafzi* aur *mudallis* hai.<sup>1187</sup>

Imam Abu Hanifa farmate hain: "Maine Jabir Ja'afe se ziyaada jhoota koi nahi dekha".<sup>1188</sup>

Qaul 7:



Aqool: Ismail bin Abi Khalid *mudallis* hain.<sup>1189</sup>

Inho'n ne is riwayat mein sima'a ki tasreeh nahi ki, lehaza ye riwayat *zaeef* hai.

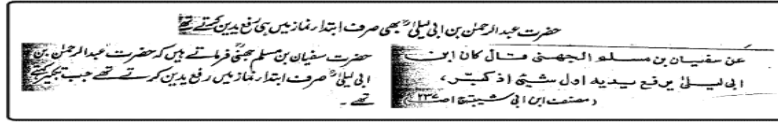
Qaul 8:

<sup>1186</sup> Tehzeeb ut Tehzeeb: V1 P308-309

<sup>1187</sup> Kutub al Mudalleseen

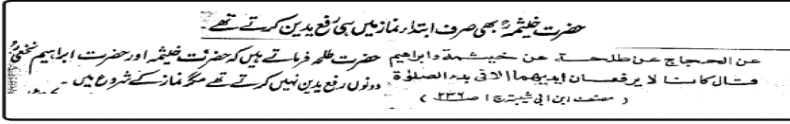
<sup>1188</sup> Nasbur Raaya lil Ze'eli al Hanafi: V2 P49; Al E'elal as Sagheer lit Tirmizi: P891 (sanad Hasan)

<sup>1189</sup> Risaala Asma Min Urf bit Tadleeis Iis Siyuti: tahat # 3



Aqool: Sufiyan bin Muslim, agar tasheef nahi hai to iske halaat mujhe nahi miley

Qaul 9:



Aqool: Hajja bin Iraatah *zaeef* hone ke saath *mudallis* bhi hai.

وقال السيوطي في أسماء المدلسين.<sup>1190</sup>

Allama Ze'eli Hanafi ne kaha: <sup>1191</sup>والحجاج بن أرطاة ضعيف

Asaar e Tabaeen par tabserah khatam hua.

Qaraeen e Ikram! Anwar Khursheed Sahab ke pesh karda asaar e tabaeen mein sirf 3 asar (Ibraheem Naqhai, Aamer ash Sa'abi aur Abu Ishaq) ba-lehaz e sanad *saheeh* hain. Baaqi tamam asaar usool e mohaddiseen ki raushni mein *zaeef o naa-qaabil e hujjat* hain. Ye teeno asaar bhi a'adm e raful yadain qabl ar ruku o ba'ad par *nas e sareeh* nahi hain. Hanafi o Barailwi o Deobandi hazraat witr aur eidain mein raful yadain karte hain. Joke in dono'n asaar ke (bazaahir) khilaf hai. Agar wo ye kahe'n ke witr aur eidain ki taqhssees deegar dalaael se saabit hai to moaddibaana arz hai ke ruku se pehle aur baad waale raful yadain ki taqhssees mutawaatir ahadees se saabit hai.

Lehaza Ahle Hadees ke khilaf in dono'n asaar se istedlal karna *saheeh* nahi hai.

Doosre ye ke jab Nabi ﷺ aur Sahaba Ikram ﷺ se raful yadain karna *saheeh* ahadees se saabit hai to kaun aisa momin hai jo neechे utar kar ek-aadh tabai kea mal ko dekhega.

Anwar Khursheed Sahab aur inki company ki tasalli ke liye chand tabaeen ki *saheeh* riwayaat pesh e khidmat hain, jokey raful yadain ke qaael o faae'el the.

## Asbaat e Raful Yadain Aur Tabaeen

1. Muhammad (Ibne Sireen <small>رحمۃ اللہ علیہ</small> ) <sup>1192</sup>	2. Abu Qulaaba Basri <sup>1193</sup>
3. Wahab bin Munabba <sup>1194</sup>	4. Saalim bin Abdullah al Madani <sup>1195</sup>
5. Al Qaasim bin Muhammad al Madani <sup>1196</sup>	6. A'ataa bin Abi Rabah al Makki <sup>1197</sup>
7. Makhool ash Shaami <sup>1198</sup>	8. Noman bin Abi A'ayaash
9. Tawoos <sup>1199</sup>	10. Saeed bin Jubair <sup>1200</sup>
11. Qasim bin Maqheemrah <sup>1201</sup>	12. Al Hasan al Basri <sup>1202</sup>

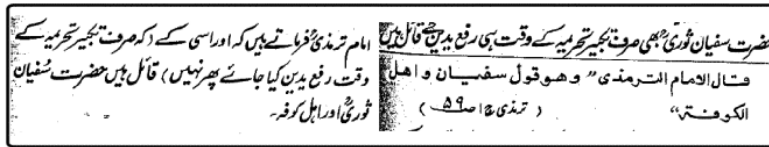
## Tark e Raful Yadain Aur Ulama

Aqhir mein Anwar Khursheed Sahab ne chand ulama ke hawaale pesh kiye hain, jinse tark e raful yadain marwi hai.

1. Sufiyan Soori	2. Ishaq bin Abi Israeel
3. Imam Abu Hanifa	4. Imam Maalik
5. Imam Nawawi	6. Ahle Madeena
7. Ahle Kufa	8. Ijma e Fuqaha

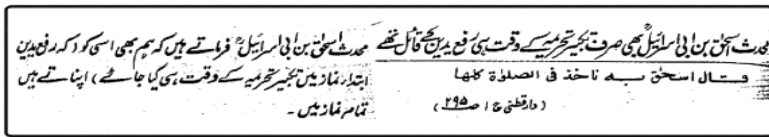
Halaa'nke in aqwaal mein se koi ek qaul bhi saabit nahi hai. Siwaae Ishaq bin Abi Israel ya Sufiyan Soori ke.

### Qaul 1:



Imam Tirmizi (jokey Sufiyan Soori ki wafaat ke bahot baad paida hue) ne yaha'n sanad bayan nahi ki. Agar kitab al E'elal ki ibaat ko mad-e-nazar rakha jaae to Sufiyan Soori رحمۃ اللہ علیہ ka ye qaul *marfu'u* ahadees aur Asaar e Sahaba Ikram رحمۃ اللہ علیہ ke muqable mein mardood hai.

### Qaul 2:



<sup>1192</sup> Ruku se pehle waala aur baad waala raful yadain karte the.  
Musannaf Ibne Abi Shaiba: V1 P235 (sanad Saheeh)

<sup>1193</sup> As above (sanad Saheeh)

<sup>1194</sup> Musannaf Abdur Razzaq: V2 P69, h2524 (sanad Saheeh);  
At Tamheed: V9 P228l Abdur Razzaq sarah bis Sama'a indahu

<sup>1195</sup> Juz Raful yadain lil Bukhari: P136, H62 (sanad Hasan)

<sup>1196</sup> As above: 62 (sanad Hasan)

<sup>1197</sup> As above: 62 (sanad Hasan)

<sup>1198</sup> As above: 62 (sanad Hasan)

<sup>1199</sup> Sunan al Kubra lil Baheqhi: V2 P75 (sanad Saheeh)

<sup>1200</sup> As Above: 75 (sanad Saheeh)

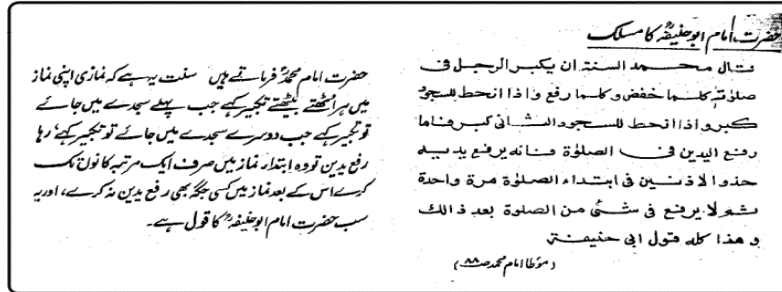
<sup>1201</sup> Ruku ke waqt raful yadain ke qaael the. Juz Raful yadain:  
60 (sanad Saheeh)

<sup>1202</sup> Musannaf Ibne Abi Shaiba: V1 P235, H2435 (sanad Saheeh)

Ishaq bin Abi Israel agarche *sadooq* raawi hai. Lekin musulmano ke badey imaamo'n mein se nahi hain. Imam Baghwi kehte hain: كان ثقة مأموناً إلا أنه كان قليل العقل Imam Abu Zara'ah ne kaha: حدث بحديث منكر Imam Ahmad ne kaha: واقفي مشنوم إلا أنه صاحب حديث كيس<sup>1203</sup>

Ek qaleel ul aqal (kam aqal) shaqs ka koi kaam karna yaa naa karna deen e islam mein kya wazan rakhta hai?

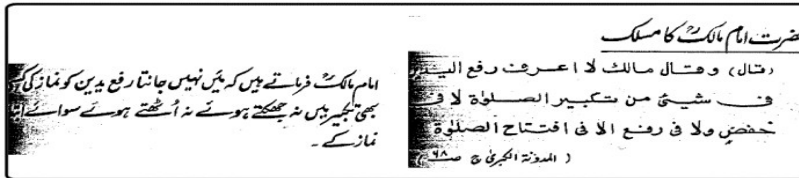
### Qaul 3:



Imam Abu Hanifa ka qaul ke raawi Muhammad bin al Hasan Ash Shaibani hai. Iske bare mein Imam Yahya bin Muyeen ne apni tareeqh<sup>1204</sup> kaha hai "ليس بشئ", balkey inka ek doosra qaul ye hai ke "جهمي كذاب".<sup>1205</sup>

(Lehaza aise shaqs ki naqal ka mohaddiseen ke nazdeek kya maqaam ho sakta hai?) aur agar is naqal ko *saheeh* bhi tasleem kiya jaae to bhi deobandiya ko mufeed nahi hai. Kyou'nke isme witr aur eidain ki taqhsees maujood nahi. Jab Imam Abu Hanifa.... ba-shart e sehat..... namaz mein kisi jagah bhi raful yadain naa karne ke qaael o faael the to phir inka naam lene waale hazraat namaz e witr aur eidain mein raful yadain kyou'n karte hain?

### Qaul 4:



Imam Maalik ka hawaala Muwatta se nahi, balkey Sahnoon ki Kitab al Madoona al Kubra<sup>1206</sup> se raful yadain ki muqhalefat mein naqal kiya gaya hai. Halaa'nke Muwatta Imam Maalik mein Imam Maalik raful yadain karne ki hadees laae hain.<sup>1207</sup> Jab Imam Maalik ki apni kitab mein raful yadain ka suboot maujood hai to phir Sahnoon ke be-sanad hawaala ki kya zaroorat hai?

Sahnoon ki agarche bahot se imaamo'n ne ta'areef o tauseeq ki hai aur wo *sadooq* raawi hain, lekin Imam Abu Ya'ala al Khaleeli farmte hain:

"mohaddiseen e ikram iske hafeza par khush nahi hue".<sup>1208</sup>

لم يرض أهل الحديث حفظه.

Tambeeh: Kitab al Madoona Sahnoon se ba-sanad e saheeh saabit nahi hai.

<sup>1203</sup> Tehzeeb ut Tehzeeb: V1 P196

<sup>1204</sup> V2 tarjuma: 1770

<sup>1205</sup> Kitab az Zoa'afa lil Uqaili: V P52 (sanad Saheeh)

<sup>1206</sup> 1/2 P268 (another edition) P71

<sup>1207</sup> Riwayat Abdur Rahman bin al Qasim: P113, H59

<sup>1208</sup> Al Irshad: V1 P269, tahet: 112

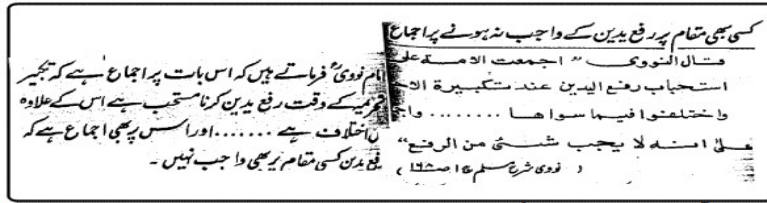
Imam Maalik se darj e zail *siqa* raawiyo'n رحمۃ اللہ علیہم اجمعین ne ruku se pehle aur baad waala raful yadain naqal kiya hai:

1. Ash-hab	2. Waleed bin Muslim
3. Saeed bin Abi Mariyam	4. Abu Musa'ab
5. Ibne Abdul Hakam	6. Ibne Wahab. <sup>1209</sup>

Balkey Imam Ash-hab farmate hain ke Imam Maalik wafaat tak raful yadain karte rahe hain.<sup>1210</sup>

Imam Abul Abbas al Qurtabi رحمہ اللہ, Imam Khattabi aur Imam Baghwi ne tasreeh ki hai ke Imam Maalik ka aqhri amal raful yadain karna tha.<sup>1211</sup> Mazeed tafseel ke liye dekhiye.<sup>1212</sup>

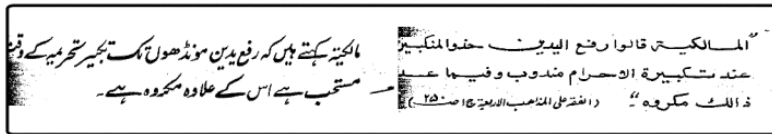
Qaul 5:



Imam Nawavi raful yadain ke qaael o faae'el hain. Lehaza inka qaul Deobandiya ko mufeed nahi. Doosre ye ke agar takbeer e tehreema ke waqt raful yadain koi shaqs jaan boojh kar chhod de to is 'mustahab' ke tark par is shqs par koi gunah hai yaa nahi? Chaliye *bismillah* keejiye. Takbeer e tehreema, witr aur eidain waala raful yadain apne ghar mein khatam keejiye, baad mein fuqaha e mohaddiseen ke khilaf likhe'n!

Doosro'n ko naseehat, khud miya'n fazeehat!!

Qaul 6:



Is daawa ki buniyad Sahnoon ki bilaa-sanad riwayat hai, jiska shuzooz o zoaf ham bayan kar chuke hain, lehaza ye daawa khatam hai.

<sup>1209</sup> Hawaalo'n ke liye dekhiye: Noor ul A'ainain: P174

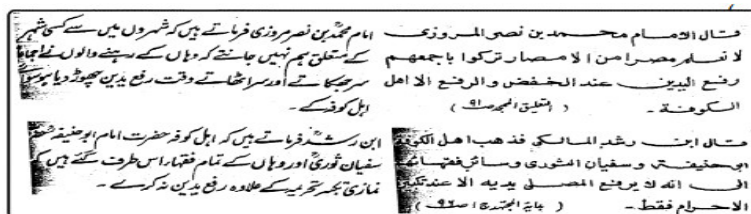
<sup>1210</sup> At Tamheed: V9 P222

<sup>1211</sup> Tarha At Tathreeb: V1P254; Ma'alim as Sunan: V1 P193; Sharha as Sunnah: V3 P23

<sup>1212</sup> Noor ul A'ainain: P173-174



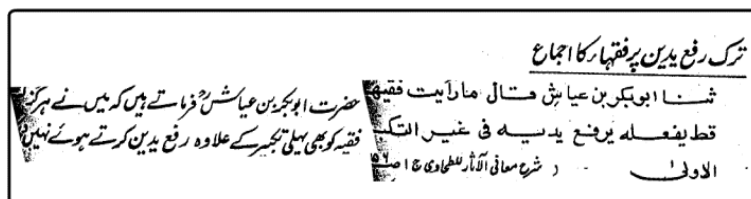
## Qaul 7:



Ahle Kufa ke ijma ke suboot ke liye Muhammad bin Nasir al Maroozi رحمة الله عليه ki asal kitab pesh kare'n, jo key unho'n ne raful yadain ke suboot par likhi hai. Idhar udhar ke be-sanaad hawaalo'n ki zaroorat nahi hai. Imam Tirmizi ne ijma ka daawa nahi kiya, balkey isbaat e raful yadain ki hadees ko saheeh kaha hai. Aur muta'addid Sahaba Ikram رحمة الله عليهم o Tabaeen o Aimmatul Muslimeen رحمة الله عليهم اجمعين ka amal qarar diya hai.

و دونه خرت ؟! هتة هة اهله كفة كا ةءما شراة هوءة هة!؟  
 القناد

## Qaul 8:



Anwar Khursheed Sahab ne Abu Bakar bin A'ayaash ki riwayat par baaz fuqaha ka ijma bhi sabit karne ki koshish ki hai.<sup>1213</sup>

Arz hai ke baaz fuqaha ka ye baatil ijma agar hujjat hai to phir deobandi hazrat witr aur eidain mein raful yadain kyou'n karte hain?

Muta'addid sahaba mislan Abu Bakar, Umar, Ibne Umar, Ibne Zubair, aur Abu Huraira رحمة الله عليهم waghairahum aur muta'addid Tabaeen mislan; Muhammad bin Sireen, Saalim, Abu Bakar, Wahab, A'ataa aur Saeed bin Jubair رحمة الله عليهم اجمعين raful yadain ke qaael o faael the.

Kya ye sab fuqaha ki fehrist se kharij hain?

Fuqaha ka ye kaisa jaali ijma hai, jisse badey badey Sahaba Ikram رحمة الله عليهم aur Jaleel ul Qadr tabaeen رحمة الله عليهم اجمعين ina lla h aur ina alia raacon waghairahum khaarij hain.

<sup>1213</sup> Hadees Aur ahle Hadees: P418

Abh in chand aimma muslimeen ke hawaale pesh e khidmat hain, jokey raful yadain ke qaael o faael the:

- |   |   |
|---|---|
| 1. Imam Maalik <sup>1214</sup>                        | 2. Imam Shafai <sup>1215</sup>                      |
| 3. Imam Ahmad <sup>1216</sup>                         | 4. Imam Ali bin Abdullah al Madeeni <sup>1217</sup> |
| 5. Imam Ishaq bin Rahwiya <sup>1218</sup>             | 6. Imam Auzaai <sup>1219</sup>                      |
| 7. Imam Ibnul Mubaarak <sup>1220</sup>                | 8. Muhammad bin Yahya az Zahli <sup>1221</sup>      |
| 9. Abdur Rahman bin Mahdi <sup>1222</sup>             | 10. Abu Al Waleed at Tayaalsi <sup>1223</sup>       |
| 11. Abdullah bin Az Zubair al Humaidi <sup>1224</sup> | 12. Yahya bin Muyeen <sup>1225</sup>                |
| 13. Ali bin al Hasan <sup>1226</sup>                  | 14. Abdullah bin Usman <sup>1227</sup>              |
| 15. Yahya bin Yahya <sup>1228</sup>                   | 16. Esa bin Musa <sup>1229</sup>                    |
| 17. Ka'ab bin Saeed <sup>1230</sup>                   | 18. Muhammad bin Salam <sup>1231</sup>              |
| 19. Abdullah bin Muhammad al Musnadi <sup>1232</sup>  | 20. Muhammad bin Nasar al Maroozi <sup>1233</sup>   |
| 21. Abu Ahmad al Haakim <sup>1234</sup>               | 22. Imam Bukhari waghairahum رحمه الله عليهم اجمعين |

Khulasa ye ke Aimma Muslimeen ki ginti mein bhi Ahlur Raae hazraat bahot peeche hain. Ek do imaamo'n se (ghair sareeh) tark e raful yadain ka saabit ho jaana raful yadain ke mansooqh hone ki daleel nahi ban sakti.

<sup>1214</sup> Sunan Tirmizi: 255

<sup>1215</sup> Kitab al Umm: V1 P104

<sup>1216</sup> Masael Ahmad by Abu Dawood al Sajistani: P23

<sup>1217</sup> Saheeh Bukhari: V1 P102

<sup>1218</sup> Ma'arefa as Sunan wal Asaar lil Baheqhi (qalimi): V1 P225;

Juz Raful Yadain: P29, H1

<sup>1219</sup> At Tamheed: V9 P226

<sup>1220</sup> Taweel Muqhtalif al Hadees by Ibne Qutaiba: P66 (sanad Saheeh)

<sup>1221</sup> Saheeh Ibne Khuzaima: V1 P298, H589

<sup>1222</sup> Juz Raful Yadain: 121 (sanad Saheeh)

<sup>1223</sup> Al Mojam by Ibne Al E'eraabi: V2 P410-411

<sup>1224</sup> Juz Raful Yadain: P28, H1

<sup>1225</sup> As above: H121

<sup>1226</sup> Juz Raful Yadain: P27, H75

<sup>1227</sup> As Above: H75

<sup>1228</sup> As Above: H75

<sup>1229</sup> As Above 75

<sup>1230</sup> As Above 75

<sup>1231</sup> As Above 75

<sup>1232</sup> As Above 75

<sup>1233</sup> Muqaddama Iqhtelaf al Ulama: P15

<sup>1234</sup> Sha'ar Ashab ul Hadees: P47

## Ajeeb Sharte'n:

Daleel ke maidan mein tahi daaman hone ke baad Anwar Khursheed Sahab likhte hain: “Kisi bhi saheeh o sareeh hadees se saabit nahi ke apne ruku waale raful yadain ka hukam diya hai”.<sup>1235</sup>

Khursheed Sahab aur inki party ki khidmat mein moaddibaana arz hai ke Ahle Hadees ke liye sirf yehi kaafi hai ke ruku se pehle aur baad waala raful yadain, Saheeh Bukhari, Saheeh Muslim, Saheeh Ibne Khuzaima, Saheeh Ibne Hibban aur Saheeh Ibnul Jarood waghaira kitabo'n mein mutawaatir asaneed ke sath Nabi e Kareem ﷺ se saabit hai aur kisi ek riwayat mein bhi ba-sanad e saheeh iska tark yaa nasqh qhata'an saabit nahi hai. Raha ye ke hukam saabit kare'n to ye ek munazaraana mughalta ke siwa kuch bhi nahi. Deobandi o Barailwi hazraat ki ye aadat hai ke agar fa'al saabit ho to qaul ka mutaalba karte hain, jaisa ke masla raful yadain aur agar qaul saabit ho to fe'el ka mutaalba karte hain, jaisa ke masla e witr.<sup>1236</sup> Agar qaul o fe'el dono'n saabit ho'n (jaise *Mas-alah Iza Aqimta as Salah Falaa Salah Illa al Maktooba*) to Asaar e Sahaaba رضي الله عنهم pesh karne ki koshish karte hain aur agar Ahle Hadees Kitab o Sunnat o Asaar e Sahaba Ikram رضي الله عنهم bhi pesh karde'n. Jaisa masla e witr, to ye kehkar rad kar dete hain ke “*Magar in Sahaba Ikram رضي الله عنهم ka apna ijtehad tha*”. Jo ahadees e marfua'ah e kaseera ke muqable mein hujjat nahi”.<sup>1237</sup>

Ye ta'aa-a'b ad Deen nahi to aur kya hai?

Is qism ke khud-saqhta mutaalba'n aur baatil sharto'n ki buniyad par Deobandi aur Barailwi hazraat ka ye khayal hai ke wo a'ammatul muslimen ko tehreek e Ahle Hadees ki Kitab o Sunnat ki dawat se door hataa de'nge. Halaa'nke maamla iske bar-aks hai. Abhi 3- din pehle ki baat hai ke ek deobandi maulwi ne baaz naujawaano'n ko Anwar Khursheed Sahab ki kitab “*Hadees aur Ahle Hadees*” di. Deobandi naujawaan ye kitab apne gaou'n ke Ahle Hadees Alim janab Rahmat Ilahi Muhammadi Sahab ke paas le aae. Ye gaou'n G. T. Road Gondal Stop, Zila (Atak) ke qareeb hai. Aur iska naam ‘*Landi*’ (A'awanabad) hai. Jab Rahmat Ilahi Muhammadi Sahab ne “*Hadees aur Ahle Hadees*” ke andar pesh karda hawaalo'n mein Anwar Khursheed Sahab ki khayaanate'n saabit kar dee'n to 3 naujawan Ahle Hadees ho gae aur elaaniya raful yadain ki sunnat par amal shuru kar diya.

اللهم ثبت أقدامهم آمين

<sup>1235</sup> Hadees aur Ahle Hadees: P423

<sup>1237</sup> Rasool e Akram ﷺ Ki Namaz Ka Tareeqa e Namaz: P259

<sup>1236</sup> Rasool e Akram ﷺ Ki Namaz Ka Tareeqa e Namaz: P257

## Ek Makruh Mughaalta:

Anwar Khursheed Sahab ne jo *zaeef o mauzu* yaa *saheeh ghair mutlaq* “dalaal” pesh karke likha hai: “*Lekin mundarja baala ahadees o asaaar o aqwaal e aimma, mujtahideen aur ijma e ummat ke khilaf ghair muqallideen ka kehna hai ke ruku waala raful yadain sunnat e muwakkeda, sunnat e mutawaaterah, balkey waajib balkey farz hai, naa karne se namaz naqis ho jaati hai, balkey baatil ho jaati hai... alaqh*”.<sup>1238</sup>

Qaraeen e Ikram!

Aapne dekh liya ke Anwar Khursheed Sahab ne *zaeef o mauzu* yaa *ghair mutalliq ahadees* aur isi tarha *zaeef us sanad asaar* aur *ghair saabit* (siwaae Ma’adoode chane) aqwaal o afa’aal e ulama pesh kiye hain. Jabkey hamne *saheeh o mutawaatir, marfu’u ahadees, saheeh asaar e sahaaba* ﷺ, *saheeh asaar e tabaeen* aur *saheeh o saabit aqwaal o afa’aal e ulama* pesh kiye hain. Aap khud fiasla kare’n ke haq kis taraf hai?

1. Raful Yadainka suboot Nabi ﷺ se mutawaatir ahadees se pesh kar diya gaya hai. Aur iska nasqh yaa tark Nabi ﷺ ki saari zindagi mein kisi ek din, kisi ek namaz mein, balkey kisi ek raka’at mein bhi saabit nahi hai. Lehaza agar isey Ahle Hadees ulama ne Sunnat e Muwakkeda aur Sunnat e Mutawaaterah likha to isme naraaz hone ki kya baat hai?

Raful Yadainka sunnat mutawaaterah hona khud deobandi ulama ne bhi tasleem kiya hai. Mislan Anwar Shah Kashmiri Deobandi farmate hain:

“*Janna chhahiye ke raful yadain ba-lehaaz e sanad o amal mutawaatir hai, isme koi shak nahi aur raful yadain mansooqh nahi hua (balkey) iska ek hurf (bhi) mansooqh nahi hua*”.<sup>1239</sup>

وليعلم أن الرفع متواتر إسناداً وعملاً لا يشك فيه ولم ينسخ ولا حرف منه.. إلخ.

Taqreeban yehi ibaarat Hashiya Faiz ul Baari<sup>1240</sup>, Ma’arif us Sunan lil Bannori<sup>1241</sup> mein bhi maujood hai.

Anwar Shah Sahab ki ye gawaahi mamuli gawahi nahi, balkey firqa e deobandiya par hamesha ke liye *hujjat e qaate’a’ah aur al burhan al azeem* hai. Kyou’nke inke nazdeek *maulwi* sahab e mazkoor ka bahot badaa maqaam hai. Ye *maulwi* sahab wohi shqsiyat hain, jinho’n ne witar waali hadees ko قوی tasleem karne ke baad 14 saal iska jawab sochne mein lagaa diye.<sup>1242</sup>

Imam Humaidi رحمه الله waghaira raful yadain ko wajib kehte hain, jaisa ke guzar chukka hai.

Imam Shafai رحمه الله se marwi hai ke kisi shaqs ke liyr raful yadain ka tark karna halaal nahi hai.<sup>1243</sup>

Allama Subki is par hashiya likhte hain:

*Ye ibaarat is par sareeh daleel hai ke Imam Shafai raful yadain ko waajib samajhte hain.*

هذا صريح في أنه يوجب ذلك.

(yaad rahe ke mohaddiseen ke nazdeek farz aur waajib ek hi cheez ke 2 naam hain).

Ye wohi Subki hain, jinke bare mein *Da Paighambar e Khuda* ﷺ *Maunah (Pashto)* ka musannif likhta hai *Shaikh ul Islam*.<sup>1244</sup>

<sup>1238</sup> Hadees Aur Ahle Hadees: P424

<sup>1239</sup> Neel ul Farqadeen: P22

<sup>1240</sup> V2 P255

<sup>1241</sup> V2 P459

<sup>1242</sup> Faiz ul Baari: V2 P375; Al Urf ash Shazee” V1 P107; Ma’arif as Sunan: V4 P264; Dars e Tirmizi: V2 P224

<sup>1243</sup> Tabaqaat ash Shafaiyya al Kubra lil Subki: V1 P242

<sup>1244</sup> P403

Imam Ahmad رحمہ اللہ bhi is shaqs ki nama ko *naaqis* samajhte hain jo raful yadain nahi karta.<sup>1245</sup>

Is qism ke hawaalo'n aur sunnat e saheeha mutawaaterah ko pesh e nazar rakhte hue aur صلوا كما رأيتموني أصلي ke hukam ki buniayd par agar kisi Ahle Hadees ne raful yadain ko wajib, farz aur iske tark ko nuqsan e salah waghaira likh diya hai to naraaz hone ki kya baat hai?

Baaz ghair Ahle Hadees *ulama* ne bhi baghair kisi daleel ke raful yadain karne waale ki namaz ko faasid qarar diya hai.<sup>1246</sup>

Anwar Khursheed Sahab in naam-nehaad muftiyo'n par apna ghussa kyou'n nahi utaarte?

Doosre ye ke Anwar Sahab ka kehna '*ghair muqhallideen ka kehna hai...alaqh*' bahot bada makruh mughalta hai. Kyou'nke raful yadain ka sunnat hona tamam shawaafe'e aur hanaabela tasleem karte hain aur amalan bhi is sunnat e mutawaaterah par qaaem o daaem hain. Dar-asal Anwar Khursheed Sahab ye mughalta dena chhate hain ke raful yadain ka isbaat sirf Ahle Hadees '*ghair muqalleddeen*' ka maslak hai aur bas!

Ham poochte hain ke kya Shafaafe o Hanaabela bhi '*ghair muqalleddeen*' ki saf mein shamil hain? Ye wohi shawaafe hain, jinke sath hanafiyyo'n ne Ray aur Asbahaan mein taweel jange'n lade hain aur aqhir mein shikast ko apne seene se lagaaya hai.<sup>1247</sup>

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<sup>1245</sup> Masael Ahmad Riwaaya Abu Dawood: P23; Al Manhaj by Ahmad: V1 P159

<sup>1246</sup> Ma'arif as Sunan: V2 P451

<sup>1247</sup> Mo'ojam al Baldaan: V1 P209; V3 P117

## فما زالت تلك صلوة حتى لقي الله تعالى

Is mazmoon ke aqhir mein Anwar Khursheed Sahab ne *فما زالت* waali mauzu riwayat pesh karke Ahle Hadees ka mazaaqh udaaya hai. Ke inke daawa e raful yadain ki buniyad ghalebani yehi riwayat hai. Jisme Asma bin Muhammad al Ansari aur Abdur Rahman bin Quraish dono'n *waza'a o kazzab* raawi hain. Halaa'nke Ahle Hadees ka daawa ye hai ke Nabi ﷺ se *saheeh o mutawaatir* ahadees ke sath ruku se pehle aur baad waala raful yadain saabit hai aur iska tark yaa nasqh qhata'an sabit nahi.

Hanafi o Barailwi o Deobandi hazraat jo kuch bhi pesh karte hain yaa to wo *zaeef o mauzu* hota hai yaa phir asal masla se ghair mutalliq. Taaham aisi riwayaat bhi maujood hain, jinse Nabi ﷺ ki wafaat tak raful yadain ka suboot milta hai. Jin riwayaton mein ek raawi bhi *kazzab, waza'a* yaa *matrook* nahi. Is silsila mein raaqim ul huroof ne ek mazmoon likha hai, jisey is mazmoon ke aqhir mein milaa diya gaya hai.

Imam Ishaq bin Rahwiya ne Uqba bin Amir ؓ ki is hadees se jokey marfu'u hikman hai, istedlal kiya hai ke raful yadain karne waale ko har ungli ke badle ek neki milti hai.<sup>1248</sup> Ye riwayat marfua'an bhi marwi hai.<sup>1249</sup>

Is hisaab se har Ahle Hadees ko rozaana sirf 5 farz namazon mein 430 nekiya'n milti hain. Jabke hanafi hazraat ko, jinka aqeeda *saheeh* hai. Sirf 50 nekiya'n. Aap khud faisla kare'n ke aqhirat mein aapko rozaana farz namazon ke badle sirf 50 nekiya'n chahiye'n yaa 30? Jabkey doosri namaze'n iske alaawa hain.

Jo Shaqs (waha'n) Ek Neki Lekar Aaga To Iske Liya 10 Gunaa (sawaab) Hoga, Aur Jo Shaqs Ek Buraai Lekar Aaga To Isey Bas Iske Baraabar Hi Sazaa Di Jaaegi. Aur Inpar Zulm Nahi Kiya Jaaega.<sup>1250</sup>

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلُهَا وَهُمْ لَا يُظْلَمُونَ.

<sup>1248</sup> Majmua az Zawaaed: V2 P103; Ma'arefa as Sunan wal Asaar lil Baheqhi: V1 P562

<sup>1249</sup> As Silsilah as Saheehha: V7 P848, H3286

<sup>1250</sup> Surah Anam: 160

## Rasool Allah ﷺ Ki Wafaat Tak Raful Yadain Ka Suboot

Namaz shuru karte waqt, Ruku se pehle aur ruku ke baad teeno'n maqamaat par raful yadain karna Rasool Allah ﷺ se tawaatur ke sath sabit hai.<sup>1251</sup> Kutub e Usool al Hadees mein bhi iska tawaatur ka wazeh tazkirah maujood hai.<sup>1252</sup>

Muta'addid ghair Ahle Hadees ulama ne bhi raful yadain ka mutawaatir hona tasleem kiya hai.<sup>1253</sup>

Lehaza raful yadain ka masla isnaadi dalaal ka mohtaj nahi hai. Iske bawajood log is azeem ush shaan sunnat mein shukook o shubhaat paida karne ki sar-todh kar koshish mein lage hue hain. Is muqhtasar mazmoon mein raqim ul huroof ne in mishkikeen ke shukook o shubhaat ka izaala karte hue ye saabit kiya haike Nabi ﷺ wafaat tak raful yadain karte rahe hain.

### Syedna Abu Huraira رضي الله عنه Ka Ta'aruf

الإمام الفقيه المجتهد الحافظ (الحجة, محبوب المؤمنين) صاحب رسول الله صلى الله عليه وسلم (سيدنا) أبو هريرة الدوسي اليماني (رضي الله عنه) سيد الحفاظ الأثبات.<sup>1254</sup>

Aap 7h Ghazwa e Khaibar ke mauqe par piyaare Rasool Allah ﷺ ke paas tashreef laae aur Rabi ul Awwal 11h (wafaat e Rasool ﷺ) tak Aap ﷺ ke paas rahe.

Din raat Aap ﷺ se deen ki taleem haasil ki. Choo'nke Syedna Abu Huraira رضي الله عنه Nabi ﷺ ke paas Aap ﷺ ke aqhri daur mein rahe hain, lehaza Syedna Abu Huraira رضي الله عنه namaz waghaira ke jo masael Nabi ﷺ se naqal karte hain wo aqhri aur nasiqh hain, Syedna Abu Huraira رضي الله عنه ki bayan karda namaz ka koi masla raqim ul huroof ke ilm mein nahi hai, jokey mansooqh ho. والله أعلم

### Syedna Abu Huraira رضي الله عنه Aur Raful Yadain

Imam Abu Dawood Sulaiman bin al Asha'at al Sajistani رحمه الله (d 275h) farmate hain:

حدثنا عبد الملك بن شعيب بن الليث: حدثني أبي عن جدي عن يحيى بن أيوب عن عبد الملك بن عبد العزيز بن جريج عن ابن شهاب عن أبي بكر بن عبد الرحمن بن اب حارث بن هشام عن أبي هريرة أنه قال: كان رسول الله صلى الله عليه وسلم إذا كبر للصلوة جعل يديه حذو منكبيه وإذا ركع فعل مثل ذلك وإذا رفع للسجود فعل مثل ذلك وإذا قام من الركعتين فعل مثل ذلك.

Rasool Allah ﷺ jab namaz ke liye takbeer kehte to apne dono'n hath apne dono'n kandho'n ke baraabar karte aur jab ruku (ka irada) karte to isi tarha karte aur jab (ruku ke baad) sajdo'n ke liye khade hote to isi tarha karte aur jab 2 raka'ate'n padh kar khade hote to isi tarha karte the.<sup>1255</sup>

Ye riwayat (Deobandi aur Barailwi usool par) *saheeh* hai. Isey Imam Ibne Khuziama ne riwayat kiya hai.<sup>1256</sup> Haafiz ibne Hajar ne Muwafeqah al Khubr al Khabar<sup>1257</sup> mein isey Ibne Khuzaima ki sanad se riwayat kiya hai aur kaha هذا حديث صحيح Hafiz Ibne Abdul Bar ne At Tamheed<sup>1258</sup> mein isey Abu Dawood ki sanad se riwayat kiya hai.

<sup>1251</sup> Qatf al Azhaar Al Mutanaaserah Iis Siyuti

<sup>1252</sup> At Taqaiyyud wal Ezaah lil Iraq: P270

<sup>1253</sup> Neel ul Farqadain lil Kashmiri: P22; Ma'arif as Sunan lil Bannori: V2 P458-459

<sup>1254</sup> Ser E'elaam an Nubala: V2 P577

<sup>1255</sup> Abu Dawood Ma'a Aun al Ma'abood: V1 P269, H738; Abu Dawood Ma'a Ba-zil al Majhood: V4 P457-459

<sup>1256</sup> Saheeh Ibne Khuziama: V1 P344-345, H694-695

<sup>1257</sup> V1 P409-410

<sup>1258</sup> V23 P160

Tambeeh: Is riwayat ki sanad Imam Zohri ki *tadlees* ki wajah se *zaeef* hai, lekin is riwayat ke kai shawaahid maujood hain.

### Sanad Ka Ta'aruf

1. Abdul Malik bin Sha'ab bin al Laith. Saheeh Muslim waghaira ke raawi hain Imam Nisai ne kaha: *Siqa*. Imam Ibne Hibban waghaira ne *Tauseeqh* ki. Haafiz Zahabi<sup>1259</sup> aur Haafiz Ibne Hajar<sup>1260</sup> ne kaha *Siqa*. In par koi jirah mere ilm mein nahi hai.
2. Shaeef bin al Laith. Aap Saheeh Muslim ke raawi hain. Imam Ahmad bin Saleh aur Khateeb Baghdadi ne kaha: *كان ثقة* Ibne Hibban aur Ibne Shaheen waghairahuma ne *Tauseeqh* ki. Imam Ibne Wahab waghaira ne *ta'areef* ki.

Haafiz Zahabi ne kaha:

“Aap *Siqa Mufti The*”.<sup>1261</sup>

وكان مفتياً متقناً.

Haafiz Ibne Hajar ne kaha: *ثقة نبيل فقيه*<sup>1262</sup>

3. Imam Laith bin Sa'ad al Masri. Aap Sihah Sitta ke markazi raawi aur zabardast qism ke *Siqa* the. Imam Ahmad, Imam Ibnul Madeeni, Imam Ibne Muyeen aur Imam al A'ajali (al Mo'otadil) waghairahum ne kaha: *Siqa*. Haafiz Zahabi ne kaha: *الإمام الحافظ، شيخ الإسلام و عالم الديار المصرية*<sup>1263</sup>  
Haafiz Ibne Hajar ne kaha: *”ثقة ثبت فقيه إمام مشهور“*<sup>1264</sup>
4. Yahya bin Ayyub al Gaafqi Abul Abbas al Misri. Aap Kutub e Sitta ke raawi hain. Aimma Sitta ne aapse hujjat padki hai.<sup>1265</sup>

Imam Ahmad waghaira ne aap par *jirah* ki. Imam Ibne Muyeen aur Imam Bukhari waghairahuma ne aapko *Siqa* kaha. Choo'nke jamhoor mohaddiseen aapki *Tauseeqh* karte hain, lehaza aap *hasan ul hadees* hain. Aap is riwayat mein *munfarid* nahi hain. Balkey Usman bin al Hakam al Jazaami ne bhi yehi riwayat Imam Ibne Juraij se bayan ki hai.<sup>1266</sup>

Usman bin al Hakam par Imam Abu Haatim ne mamuli *jirah* ki hai. Jabkey Imam Ahmad bin Saleh, Imam Ibne Hibban<sup>1267</sup> Imam Ibne Khuzaima aur Haafiz Ibne Hajar (بتصحيح حديثه) waghairahum ne iski *Tauseeq* ki hai. Ibne Abi Mariyam inhe'n *وكان من خيار الناس* kehte hain.<sup>1268</sup> Yaani wo behtareen logo'n mein se the.

Ibne Yunus Misri ne aap ki ta'areef ki.

5. Abdul Malik bin Abdul Aziz bin Juraij. Aap *Kutub e Sitta* ke markazi raawi aur zabardast *siqa* imam hain. Imam Ibne Muyeen, Ibne Hibban aur Al A'ajali waghairahum ne *Siqa* kaha.

Haafiz Zahabi ne kaha: *ثقة حافظ*<sup>1269</sup>

Haafiz ibne Hajar ne kaha *وكان يدلس و يرسل*<sup>1270</sup> *ثقة فقيه فاضل*, Haafiz Habibullah Derwi Deobandi ne bhi inhe'n *Siqa* kaha hai.<sup>1271</sup>

<sup>1259</sup> Al Kaashf: V2 P184

<sup>1260</sup> Taqbreed at Tehzeeb; 4185

<sup>1261</sup> Al Kaashf: V2 P12

<sup>1262</sup> At Taqreeb: 2805

<sup>1263</sup> Ser E'elaam an Nubala: V8 P136-137

<sup>1264</sup> At Taqreeb: 5684

<sup>1265</sup> Ser E'elaam an Nubala: V8 P9

<sup>1266</sup> Saheeh Ibne Khuzaima: V1 P344

<sup>1267</sup> As Suqaat: V8 P454

<sup>1268</sup> Saheeh Ibne Khuzaima

<sup>1269</sup> Ser E'elaam an Nubala: V6 P332

<sup>1270</sup> At Taqreeb: 4193

<sup>1271</sup> Noor us Sabah: P222 (second edition)





Iski sanad (Umro bin Ali al Falaas se oopar) *hasan* hai, lekin neechе waalis anad na-malum hai. Lehaza ye riwayat *zaeef o mardood* hai.

Iske alaawa aur bhi muta'addid shawaahid maujood hain, mislan Syedna Abu Huraira رضي الله عنه se ba-sanad e saheeh raful yadain ka karna saabit hai.<sup>1283</sup>

Ye mauqaf *saheeh shahid* is riwayat ko *hasan* darje tak paho'ncha deta hai.

## Al Iqhtesaar

Ye riwayat dar asal Imam Zohri ki is hadees ka tammato aur iqhtesar hai, jisey Imam Nisai ne معمر عن الزهري عن مولى أبي بكر بن عبد الرحمن و أبي سلمة عن أبي هريرة رضي الله عنه ki sanad se riwayat kiya hai aur jisme raful yadain ka zikr nahi hai.

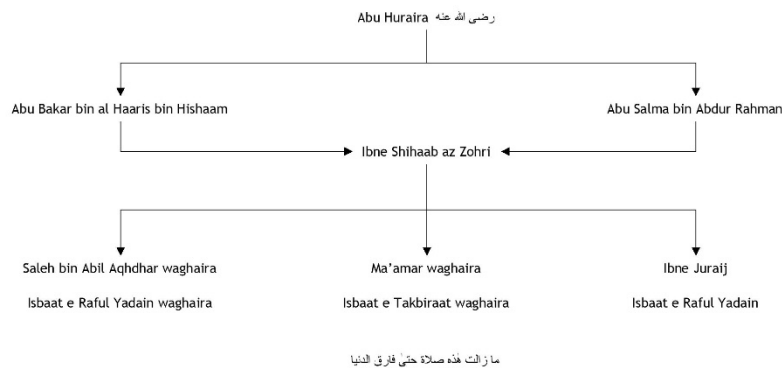
Abu Huraira رضي الله عنه farmate hain:

“*Aur is zaat ki qassam jiske hath mein meri jaan hai, main be-shak tum sab mein Rasool Allah ﷺ se mushabehat mein qareeb hu'n, aapki yehi namaz thi, hatta ke aap is duniya se tashreef le gae*”.<sup>1284</sup>

والذي نفسي بيده إني لأقربكم شياً برسول الله صلى الله عليه وسلم، ما زالت هذه صلاة حتى فارق الدنيا.

Isey Imam Bukhari<sup>1285</sup> waghaira ne kai sanado'n ke sath Imam Zohri se muqhtasaran aur mutawwalan riwayat kiya hai. Aur Imam Zohri ne sima'a ki tasreeh kardi hai. Saheeh Bukhari, Sunan Nisai, Sunan Abu Dawood aur Saheeh Ibne Khuzaima ki ahadees ke majmue se ye saabti hua ke Rasool Allah ﷺ ruku se pehle aur baad raful yadain karte the aur aapka yehi tareeqa tha, hatta ke is duniya se tashreef le gae. Agar koi shaqs kahae ye 2 ilaaheda hadeese'n hain to iska jawab ye hai ke Ima Zohri tak ye hadees ek hi hai. Aagey Imam Zohri ke shagirdo'n mein iqhtelaf hai. Koi ek tukda riwayat karta hai aur koidoosra aur koi dono'n ko jama kar deta hai.

## Al Iqhtesaar:



Anwar Shah Kashmiri Deobandi farmate hain:

“*Aur jaan lo ke ahadees ko tukdo'n tukdo'n ki shakal mein jama kiya gaya hai, pas ek tukda ek raawi ke paas hota hai aur doosra, doosre ke paas. Lehaza chhahiye ke ahadees ki tamaam sanade'n (aur matoon) jama karke haasil majmua par amal kiya jaae aur har tukdey ko mustaqil hadees naa banaa diya jaae*”.<sup>1286</sup>

واعلم أن الحديث لم يجمع إلا قطعة قطعة فتكون قطعة عند واحد وقطعة أخرى عند واحد فليجمع طرقه وليعمل بالقدر المشترك ولا يجعل كل قطعة منه حديثاً مستقلاً.

<sup>1283</sup> Juz Raful Yadain: 22

<sup>1284</sup> Sunan Nisai: V1 P173; H1157

<sup>1285</sup> Raaje'e al Fatha: V2 P269-272-290

<sup>1286</sup> Faiz ul Baari: V3 P455

Ahmad Raza Khan Barailwi likhte hain: “*Sadhaa misaale’n iski paaega ke ek hi hadees ko ruwaat bil ma’ani kis kis matnu’u taur se riwayat karte hain. Koi poori, koi ek tukda, koi doosra, koi kisi tarha, koi kisi tarha jama’a turq se poori baat ka pataa chalta hai*”.<sup>1287</sup>

Isi tarha yehi hadees Imam Zohri ke paas kaamil shakal mein maujood thi. Ibne Juraij ne inse ek tukda bayan kiya aur ma’amar ne doosra tukda. Saleh bin Abi al Aqhdar (*zaeef*) waghaira ne baaz tukdo’n ko ek hadees mein jama riwayat kiya.<sup>1288</sup>

Lehaza ek hi hadees ko khuwah ma-khuwah 2 hadeese’n banana saheeh nahi hai. Iski doosri daleel ye hai ke Abu Huraira رضي الله عنه se tark e raful yadain qhata’an saabit nahi hai. Balkey Imam Bukhari ne Juz Raful Yadain (H22) mein inse *saheeh sanad* ke sath (ruku ki) takbeer aur (ruku se) sar uthaane ke sath raful yadain riwayat kiya hai.

فال: حدثنا سليمان بن حرب: ثنا يزيد بن إبراهيم عن قيس بن سعد عن عطاء الخ

1. Sulaiman bin Harb kutub e sitta ke markazi raawi aur *siqa imam hafiz* the.<sup>1289</sup>
2. Yazid bin Ibrahim kutub e sitta ke raawi *Siqa, Sabt Illa fee riwaaya a’an qataadah fa-feeha lain* the.<sup>1290</sup>
3. Qais bin Sa’ad Saheeh Muslim waghaira ke raawi aur *siqa* the.<sup>1291</sup>
4. A’ataa bin Abi Rabaah kutub e sitta ke markazi raawi aur *siqa faqeeh e faazil, kaseer ul irsaal* the.<sup>1292</sup>

(Lehaza ye sanad bilkul saheeh hai) is mauquf riwayat ke muta’addid shawaahid maujood hain.

ابن إسحاق عن الأعرج عن أبي هريرة bhi iska *shahid* (taeed waali riwayat) hai.<sup>1293</sup>

Aur baaz shawaahed aagey aarahe hain.

Raawiyo’n ki ye aadat hai ke kabhi hadees muqhtasar bayan karte hain aur kabhi taweel. Lehaza tamam asaneed o matoon ko pesh e nazar rakhna zaroori hai. Mislan yehi riwayat Bukhari<sup>1294</sup> mein She’eeb a’an az Zohri ki sanad ke sath marwi hai aur isme فارق الدنيا إني لأقربكم شبيهاً بصلاة رسول الله صلى الله عليه وسلم إن كانت لهذا لصلاته حتى ke alfaaz hain. P272 par yehi riwayat Aqeel a’an az Zohri ki sanad se hai, jisme ye alfaaz maujood nahi hain. P269 par Maalik a’an az Zohri ki sanad ke sath yehi riwayat intehai muqhtasaran marwi hai, jisme kai alfaaz mislan إن كانت لهذا لصلاته حتى فارق الدنيا maujood nahi hain. In asaneed ko ilaaheda ilaaheda ahadees qarar dena saheeh nahi hai. Lehaza Saheeh Ibne Khuzaima o Sunan Nisai waghaira ki hadees ek hai.

<sup>1287</sup> Fataawa Rizwiya: V5 P301 (latest edition)

<sup>1288</sup> E’elal al Hadees by Ibne Abi Haatim: 291

<sup>1289</sup> At Taqreeb: 2545

<sup>1290</sup> At Taqreeb: 7684

<sup>1291</sup> Taqreeb ut Tehzeeb: 5577

<sup>1292</sup> At Taqreeb: 4591

<sup>1293</sup> Juz raful Yadain lil Bukhari: 19

<sup>1294</sup> V2 P290 ma’a al Fatah

Is bahes ke baad Imam Abu Saeed Ahmad bin Muhammad bin Ziyad: Ibnul E'eraabi (d341 h) ki Kitab al Mo'ojam ke padhne ka ittefaq hua. Imam Ibnul E'eraabi farmate hain:

“(Syedna Abu Huraira رضي الله عنه ne) farmaya: Albatta main aapko zaroor Rasool Allah ﷺ ki namaz padhaou'nga. Isme naa ziyaada karu'nga aur naa kam. Pas unho'n ne Allah ki qasam khaakar kaha ke aapki yehi namaz thi. Hatta ke aap is duniya se tashreef le gae. Raawi ne kaha: Pas main aapki daae'n taraf khada ho gaya, taakey dekhu'n ke aap kya karte hain. Pas unho'n ne namaz ki ibteda ki. Allahu Akbar kaha aur apne dono'n hath uthaae, phir ruku kiya, pas aapne Allahu Akbar kaha aur pane dono'n hath uthaae, phir sajda kiya, phir Allahu Akbar kaha. Phir sajda kiya aur Allahu Akbar kaha, hatta ke aap apni namaz se farigh ho gae. Abu Huraira رضي الله عنه ne farmaya: Main Allah ki qasam khaa kar kehta hu'n, Aap ﷺ ki yehi namaz thi, hatta ke Aap ﷺ duniya se tashreef le gae”.<sup>1295</sup>

نا محمد بن عصمة: نا سوار بن عمارة: نا رديح بن عطية عن أبي زرعة عن أبي عبد الجبار بن معج قال: رأيت أبا هريرة فقال: لأصلين بكم صلاة رسول الله صلى الله عليه وسلم لا أزيد فيها ولا أنقص، فأقسم بالله وإن كانت لهي صلاته حتى فارق الدنيا قال: فقامت عن يمينه لأنظر كيف يصنع فابتدأ فكبر ورفع يديه ثم ركع فكبر ورفع يديه، ثم سجد، ثم كبر ثم سجد وكبر حتى فرغ من صلاته. قال: أقسم بالله إن كانت لهي صلاته حتى فارق الدنيا.

Is riwayat ki sanad ka muqhtasar ta'aruf pesh e khidmat ha:

1. Abu Abdul Jabbar Abdullah bin Ma'aj al Falasteeni ka zikr Imam Bukhri ki At Tareeqh al Kabeer<sup>1296</sup> aur Imam Ibne Abi Haatim ki Al Jirah wa Ta'adeel<sup>1297</sup> mein maujood hai. Ibne Hibban ne isey Kitab us Suqaat<sup>1298</sup> mein zikr kiya hai.

Yaad rahe ke Mo'ojam Ibnul E'eraabi mein ghalati se إلخ قال رأيت... إلخ chap gaya hai. Jabke saheeh wohi hai jo qalimi nusqha mein hai aur jaisa ke maine oopar likha hai.<sup>1299</sup> Wahaa'n likha hua hai.

2. Abu Zara'ah Yahya bin Abi Umro as Saibaani *Siqa* the.<sup>1300</sup>
3. Radeeh bin A'atiyya ko Ibne Hibban ne *Kitab us Suqaat* mein zikr kiya hai. Marwan bin Muhammad aur Daheem ne kaha *Siqa*.

Ebaad bin Ebaad al Khawaas (وثقة ابن معين والعجلي والجمهور) ne baaz hadees mein iski mataabea'at kar rakhi hai.<sup>1301</sup>

4. Sawaar bin Ammarah ko Imam Ibne Muyeen waghaira ne *Siqa* kaha. Abu Haatim ne kaha *Sadooq*. Nisai ne kaha: *Laisa Bihi Baasi*. Ibne Hibban ne Kitab as Suqaat mein zikar karke kaha: ربما خالف.

Choo'nke Sawaar e mazkoor jamhoor ke nazdeek *siqa* hai, lehaza is par Haafiz Ibne Hibban ki *jirah mardodd* hai.

5. Abu Obaidullah Muhammad bin Ahmad bin Asmah ar Ramli al Qaazi al Taroosh ka zikr Haafiz Mazee ne Sawar bin Imaarah ke shagirdo'n mein<sup>1302</sup> aur Haafiz Ibne Asaakir ne Tareeqh e Damishq mein Ibnul E'eraabi ke ustaado'n mein kiya hai. Mujhe iske halaat nahi mile.

<sup>1295</sup> Al Mo'ojam: V1 226, H142

<sup>1296</sup> V5 P209

<sup>1297</sup> V5 P176

<sup>1298</sup> V5 P30

<sup>1299</sup> Al Mo'ojam la Ibnul E'eraabi; (another edition: V1 P131, H144

<sup>1300</sup> At Taqreeb: 7616

<sup>1301</sup> Musnad ash Shmiyyeen lit Tabrani: V2 P35, H868

<sup>1302</sup> Tehzeeb ul Kamaal: (qalimi): V1 P559

Is qism ka ek raawi Abdur Rahman bin Ahmad al A'arj hai. Jiski *tauseeq* kisi kitab mein bhi nahi milti, iske bawajood Derwi Sahab ke ustad Sarfaraz Khan Safdar Sahab ne iski riwayat se istedlal kiya hai.<sup>1303</sup> Abu Obaidullah al Qaazi ki mataabea'at Musnad ash Shamiyyen mein marwi hai.

Imam Tabrani farmate hain:

“Abu Huraira رضي الله عنه e kaha: Maine aapko zaroor biz zaroor Rasool Allah ﷺ ki namaz padh kar dikhau'nga. Hattal Wase'e isme naa ziyaadati karu'nga aur naa kamee. Phir aapne Allahu Akbar kaha aur raful yadain kiya. Pas aapne ruku kiya naa ye ruku lamba tha naa muqhtasar. Phir aapne apna sar uthaaya aur raful yadain kiya. Phir Allahu Akbar kaha (phir iske baad) *sajda kiya*”.<sup>1304</sup>

حدثنا حصين بن وهب الأرسوفي: ثنا زكريا بن نافع الأرسوفي:  
ثنا عباد بن عباد الخواص: ثنا أبو زرعة يحيى بن أبي عمرو  
السيباني عن أبي عبد الجبار، واسمه عبد الله بن معج عن أبي  
هريرة قال: لأصلين بكم صلاة رسول الله صلى الله عليه وسلم إن  
استطعت لم أزد ولم أنقص. فكبر فشهر بيديه فرقع فلم يطل ولم  
يقصر. ثم رفع رأسه فشهر بيديه، ثم كبر فسجد.

E'ebaad bin E'ebaad ka tazkirah oopar guzar chukka hai, Zakariyya bin Naafe'e se Yaqoob bin Sufiyan al Faarsi riwayat karte hain: “Kaha jaata hai ke Yaqoob ne kaha: Maine taqreeban 1000 ustaado'n se hadees likhi hai, wo sab siqa the. Ibne Hibban ne isey Kitab us Suqaat mein zikr kiya hai aur kaha: يغرب lehaza aise raawi ko shawaahid mein pesh kiya jaa sakta hai”.

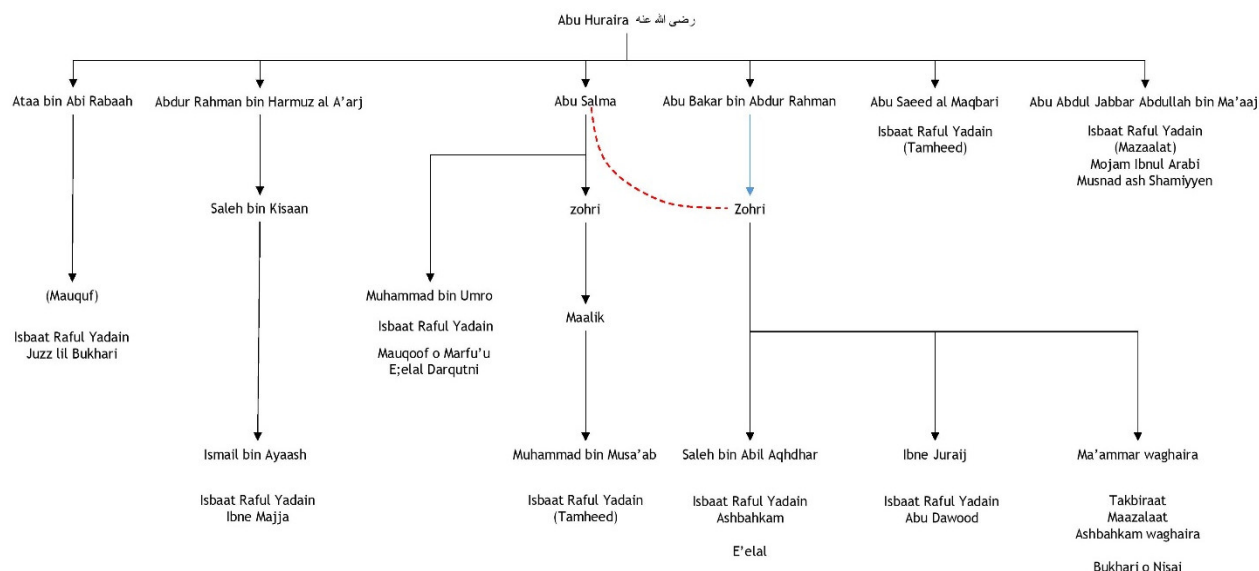
Hussain bin Wahab ke halaat mujhe nahi mile.

Khulaasa: Abu Huraira رضي الله عنه se raful yadain aur takbiraat ki baaz riwayaat ki muqhtasar taqhreej darj e zail hai:

<sup>1303</sup> Taskeen us Sudoor: P326

<sup>1304</sup> Musnad Ash Shamiyyen: V2 P35

## Syedna Abu Huraira رضي الله عنه Ki Hadees Ka Jadwal:

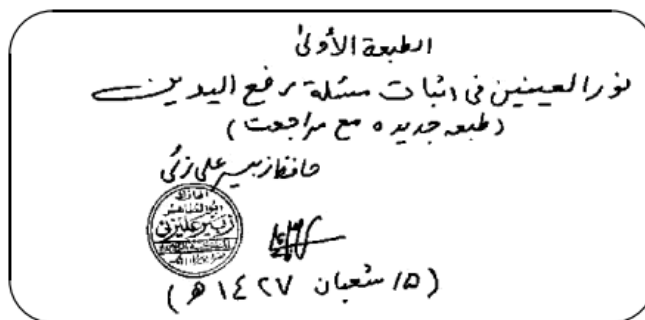


Is tafseel se malum hua ka Abu Huraira رضي الله عنه se ba-sanad e saheeh raful yadain ka karna saabit hai aur ye bhi saabit hai ke Abu Huraira رضي الله عنه ne Nabi ﷺ ki jo namaz riwayat ki hai wo Aap ﷺ ki aqhari namaz hai, hatta ke Aap ﷺ is duniya se tashreef le gae.

Iqhtetaam: Is kitab mein jin ulamae haq aur aimmatul muslimeen ka zikr aaya hai, in par Allah Ta'ala ki laakho'n karodo'n rehmate'n ho'n. Ameen

Haafiz Zubair Ali Zai

(Tamatul Maraaje'e 23 Rajab 1427h)



## Teen Sathiyon Ka Ahle Hadees Hone Ka Elaan:

Ham 3-4 dosto'n ne apne gaou'n ke ek naujawaan maqsood ke zariye Maulwi Sahab se *Hadees aur Ahle Hadees* kitab mangwaai. Taakey apne mazhab ke dalaael Ahle Hadees hazraat ko dikhaae'n.

Lekin jab ham apne gaou'n ki Masjid Ahle Hadees ke khateeb Rahmat Ilahi Muhammadi Sahab ki paas paho'nche to maamla kuch aur ban gaya. Muhammadi Sahab ne asal kitabe'n hadees ki jab hamare saamne rakhee'n to ham hairaan ho gae ke itni khayaanate'n? Aur is kitab ke musannif ki ye khayanate'n hamare liye raah e raast ka sabab ban gae'n aur ham Ahle Hadees ho gae. 26<sup>th</sup> May 1996

Dastaqhat Baqshish Ilaahi

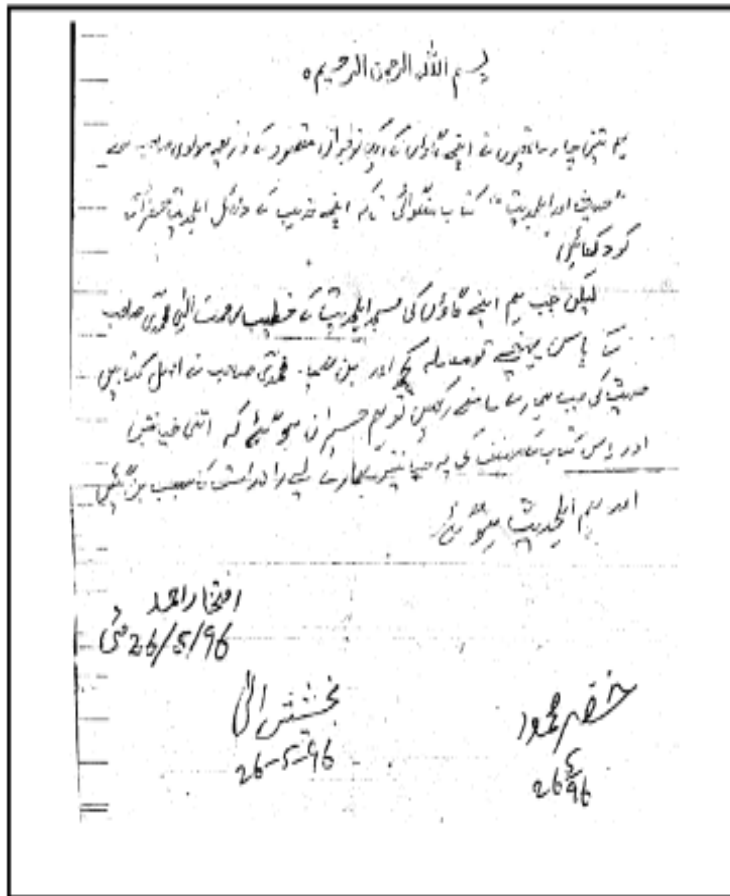
Dastaqhat Khizar Mahmood

Dastaqhat Ifteqhar Ahmad

بخشش الی  
26-5-96

خیزر محمود  
26/5/96

افتخار احمد  
26/5/96





[illegible]



## Imam Sufiyan Soori Aur Tabaa e Saalisa Ki Tehqheeq

Sawal: Sufiyan Soori ki tadlees aur ma'anea'an riwayat ke bare mein aapke nazdeek raajeh qaul kya hai?

(Tanweer Hussain, Shah, Haripur)

Jawab: Sufiyan Soori ke bare mein rajah yehi hai ke wo siqa imam aur ameer ul momineen fil hadees hone ke sath mudallis bhi hain aur aap zoa'afa waghairahum se tadlees karte the, lehaza aapki ghair sahihain mein ma'anea'an riwayat, a'adm e mataabea'at o a'adm e tasreeh e simaa ki soorat mein zaeef o mardood hoti hai. Haafiz Ibne Hajar ka inhe'n tabaa e saniya mein shumar karna saheeh nahi, balkey wo tabaa e saalisa ke fard hain. Jaisa ke Haakim Nishapuri ne inhe'n tabaa e salisa mein zikr kiya hai.<sup>1305</sup>

Haafiz Ibne Hibban ne farmaya:

*Aur aise mudallis raawi jo siqa o aadil the, to ham inki ahadees se hujjat nahi pakadte. Siwaae iske, ke wo tasreeh e simaa kare'n jo unho'n ne riwayat kiya hai. mislan Soori, A'amash, Abu Ishaq aur in jaise doosre...*<sup>1306</sup>

وأما المدلسون الذين هم ثقات وعدول فإننا لا نحتج بأخبارهم  
إلا ما بينوا السماع فيما رويوا مثل الثوري ولأعمش و أبي إسحاق  
وأضرابهم...

Yehi tehqheeq raajeh aur saheeh hai aur raaqim ul huroof ne isey hi Noor ul A'ainain aur At Ta-sees Fee Masalah at Tadlees<sup>1307</sup> mein iqhteyar kiya hai.

Yaad rahe ke Abdur Rasheed Ansari Sahab ke naam mere ek khat (19-8-1408h) mein Sufiyan Soori ke bare mein ye likha gaya tha ke "Tabaa Saniya ka mudallis hai, jiski tadlees muzir nahi hai".<sup>1308</sup>

Meri ye baat ghalat hai, main isse ruju karta hoo'n, lehaza isey mansooqh o kal-a'adam samjha jaae. A'aini Hanafi likhte hain ke:

*Aur Sufiyan (Soori) mudalliseen mein se hain aur mudallis ki a'an waali riwayat se hujjat nahi pakdi jaati, illa ye ke doosri sanad se simaa ki tasreeh saabit ho jaae.*<sup>1309</sup>

وسفيان من المدلسين والمدلس لا يحتج بعننته إلا أن يثبت  
سماعه من طريق آخر.

11 Moharram 1424h - March 15<sup>th</sup>, 2003

Tambee: Ye sawal o jawab Mahnaama Shahadat, Islamabad (April 2003 P39) mein bhi shaaya hua tha.

Abh kuch islaa ke sath isey dobara shaaya kiya jaa raha hai. (Aug 2<sup>nd</sup>, 2007)<sup>1310</sup>

<sup>1305</sup> Ma'arefah Uloom ul Hadees: P106; Jaame ut Tehseel: P99; Noor ul A'ainain: P138 (latest edition)

<sup>1306</sup> Al Ehsan: V1 P90; doosra nusqha; P161 واللفظ له

<sup>1307</sup> Matbua'a Mahnaama Ahl Hadees: 33

<sup>1308</sup> Jurabo'n Par Masah: P40

<sup>1309</sup> Umdatul Qaari: V2 P112

<sup>1310</sup> Mahnaama Al Hadees, Hazro: 42 P27-29

## Habibullah Derwi Sahab Aur Inka Tareeqa e Istedlal

الحمد لله رب العالمين والصلوة والسلام على رسوله الأمين، أما بعد:

Is mazmoon mein Haafiz Habibullah Derwi Hayati Deobandi Sahab ki baaz matbua'a kitabo'n se baaz aisi mauzoo o mardood riwayat ba-hawaala pesh e khidmat hain, jinse unho'n ne istedlal kiya yaa ba-taur e hujjat pesh kiya hai. Iske baad Derwi Sahab ke akazeeb aur aqhlaaqi kirdar ke 10-10 namoone darj kiye gae hain, taakey Habibullah Derwi Sahab aur unka tareeqa e istedlal aam logo'n ke saamne waazeh ho jaae.

### (1) Derwi Sahab likhte hain:

*“Aur Hazrat Imam Shafai jab Hazrat Imam e Azam Abu Hanifa ki qabar ki ziyarat ke liye paho'nche to waha'n namazo'n mein raful yadain chodh diya tha, kisi ne Imam Shafai se iski wajah poochi to farmaya:”*

*Is qabr waale se haya aati hai.*

استحياء من صاحب هذا القبر

*“Hazrat Shah Rafiuddin Mohaddi Dehelwi Takmeel ul Izhaan: P157 mein is waqea ko zikr karne ke baad farmate hain:”*

*Ye waqea is baat ka masha'at hai ke raful yadain indar ruku waghaira Imam Shafai ke yaha'n muwakkeda naa tha.*<sup>1311</sup>

مُشْعَرٌ لِعَدَمِ التَّكْيِيدِ

Is par tabserah karte hue raaqim ul huroof ne likha tha:

*“Ye waqea jaali aur safed jhoot hai. Shah Rafiuddin ka kisi waqea ko baghair sanad ke naqal kar dena is waqea ki sehat ki daleel nahi hai. Shah Rafiuddin aur Imam Shafai ke darmiyan kai sau saal ka faasla hai, jisme musafiro'n ki gardane'n bhi toot jaati hain. Derwi Sahab ki zimmedaari hai ke wo is waqea ki mukammal aur mufassal sanad pesh kare'n taakey raawiyo'n ka sidq o kazb maloom ho jaae. Isnaad deen mein se hain aur baghair sanad ke kisi ki baat ki zarra baraabar haisiyat nahi hai”.*<sup>1312</sup>

Abhi tak Derwi Sahab yaa inke kisi sathi ne is mauzu o mardood qisse ki koi sanad pesh nahi ki hai.<sup>1313</sup>

Ye is baat ki daleel hai ke is man-ghadat qisse ki in logo'n ke paas koi sanad maujood nahi hai.

### (2) Derwi Sahab likhte hain:

*“Hazrat Imam Abu Hanifa tark e raful yadain par amal karte the aur isko Huzoor ﷺ ki sunnat qarar dete the aur raful yadain karne waalo ko manaa farmate the. Chunache Haafiz Ibne Hajar Lisan ul Mizaan (V2 P322) mein likhte hain: “Qutaiba farmate hain ke maine Abu Maqaatil se kehte hue suna ke maine Imam Abu Hanifa ke pehlu mein namaz padhia ur main raful yadain karta raha, jab Imam Abu Hanifa ne salam pehra to kaha Abu Maqaatil shayad ke tu bhi pankho'n waalo'n se hain”.*<sup>1314</sup>

<sup>1311</sup> Noor us Sabaah Fee Tark Raful Yadain Baad al Iftetaah: P29-30 (second edition 1406)

<sup>1312</sup> Noor ul A'ainain Fee Mas-alah Raful Yadain: P21 (first edition 1413h)

<sup>1313</sup> 11 Jamaadil Oola 1427h

<sup>1314</sup> Noor us Sabaah Fee Tark Raful Yadain Baad al Iftetaah: P31

Abu Maqaatil Hafs bin Salam al Samarqandi jamhoor mohaddiseen ke nazdeek majrooh hai. Ibne A'adee, Ibne Hibban aur Jozjaani waghairahum ne is par jirah ki.<sup>1315</sup>

Abu Nayeem al Asbahani ne isey Kitab uz Zoafa mein zikr kiya hai.<sup>1316</sup>

Haaki Nishapuri ne kaha:

*Is (Abu Maqaatil) ne Obaidullah bin Umar, Ayub Saqhtiyani aur Mas'ar waghairahum se mauzu ahadees bayan ki hain.*<sup>1317</sup>

حدث عن عبيد الله بن عمر و أيوب السخيتاني و مسعر وغيره بأحاديث موضوعة...

Haafiz Zahabi ne kaha:

*Wo (saqht) kamzor (raawi) hai.*<sup>1318</sup>

واه

Jamhoor ki is jirah ke muqable mein Mohaddis Khalili ki tauseeq mardood hai.

Saaleh bin Abdullah (at Tirmizi) farmate hain ke ham Abu Maqaatil al Samarqandi ke paas the, to wo wasiyyat e luqman, qatal e saeed bin jubair aur is jaisi lambi hadeese'n A'an bin Abi Shaddad se bayan karne laga. Abu Maqaatil ke bhateeje ne usse kaha: "Aye chacha! Aap ye naa kahe'n ke hame'n Aun ne hadees bayan ki, kyou'nke aapne ye cheeze'n nahi sunee'n". Isne kaha: "Aye bete! Ye accha kalam hai".<sup>1319</sup>

Maloom hua ke ba-za'am e khud ache kalam ke liye Abu Maqaatil sanade'n ghadne se bhi baaz nahi aata tha. Aise kazzab ki riwayat Derwi Sahab ba-taur e istelal pesh kar rahe hain!!

(3) Derwi Sahab ba-hawaala Ibne Abi Shaiba<sup>1320</sup> likhte hain:

*Hazrat Aswad aur Hazrat Alqamah iftetah e salah ke waqt raful yadain karte the aur iske baad raful yadain ke liye naa laut-te the.*<sup>1321</sup>

عن جابر عن الأسود و علقمة أنهما كانا يرفعان أيديهما إذا افتتحا ثم لا يعودان.

Is ka raawi Jabir al Jo'ofi jamhoor mohaddiseen ke nazdeek majrooh hai. Haafiz Ibne Hajar ne kaha:

*Wo zaeef raafzi hai.*<sup>1322</sup>

ضعيف رافضي

Imam Abu Hanifa ne farmaya:

*Maine Jabir Jo'ofi se ziyada jhoota koi nahi dekha aur A'ataa bin Abi Rabah se ziyada afzal koi nahi dekha.*<sup>1323</sup>

ما رأيت أحداً أكذب من جابر الجعفي ولا أفضل من عطاء بن أبي رباح.

<sup>1315</sup> Al Kaamil: V2 P801; Al Majruheen: V1 P256; Ahwaan ur Rijal: 374

<sup>1316</sup> 52م

<sup>1317</sup> Al Madqhal Ilaa as Saheeh: P130-131 # 42

<sup>1318</sup> Diwan az Zoafa: 1050

<sup>1319</sup> Kitab ul E'elal lit Tirmizi Ma'a Sunan: P892 (sanad saheeh)

<sup>1320</sup> V1 P160

<sup>1321</sup> Noor us Sabaah Fee Tark Raful Yadain Baad al Iftetaah: P47

<sup>1322</sup> Taqreeb ut Tehzeeb: 878

<sup>1323</sup> Al E'elal lit Tirmizi: P891 (sanad hasan)

Ba-zaat e khud Habibullah Derwi Sahab likhte hain: “*Jabir bin Yazeed Jo’ofi bahot jhoota aur shia khabees hai. Magar Ansari Sahab ne is bahot bade jhoote se bhi raful yadain ki riwayat Ar Rasaael P362, 364 wahgaira mein darj kardi hai, kyou’ne musalmano ko dhoka dena maqsood hai*”.<sup>1324</sup>

Maloom hua ke ba-qalam e khud jhote ki riwayat pesh karke Derwi Sahab ne aam musalmano ko dhoka diya hai.

- (4) Derwi Sahab apne mamdooh Anwar Shah Kashmiri Deobandi (Al Urf ash Shazee<sup>1325</sup>) se naqal karte hue likhte hain: “*Hazrat Imam Ahmad bin Hambal se riwayat ki gai hai wo farmate the ke jis mas-ala par Imam Abu Hanifa aur Imam Abu Yusuf aur Imam Muhammad muttafiq ho jaaen to iske khilaf koi baat naa suni jaae, kyou’nke Imam Abu Hanifa qiyaas ke ziyada maahir hain...*”.<sup>1326</sup>

Kashmiri Sahab aur Derwi Sahab ki pesh karda ye riwayat mahez be-sanad, be-asal aur man-ghadat hai.

Iske muqable mein Imam Ahmad farmate hain:

*Abu Hanifa ki hadees zaef hai aur iski raae (bhi) zaef hai.*<sup>1327</sup>

حديث أبي حنيفة ضعيف ورأيه ضعيف.

Imam Ahmad apni mashoor kitab Al Musnad mein Imam Abu Hanifa ka naam lena bhi pasand nahi karte the.<sup>1328</sup>

Imam Ahmad se Imam Abu Hanifa ki tauseeq o tareef qhata’an saabit nahi, balkey jirah hi jirah saabit hai. Jiski tafseel meri kitab *Al Asaneed as Saheeha Fee Aqhbaar al Imam Abi Haneefa* mein darj hai.

Qaazi Abu Yusuf ke bare mein Imam Ahmad farmate hain:

*Aur main isse hadees bayan nahi karta.*<sup>1329</sup>

وأنا لا أحدث عنه.

Muhammad bin al Hasan ash Shaibani ke bare mein Imam Ahmad farmate hain:

*Main isse koi cheez (bhi) riwayat nahi karta.*<sup>1330</sup>

لا أروي عنه شيئاً.

Imam Ahmad se kisi ne poocha ke ek ilaaqe mein do (2) qism ke log hain. Ek Ashab ul Hadees jo riwayat-e’n to bayan karte hain, magar saheeh zaef ke bare mein kuch nahi jaante. Doosre Ashaab ur Raae, jinki ma’arefat e hadees (bahot) thodi hai. Kisse masla poochna chahiye? Imam Ahmad ne jawab diya:

*Ashab ul Hadees se masla poochan chahiye aur Ashaab ur Raae se nahi poochna chahiye. Abu Hanifa ki raae se Zaef ul Hadees (raawi) behtar hai.*<sup>1331</sup>

يسأل أصحاب الحديث ولا يسأل أصحاب الرأي، ضعيف الحديث خير من رأي أبي حنيفة.

<sup>1324</sup> Muqaddama Noor us Sabaah (tarqeemi): P19 (Ye kitab muqaddama tul kitab se pehle hai.

<sup>1325</sup> P487

<sup>1326</sup> Noor us Sabaah: P32

<sup>1327</sup> Kitab uz Zoafa lil Uqaili: V4 P285 (sanad saheeh)

<sup>1328</sup> Musnad Ahmad: V5 P257 H23415

<sup>1329</sup> Tareeqh e Baghdad: V14 P259 (sanad saheeh); Mahnaama al Hadees: Shumara 19: P51

<sup>1330</sup> Kitab ul E’elal wa Ma’arefah ar Rijaal lil Imam Ahmad: V2 P258 1862; doosra nusqha: 5329

<sup>1331</sup> Tareeqh e Baghdad: V13 P449 (sanad saheeh); Al Mahalla laa Ibne Hazam: V1 P68; As Sunnah li Abdullah bin Ahmad: P229

Derwi Sahab aur tamam aal e deoband se moaddibaana darqhast hai ke wo Kashmiri Sahab ki bayan karda is riwayat ki saheeh o mutsal sanad pesh kare’n.

(5) Derwi Sahab likhte hain:

“Imam Bukhri ke ustad Haafiz Abu Bakar bin Abi Shaiba apne Musannaf V1 P159 mein likhte hain”

Hazrat Imam Sha’abi pehli takbeer mein raful yadain karte, phir iske baad naa karte the.<sup>1332</sup>

عن أشعت عن الشعبي أنه كان يرفع يديه في أول التكبيرة ثم لا يرفعهما.

Is asar ka raawi Asha’at bin Sawaar jamhoor mohaddiseen ke nazdeek zaef hai, lehaza ye riwayat mardood hai.

Derwi Sahab ek riwayat ke bare mein ba-qalam e khud likhte hain: “Phiri ski sanad mein Asha’at bin Sawar al Kindi al Kufi hai, jo indal jamhoor zaef hai (Tehzeeb ut Tehzeeb: V1 P352-354)”.<sup>1333</sup>

(6) Derwi Sahab likhte hain:

“Ibne Juraij ek raawi hai, jisne 90 aurato’n se muta’a o zinaa kiya tha (Tazkiratul Huffaz liz Zahabi)”.<sup>1334</sup>

Ibne Juraij se ba-sanad e saheeh 90 aurato’n (yaa sirf ek aurat se bhi) muta’a karne ka koi suboot nahi hai.

Tazkiratul Huffaz (V1 P170-171 ت 167) ke saare hawale be-sanad o mardood hain. Zina ka lafz Derwi Sahab ne khud ghad liya hai, jabke iske bar-khilaf Tazkiratul Huffaz ki be-sanad o mardood riwayat mein تزوج ka lafz hai. (P 170)

Ds ne ba-qalam e khud “Muta’a o zina” karne waale Ibne Juraij ko “siqa” likha hai.<sup>1335</sup>

Inho’n ne isi kitab mein Ibne Juraij ki riwayat se istedlal kiya hai.<sup>1336</sup>

(7) Derwi Sahab likhte hain:

“Chunache Imam Bukhari ke ustad Haafiz Abu Bakar bin Abi Shaiba Musannaf V1 P160 mein likhte hain:”

Hazrat Abdur Rahman bin Abi Laila sirf ibteda mein raful yadain karte the, jab takbeer karte the.<sup>1337</sup>

عن سفيان بن مسلم الجهني قال: كان ابن أبي ليلى يرفع يديه أول شيء إذا كبر.

Arz hai ke Sufiyan bin Muslim al Johni bilkul na-maloom o majhool raawi hai, iski tauseeq kahee’n nahi mili. A’ain mumkin hai ke ye kitaabat yaa tabaa’at ki ghalati ho aur saheeh lafz Sufiyan a’an Muslim al Johni ho. Wallahu a’alam.

Muslim bin Salim Abu Farwah al Johni sadooq raawi hai. Lekin Sufiyan (Soori) mashoor mudallis hain, lehaza is soorat mein bhi Sufiyan ki tadlees ki wajah se ye sanad zaef o mardood hai.

<sup>1332</sup> Noor us Sabaah: P45

<sup>1333</sup> Tauzeeh ul Kalam Par Ek Nazar: P274-275

<sup>1334</sup> Noor us Sabaah: P18 (Muqaddama bi tarqeeemi)

<sup>1335</sup> Noor us Sabaah: P222

<sup>1336</sup> Noor us Sabaah: P22

<sup>1337</sup> Noor us Sabaah: P43

(8) Musannaf Ibne Abi Shaiba (V1 P160; hamaara nusqha: V1 P236 H2447) ki ek riwayat

Naqal karne se pehle Derwi Sahab jalee khat se likhte hain: “*Hazrat Khaithma عن الحاج عن طلحة عن خيثمة... at Taabai bhi raful yadain naa karte the*”.<sup>1338</sup>

Arz hai ke is sanad mein Hajjaj ghair mutaiyyan hone ki wajah se majhool hai. Agar isse muraad Abu Bakar (bin A’ayaash) ka ustad Hajjaj bin Artaat liyaa jaae to iske bare mein Derwi Sahab khud likhte hain: “*Kyou’nke Hajjaj bin Artaat zaef aur mudallis aur kaseer ul khataa aur matrook ul hadees hai*”.<sup>1339</sup>

Is ba-qalam e khud ‘*zaef*’ aur ‘*matrook ul hadees*’ ki riwayat ko Derwi Sahab ne ba-hawaala Musnad Ahmad: V4 P3 ba-taur e daleel number 19 pesh karke istedlal kiya hai.<sup>1340</sup>

Is tarha ki be-shumar misaale’n is baat ki daleel hai ke jo riwayat Derwi Sahab ki man-pasand hoti hai to wo isse istedlal karte hain aur jo riwayat unki marzi ke khilaf hoti hai, to is par jirah kar dete hain.

(9) Derwi Sahab likhte hain:

“*Aur jab Hazrat Ali ؑ Kufa tashreef laae aur Hazrat Ibne Masood ki taleem aur muta’allimeen ko dekha to be-saqhta bol uthe:*”

*Hazrat Abdullah ke shagird to is basti ke chiragh hain (Tabaqaat Ibne Sa’ad: V6 P4).*<sup>1341</sup>

أصحاب عبدالله سوج هذا القرية.

Ye riwayat Tabaqaat Ibne Sa’ad (hamaara nushqa) 1342, aur Heelatul Auliya<sup>1343</sup> mein Maalik bin Mighwal a’an al Qasim (bin Abdur Rahman) a’an Ali ؑ ki sanad se marwi hai.

Qasim ghair mutaiyyan hai. Agar isse Qasim bin Abdur Rahman bin Abdullah bin Masood al Masoodi yaa Qasim bin Abdur Rahman ad Damishqhi muraad liya jaae to ye riwayat munqate hai, lehaza mardood hai.

(10) Syedna Abdullah bin Abbas ؑ se ek tafseer mansoob hai. Ye saari ki saari tafseer mauzu aur man-ghadat hai. Iski sanad mein Muhammad bin Marwan as Sadee aur Muhammad bin as Saaeb al Kalbi dono kazzab raawi hain.<sup>1344</sup>

Is mauzu tafseer se Derwi Sahab naqal karte hain:

*Aajezi o inkesaari karne waale jo daae’n aur baae’n nahi dekhte aur naa wo namaz mein raful yadain karte hain.*

مخبتون متواضعون لا يلتفتون يميناً ولا شمالاً ولا يرفعون ايديهم  
في الصلاة.

“*Qaraeen e ikram Hazrat Ibne Abbas ؑ ka ye fatwa inki marfu riwwayat ke a’ain muwaafiq hai, jisme raful yadain se mana kiya gaya hai*”.<sup>1345</sup>

Ye ibaatat hamare nusqha mein P212 par hai.

<sup>1338</sup> Noor us Sabaah: P48

<sup>1339</sup> Noor us Sabaah: P224

<sup>1340</sup> Noor us Sabaah: P167-168

<sup>1341</sup> Noor us Sabaah: P50-51

<sup>1342</sup> V6 P10

<sup>1343</sup> V4 P170

<sup>1344</sup> Dekhiye Mahnaama Al Hadees: Shumara 24 P50-54

<sup>1345</sup> Noor us Sabaah: P72

Is tafseer ke raawi Sudee ke bare mein Derwi Sahab ke mamdooh Sarfarz Khan Safdar Deobandi likhte hain: *“Sadee kazzab aur wazza’a hai”*.<sup>1346</sup>

Sarfarz Khan Sahab mazeed likhte hain: *“Aap log Sudee ki ‘dum’ thaame rakhe’n aur yehi aapko mubarak ho”*.<sup>1347</sup>

Maloom hua ke Syedna Ibne Abbas رضي الله عنه se mansoob Sudee ki ye tafseer pesh karke Derwi Sahab ne Sudee kazzab ki ‘dum’ thaamli hai!

(Tambeeh: Syedna Abdullah bin Abbas رضي الله عنه se ye saabit hai ke aap shuru namaz, ruku se pehle aur ruku se sar uthaate waqt raful yadain karte the.<sup>1348</sup> Lehaza ye mauzu tafseer riwayat e sahabi ke amal muqable mein bhi mardood hai).

Ye 10 riwayaat ba-taur e naoomna pesh ki gai hain, taakey aam musalmano ko bhi maloom ho jaae ke Haafiz Habibullah Derwi Deobandi ne mauzu o mardood riwayaat se istedlal kiya hai aur man-ghadat riwayaat ko ba-taur e hujjat pesh kiya hai.

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<sup>1346</sup> Itmaam ul Burhaan: P455

<sup>1347</sup> Itmaam ul Burhan: P457

<sup>1348</sup> Musannaf Ibne Abi Shaiba: V1 P235 H2431 (sanad hasan)

## Derwi Sahab Ke Das (10) Jhoot

Abh Haafiz Habibullah Derwi Sahab ke 10 sareeh jhoot pesh e khidmat hain:

- (1) Muhammad bin Abdur Rahman bin Abi Laila ke bare mein Derwi Sahab likhte hain: “*Taa-ham phir bhi jamhoor ke yaha’n wo sadooq aur siqa hai*”.<sup>1349</sup>

Derwi Sahab ka ye bayan saraasar jhoot par mabni hai. Iske bar-aks Boosiri farmate hain:

ضعفه الجمهور.<sup>1350</sup>

Tahaawi farmate hain:

*Iske haafze mein bahot izteraab hai.*<sup>1351</sup>

مضطرب الحفظ جدًا.

Balkey Derwi Sahab ke akaabir ulama mein se Anwar Shah Kashmiri Deobandi farmate hain:

*Wo (ibne abi Laila) mere nazdeek zaef hai, jaisa ke jamhoor ne isey zaef qarar diya hai.*<sup>1352</sup>

فهو ضعيف عندي كما ذهب إليه الجمهور.

- (2) Imam Yahya bin Muyeen Imam Abu Hanifa ke bare mein farmate hain:

*Inki hadees naa likhi jaae.*<sup>1353</sup>

لا يكتب حديثه.

Ye qaul Maulana Irshad ul Haq Athari ne Tareeqh e Baghdad<sup>1354</sup> se naqal karne ke baad Al Kaamil laa Ibne A’adee<sup>1355</sup> ka hawaala diya hai.<sup>1356</sup>

Iska jawab dete hue Derwi Sahab likhte hain: “*Al Kaamil laa Ibne A’adee mein Imam Ibne Muyeen ki ye jirah manqool hi nahi, balkey Imam e Azam ka tarjuma V7 P2474 se shuru hota hai, ye Athari Sahab ka khaalis jhoot o be-imani hai*”.<sup>1357</sup>

Halaa’nke Imam Abu Hanifa ka tarjumah Kaamil Ibne A’adee<sup>1358</sup> se shuru hota hai, jo shaqs apni ankho’n se dekhna chahta hai wo hamare yaha’n aakar asal kitab dekh sakta hai.

Kaamil Ibne A’adee ke mahoola safhe par Imam Abu Hanifa par Imam Ibne Muyeen ki jirah baeena manqool hai, lehaza Derwi Sahab ba-zaat e khud jhoot aur .... Ke murtakib hain.

- (3) Zaef o mardood sanad ke sath Kamilb Ibne A’adee mein Imam Nazar bin Shameel se marwi hai:

*Abu Hanifa matrook ul hadees the, siqa nahi the.*<sup>1359</sup>

كان أبو حنيفة متروك الحديث ليس بثقة.

Ye zaef o mardood qaul Maulana Athari Sahab ne ba-hawaala Kaamil Ibne A’adee naqal kiya hai.<sup>1360</sup>

Iske raawi Ahmad bin Hafs par jirah ki hai.<sup>1361</sup>

<sup>1349</sup> Noor us Sabaah: P164

<sup>1350</sup> Zawaaed as Sunan Ibne Majja: H854

<sup>1351</sup> Mushkil ul Asaar: V3 P226

<sup>1352</sup> Faiz ul Baari: V3 P168

<sup>1353</sup> Al Kaamil laa Ibne A’adee: V7 P2437 (sanad saheeh);

doosra nusqha: V8 P236

<sup>1354</sup> V13 P450

<sup>1355</sup> V7 P2473

<sup>1356</sup> Tazueeh ul Kalam: V2 P633; (tabaa e jadeeda: P939)

<sup>1357</sup> Tauzeeh ul Kalam Par Ek Nazar: P309

<sup>1358</sup> V7 P2472

<sup>1359</sup> V7 P2474; nusqha e jadeeda: V8 P238

<sup>1360</sup> Tauzeeh ul Kalam: V2 P628; taba e jadeeda: P937

<sup>1361</sup> Tauzeeh ul Kalam: V2 P628 (taba e awwal)



Is hawaale ke bare mein Derwi Sahab likhte hain:

*“Imam Nazar ka ye qaul al Kaamil Ibne A’adee mein nahi hai. Ye Maulana Athari Sahab ka khaalis jhoot hai”*.<sup>1362</sup>

Halaa’nke ye qaul Al Kaamil laa Ibne A’adee ke dono nusqho’n mein maujood hai aur iska raawi Ahmad bin Hafs Majrooh hai.

- (4) Syedna Abdullah bin Masood رضي الله عنه se mansoob ek zaeef riwayat mein aaya hai ke unho’n ne sirf takbeer e oola ke sath hi raful yadain kiya. Is hadees ke bare mein Derwi Sahab Maulana A’ataullah Haneef Bhojiyaani se naqal karte hain:

*jumla ke suboot ke bare mein logo’n ne kalam kiya hai aur qawee baat ye hai ke ye hadees be-shak saheeh o saabit hai Abdullah bin Masood ke tareeq se...*<sup>1363</sup>

قوله ثم لم يعد تكلم ناس في ثبوت هذا الحديث والقوي أنه ثابت من رواية عبدالله بن مسعود...

Ye riwayat At Ta’aliqaat as Salafiyya V1 P123 Hashiya: 4 mein ba-hwaala س yaane Hashiya as Sindhi A’ala Sunan Nisai manqool hai aur yehi ibaarat Hashiya as Sindhi mein is tarha likhi hui hai.<sup>1364</sup>

Derwi Sahab ne Sindhi ka qaul Bhojiyani ke zimme lagaa diya hai, jokey sareeh jhoot aur khayanat hai.

- (5) Derwi Sahab likhte hain:

*“Chunache saheeh sanad se saabit hai ke Hazrat Abu Qataada رضي الله عنه ki namaz e janaza Hazrat Ali رضي الله عنه ne padhaai hai, dekhiye Musannaf Ibne Abi Shaiba: V4 P116; Sharha Ma’ani ul Asaar: V1 P239; Sunan Kubra lil Baheqhi: V4 P36; Tareeqh e Baghdad: V1 P161; Tabaqaat Ibne Sa’ad: V6 P9”*.<sup>1365</sup>

Arz hai ke is riwayat ke raawi Musa bin Abdullah bin Yazeed ki Syedna Ali رضي الله عنه se mulaqaat saabit nahi hai.

Imam Baheqhi ye riwayat naqal karne ke baad likhte hain:

*Aur ye ghaalt hai.*<sup>1366</sup>

وهو غلط.

Ghalat riwayat ko saheeh sanad kehkar pesh karna bahot bada jhoot hai.

- (6) Derwi Sahab likhte hain:

*“Chunache Imam Abu Haatim , Imam Bukhari ko matrook ul hadees qarar dete hain (Muqaddama Nasbur Raaya: P58)”*.<sup>1367</sup>

Muqaddama Nasbur Raaya ho yaa Kitab ul Jirah wa Ta’adeel, Kisi kitab mein bhi Imam Abu Haatim ar Raazi ne Imam Bukhari ko متروك الحديث nahi kaha. ثم تركا حديثه ko متروك الحديث banaa dena Derwi Sahab ka siyaah jhoot hai.

<sup>1362</sup> Tauzeeh ul Kalam Par Ek Nazar: P310 (taba awwal 1423h edition)

<sup>1363</sup> Noor us Sabaah: P27 ba-hawaala At Ta’aliqaat as Salafiyya: V1 P123

<sup>1364</sup> V1 P158

<sup>1365</sup> Noor us Sabaah: P209

<sup>1366</sup> Sunan Kubra: V4 P36

<sup>1367</sup> Noor us Sabaah: P157

Tambeeh: Choo'nke Abu Haatim ar Raazi aur Abu Zara'ah ar Raazi dono ne Imam Bukhari se riwayat ki hai. Dekhiye Tehzeeb ul Kamal<sup>1368</sup> lehaza *ثم تركا حديثه* waali baat mansooqh hai.

- (7) Derwi Sahab likhte hain: *“Dono sanado'n mein al Auzaai bhi mudallis hai aur riwayat a'an عن se hai”*.<sup>1369</sup>

Arz hai ke kisi ek mohaddis se bhi saraahatan Imam Auzaai ko mudallis kehna saabit nahi hai.

- (8) Derwi Sahab likhte hain:

*“Lekin iski sanad mein Abu Umro al Harshi majhool hai aur...”*.<sup>1370</sup>

Gharz hai ke Abu Umar o Ahmad bin Muhammad bin Ahmad bin Hafs bin Muslim an Nishapuri al Hameeri al Harshi ke bare mein Haafiz Zahabi ne kaha:

الحافظ الإمام الرحال.

Aur Az Zehli se naqal kiya ke:

*Abu Umro hujjat hai*.<sup>1371</sup>

أبو عمرو حجة.

Aise mashoor imam ko zamana e tadween e hadees ke baad Derwi Sahab ka majhool kehna baatil aur mardood hai.

- (9) Saeed bin Ayaas al Jareeri ek raawi hain, jo aqhri umar mein iqhtelaat ka shikar ho gae the. Inke shagirdo'n mein ek Imam Ismail bin A'alai bhi hain, jinke bare mein Derwi Sahab likhte hain: *“Jabkey iska shagird yaha'n Ibne A'alai hai wo qadeem us simaa nahi”*.<sup>1372</sup>

Arz hai ke (Ibrahim bin Musa bin Ayyub) Al Abnaasi (D 802h) farmate hain:

*Aur is (al Jareer) ke iqhtelaat se pehle Sha'aba, Sufiyan Soori, Hammad bin Zaid, Hammad bin Salma aur Ismail bin A'alai... ne suna hai*.<sup>1373</sup>

وممن سمع منه قبل التغير شعبة و سفيان الثوري والحمدان  
واسماعيل بن عليّة...

Lehaza Derwi Sahab ka bayan jhoot par mabni hai.

- (10) Sajdo'n mein RY ki ek zaeef riwayat Saeed (bin Abi Urooba) se marwi hai, jokey naasiqh yaa kaatib ki ghalati se As Sunan as Sughra lin Nisai ke nusqho'n mein Sha'aba ban gaya hai.

Iske baare mein Anwar Shah Kashmiri Deobandi farmate hain: *“Sha'aba ka Nisai ke andar maujood hona ghalat hai, jaisa ke Fathul Baari ki ibaaarat se maloom hota hai...”*.<sup>1374</sup>

Iske baad jawab dete hue Derwi Sahab likhte hain: *“Magar Allama Kashmiri ka Haafiz ibne hajar ke bare mein ye husn e zan saheeh nahi hai, kyou'nke jis tarha Sha'aba Nisai mein maujood hain, is tarha Saheeh Abu A'awaana mein bhi maujood hain. Maloom hua ke Sha'aba ka zikr naa to Nisai mein ghalat*

<sup>1368</sup> V16 P86-87

<sup>1369</sup> Tauzeeh ul Kalam Par Ek Nazar: P313

<sup>1370</sup> Tauzeeh ul Kalam Par Ek Nazar: P273

<sup>1371</sup> Tazkiratul Huffaz: V3 P798-799 ت 788

<sup>1372</sup> Tauzeeh ul Kalam Par Ek Nazar: P162

<sup>1373</sup> Al Kawaakib un Niraat fee Ma'arefah Min Aqhtalat

Minar Ruwaat as Suqaat: P36; Nusqha mohaqqeqah:

P183; nez dekhiye Hashiya Nihaya al Aghtibaat Biman

Ramee Min ar Ruwaat bil Iqhtelaat: P129-130

<sup>1374</sup> Noor us Sabaah: P230

aur naa Saheeh Abu A'awaana mein, balkey ye Haafiz Ibne Hajar رحمہ اللہ ka wahem hai aur Allama Syed Kashmiri ka niraahusn e zan hai...".<sup>1375</sup>

Arz hai ke:

(شعبية) عن قتادة عن نصر بن عاصم عن مالك بن الحويرث. (النسائي: 1086)

Wali riwayat, jisme sajdo'n mein raful yadain ka zikr aaya hai, Musnad Abi A'awaana mein is matan ke sath maujood nahi hai.<sup>1376</sup>

Lehaza is bayan mein Derwi Sahab ne Musnad Abi A'awaana par sareeh jhoot bola hai.

Derwi Sahab ke bahot se akazeer o iftera-aat mein se ye 10 jhoot ba-taur e namoona pesh kiye gae hain.

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<sup>1375</sup> Noor us Sabaah: P230

<sup>1376</sup> Musnad Abi A'awaana: V2 P94-95

## Derwi Sahab Ki Chand Bad-Aqhlaaqiyaa'n!

Aaqhir mein Derwi Sahab ke aqhlaqi kirdaar ke chand hawaale pesh e khidmat hain, jinse inki baateni shaqsiyat a'ayaa'n ho jaati hai.

- (1) Jamhoor mohaddiseen ke nazdeek *sadooq o hasan ul hadees* raawi aur Imam Abu Hanifa ke ustad taabai e sagheer Muhammad bin Ishaq bin Yasar al Madani ke bare mein Derwi Sahab likhte hain: “*Is sanad mein a'an عن أبي Ishaq dar-asal Muhammad bin ishaq hai, jokey mashoor dalla hai*”.<sup>1377</sup>  
Har koi jaanta hai ke Punjabi, Pashto aur Urdu zuban mein *dalla* bahot badi gaali hai. Iski wazaahat ke liye loghaat ki taraf ruju kiya jaa sakta hai. Aise gandey aur bazaar alfaaz ki tashreeh ke liye mah-naama Al Hadees ke auraaq ijaazat nahi dete.
- (2) Derwi Sahab likhte hain: “*Imam Tirmizi ne Aimmam Ikram رحمه الله عليهم اجمعين ke maslak ko khalat malat kar diya hai. Jiski wajah se Allama A'aini jaisa shaqs bhi patree se utar gaya hai*”.<sup>1378</sup>
- (3) Ameer ul Momineen fil Hadees Imam Bukhari ke bare mein Derwi Sahab motey qalam se likhte hain: “*Hazrat Imam Bukhari Ki Be-chaini*”.<sup>1379</sup>
- (4) Imam Abu Bakar al Khateeb Baghdadi ke bare mein Derwi Sahab likhte hain: “*Khateeb Baghdadi ajeeb aadmi hai*”.<sup>1380</sup>
- (5) Mashoor siqa Imam Baheqhi ke bare mein Derwi Sahab likhte hain: “*Qaraeen e Ikram is ibarat mein Hazrat Imam Baheqhi ne zabardast khayaanat ka irtekaab kiya hai...*”.<sup>1381</sup>
- (6) Mashoor siqa Imam Darqutni ke bare mein Derwi Sahab ne likha hai: “*Jisse Darqutni ki a'asbiyat o na-insafi zaahir hoti hai*”.<sup>1382</sup>
- (7) Mashoor Imam Mohzab aur الحافظ الإمام العلامة الثبت Abu Ali an Nishapuri ke bare mein Derwi Sahab likhte hain: “*Abu Ali al Haafiz zaalim hai*”.<sup>1383</sup>
- (8) Abdul Hai Luckhnawi (hanafi) ke bare mein Derwi Sahab likhte hain: “*Maulana Abdul Hai Luckhnawi ka ibaraat mein tehreef karna aur ahnaaf ko nuqsaan paho'nchaana aam aadat shareefa hai...*”.<sup>1384</sup>
- (9) Habib ur Rahman Azmi (Deobandi) ke bare mein Derwi Sahab likhte hain: “*Maulana Habib ur Rahman Azmi to ajeeb khabt mein padey ke...*”.<sup>1385</sup>
- (10) Mashoor Ahle Hadees aalim Maulana Irshad ul Haq Athari hafizahullah ke bare mein Derwi Sahab apni maqsoos zuban mein likhte hain: “*Jisse saabit hua ke Athari Sahab janne ke bawajood gandagi ko chatne ke aadi hain*”.<sup>1386</sup> Derwi Sahab mazedar likhte hain: “*Athari Sahab Ma'amar ki dushmani mein (itna) andha ho gaya hai, ke hosh kho baitha hai*”.<sup>1387</sup>  
Asari Sahab ke bare mein ek jagah Derwi Sahab apni “*Sharafat*” ka in alfaaz mein muzahera karte hain: “*Kaash zaalim insan tujhe maa'n ne naa janaa hota*”.<sup>1388</sup>

Aap ne Derwi Sahab ki kazb nawaazi, akazeer aur 'sharifaana' tehreer dekhli hai, jisse Haafiz Habibullah Derwi Hayati Deobandi ka maqam o martaba waazeh ho jaata hai.

وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ

(11 Jamadil Oola 1427h)

<sup>1377</sup> Tauzeeh ul Kalam Par Ek Nazar: P117

<sup>1378</sup> Tauzeeh ul Kalam Par Ek Nazar: P23

<sup>1379</sup> Noor us Sabaah: P154

<sup>1380</sup> Tauzeeh ul Kalam Par Ek Nazar: P153

<sup>1381</sup> Tauzeeh ul Kalam Par Ek Nazar: P132

<sup>1382</sup> Tauzeeh ul Kalam Par Ek Nazar: P306

<sup>1383</sup> Tauzeeh ul Kalam Par Ek Nazar: P304

<sup>1384</sup> Tauzeeh ul Kalam Par Ek Nazar: P46

<sup>1385</sup> Tauzeeh ul Kalam Par Ek Nazar: P72

<sup>1386</sup> Tauzeeh ul Kalam Par Ek Nazar: P105

<sup>1387</sup> Tauzeeh ul Kalam Par Ek Nazar: P121

<sup>1388</sup> Tauzeeh ul Kalam Par Ek Nazar: P203

الحمد لله رب العالمين والصلوة والسلام على رسوله الأمين، أما بعد:

Haal hi mein Haafiz Habibullah Derwi Deobandi ne ustaz e mohtaram Haafiz Zubair Ali Zai hafizahullah ki kitab “Noor ul A'ainain Fee Mas-alah Raful Yadain” ka jawab dene ki sae'ee e laa-haasil ki hai. Kyou'nke Derwi Sahab ne jin baato'n ko buniyad banaaya hai, wo marju (rujoo-shuda) yaa kitaabat ki ghalatiya'n hain. Isse qabl ke ham Derwi Deobandi ki tehreer ka jaaeza le'n, chand baate'n malhooz rakhna zaroori hai:

- 1) Fazeelatush Shaikh Haafiz Zubair Ali Zai hafizahullah ne ba-qaaeda elaan kar rakha hai ke: “*Meri sirf wohi kitab motebar hai, jiske har edition ke aqhri mein meri dastaqhat ma'a tareeqh maujood ho'n, is shart ke baghair kisi shaya shuda kitab ka main zimmedaar nahi hoo'n*”.<sup>1389</sup>
- 2) Ustaz e mohtaram hafizahullah ne Noor ul A'ainain taba jadeed P14 par likha hai: “*Iska yehi jadeed edition motebar hai*”, nez raaqim ul huroof ne bhi muqaddama e kitab mein likha hai ke “*Is edition mein sabeqa tasaameh waghaira ki tasheeh aur baaz ki wazaahat bhi kardi gai hai.... abh yehi edition motebar hai*”.<sup>1390</sup>
1. Taqreeban July 2006 ko Derwi Sahab apne bete aur sathiyon ke hamrah Maktabatul Hadees Hazro, Zila Atak aae aur ustaz e mohtaram Hafizahullah se mulaqaat ki, dauran e guftagu mein Fazilatush Shaikh Haafiz Zubair Ali Zai (hz) ne Derwi Sahab se poocha: “*Suna hai ke aapn Noor ul A'ainain ka jawab likh rahe hain?*” Derwi Sahab ne kaha: “*Ji haa'n!*”, to ustaz e mohtaram ne farmaya: “*Jawab likhte waqt is kitab ke jadeed edition ko pesh e nazar rakhe'n, kyou'nke abh yehi edition motebar hai*”.

Lekin iske bawajood Derwi Sahab ne in tamam baato'n ko bhi buniyad banaaya jinse baqaaeda elaan ke zariye ruju kiya jaa chuka hai.

Is amal ke irtekaab se bechaare Derwi apni hi tehreer ki roo se khaain o mulabbis thehre.

Derwi ne khud likha hai ke: “*Kitni zabardast jasaarat hai aur khayaanat o talbees hai ke jo risaala mansooqh hai, iska musannif is amal se ruju kar chuka hai, iski tasheer ki jaarahi hai*

*Suni Hikaayat Hasti To Darmiyan Se Sunee - Naa Ibtada Ki Khabar Hai, Naa Inteha Maloom*”.<sup>1391</sup>

Maloom hua ke ruju-shuda baat ki tasheer Derwi ke nazdeek khayanat o talbees hai.

*Lo aap apne daam mein saiyyad aagaya!*

Abh dekhiye Derwi Sahab kitne badey khaain aur talbees se kaam lene waale hain.

Derwi Sahab likhte hain: “*fa-lehaaza Zubair Ali Zai ka jhoot zaahir ho gayaa ke Haafiz Salahuddin ne Sufiyan Soori ko tabaqa saalesa mein shumar kiya hai*”.<sup>1392</sup>

<sup>1389</sup> Al Qaul ul Mateen Fil Jahar bit Tameen: P12 (first edition Jan 2004); second edition: P19 (Jun 2007); Mahnaama Al Hadees: Shumara 27: P60; Nasar ul Baari Fee Tehqeeqh Juz al Qiraa-at lil Bukhari: P41 (first edition Apr 2005; (second edition Sep 2006)

<sup>1390</sup> Noor ul A'ainain: P12 (taba jadeed); Mahnaama Al Hadees: Shumara 23 P58

<sup>1391</sup> Noor us Sabaah: Hissa 2 P24

<sup>1392</sup> Noor us Sabaah: Hissa 2 P240

Tajziya: Halaa’nke Ustaz e Mohtaram Haafiz Zubair Ali Zai (hz) ne Noor ul A’ainain (3<sup>rd</sup> edition, March 2004, P123) par do-tok alfaaz mein wazaahat farmai ke: *“Haafiz al E’elaai ka yaha’n zikr mera wahem tha, saheeh ye hai ke ye Imam Haakim ka qaul hai. Alhamdulillah”*.

Lekin Derwi Sahab musir hain ke ye Haafiz Zubair Ali Zai ka jhoot hai. Derwi Sahab aap apni tehreer ki roo se khaain o mulbas saabit ho chuke hain.

Tambeeh: Haafiz al E’elaai ke qaul se Imam Haakim ka qaul ba-darjaha behtar hai, lehaza daleel aur ziyada mazboot ho gai hai. Yaad rahe ke Sarfaraz Khan Safdar Deobandi ne Imam Haakim ko ba-hawaala Haafiz Zahabi *“Al Imam al Haafiz al Hujjah”* likha hai. Dekhiye Ahsan ul Kalam: V1 P232. Lehaza Imam Haakim par Derwi ki nesh-zani mardood hai. Abh Derwi Sahab ki ek doosri tehreer ki taraf tawajje mabzool karaata hoo’n, sahayad ke apne kiye par naadil hokar tauba kar le’n!

Derwi ne likha hai: *“Ghalat-bayani aur talbees gunah hai, isko aap gunah samjhe’nge to ye marz zaael ho sakti hai, warna ziyada museebat mein muhtela ho jaaoge”*.<sup>1393</sup>

Derwi Sahab ne mazed likha hai ke: *“Maulana Zubair Ali Zai farmate hain Sufiyan Soori Ahad ul A’alaam Ilman o Zahidan احد الاعلام علماء و زهداً (Al Kashif: V1 P300) Saheeh Bukhari o Saheeh Muslim ka raawi hai (Taqreeb) Tabaqa Saniya ka Mudallis hai, jiski tadlees muzir nahi, الا اذا ثبت والله اعلم (Tabaqaat ul Mudalliseen ka mutalea kare’n) (Jurabo’n Par Masah: P40 Jama o Tarteef Abdur Rasheed Ansari First Edition)”*.<sup>1394</sup>

Tajziya: Yaha’n bhi Derwi ne apni sabeqa rawish bar-qarar rakhi, kyou’nke ustaz e mohtaram hafizahullah is ibaat se baraa-at ka elaan farma chuke hain, jokey chapkar logo’n ke yaha’n aam ho chuka hai. Fazeelatush Shaikh Haafiz Zubair Ali Zai hafizahullah likhte hain: *“Sufiyan Soori ke bare mein raajeh yehi hai ke wo mudallis hain aur zoafa waghairahum se tadlees karte the, lehaza inki ghair sahihain mein ma’anea’an riwayat, a’adm e mataabea’at o a’adm e tasreeh e ismaa ki soorat mein zaef o mardood hoti hai. Haafiz Ibne Hajar ka inhe tabaqa saniya mein shumar karna saheeh nahi, balkey wo tabaqa salisa ke fard hain”*. Nez Shaikh Sahab likhte hain: *“Yaad rahe ke Abdur Rasheed Ansari Sahab ke naam mere ek khat 19-8-1408h mein Sufiyan Soori ke bare mein ye likha gaya tha: ‘tabaqa saniya ka mudallis hai, jiski tadlees muzir nahi hai (Jurabo’n Par Masah: P40)’Meri ye baat ghalat hai, main isse ruju karta hoo’n, lehaza isey mansooqh o kal-a’adam samjha jaaega”*.<sup>1395</sup>

Derwi Ji! Aapko to apni baat ka bhi paas nahi, *“mansooqh o kal-a’adam”* ki tasheer ko khayal o talbees samajhte hain aur isey khud kar bhi guzarte hain. Talbes ko gunah jaante hain, lekin khud is gunah ko baar baar karte hain. Yaha’n Derwi ka hi inteqhaab chaspaa’n karne ko mann chah raha hai.

*Be-haya Baash o Har Aa’ncha Khuwahi Kun*

*Jisme Birhan Ka Ghar Dooba  
Is Saawan Ko Aag Lagaado*

Derwi Ne Ta’aruz Number 1: ke tahet likha hai: *“Maulana Zubair Ali Zai Sahab tehreer karte hain, Maulana Sarfaraz Deobandi waghairahum ne bhi Muhammad bin Ishaq ki tauseeq ki hai”*. Nez likha hai: *“Is baat ki tardeed behtar hai ke Maulana Zubair Ali Zai Sahab ke qalam se mulaheza farmaai jaae, Maulana Ali Zai Sahab likhte hain gharz jamhoor ulama Muhammad bin Ishaq ko siqa kehte hain, magar sarfaraz and party barabar kazzab kazzab ki rat lagaa rahi hain”*.<sup>1396</sup>

<sup>1393</sup> Noor us Sabaah: Hissa 2 P44

<sup>1394</sup> Noor us Sabaah: Hissa 2 P241

<sup>1395</sup> Mahnaama Shahadat, Islamabad: April 2003 Safar 1424h

P39

<sup>1396</sup> Noor us Sabaah: Hissa 2 P247

Tajziya: Is ibarat se Derwi Sahab ye tassur dene ki koshish kar rahe hain ke ye Fazilatush Shaikh Hafiz Zubair Ali Zai (hz) ka ta'aruz hai, halaa'nke isse to saaf Sarfaraz Khan Safdar ka ta'aruz maloom hota hai ke ek jagah Muhammad bin Ishaq ki riwayat se istedlal karte hain (dekhiye Taskeen us Sudoor: P340 waghaira) aur doosre maqam par isi Muhammad bin Ishaq ko kazzab o dajjal qarar dete hain.<sup>1397</sup>

*Abh bataaiye ta'aruz kiska hai?  
Deedah kor ko kya aae nazar kya dekhe*

Derwi ne likha hai: “Maulana Zubair Ali Zai Sahab likhte hain:”

Jhoot To Wo Log Banaate Hain Jinko Yaqeen Nahi Allah  
Ki Baato'n Par Aur Wohi Log Jhoote Hain.<sup>1398</sup>

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ  
الْكَاذِبُونَ.

“Abh Maulana Haafiz Zubair ne ye yaat Surah Namal 16: 105 se pesh ki hai, jo bilkul jhoot hai, Surah Namal ki kul ayaat 93 hain, to is Surah ki ye 105<sup>th</sup> ayat kaise ho sakti hai”.<sup>1399</sup>

Tajziya: Composing ki is ghalati ko Derwi ne jhoot tasawwur kiya hai, halaa'nke ye sareehan composing ki ghalati hai, jo Nahal ke bajaaye Namal likha gaya hai, hamare paas iski qalmi asal maujood hai, isme bhi Nahal likha hua hai (P1) Doosre ye ke Tedaad e Rakat Qiyaam e Ramzan ke isi edition mein P46 par yehi ayat ba-hawaala Surah Nahal maujood hai. Teesre ye ke tarjuma ba-hawaala tafseer e usmani naqal kiya gaya hai aur iska safha bhi darj hai, jokey dalaalat karta hai ke ye Surah Nahal hi hai, jo composing ki ghalati se Surah Namal likha gaya. Chaho'nte ye ke Derwi khud motarif hai ke: “*likhne mein yaa padhne mein bhoole se ghalati waaqe ho sakti hai, aisi ghalati to bade bade hazraat se bhi ho jaati hai*”.<sup>1400</sup> Paanwee'n ye ke agar composing ki ghalati ko jhoot tasawwur kiya jaae to shayad roo e zameen par Derwi se bada kazzab aur koi naa ho, apni isi taaza kitab Noor us Sabaah: Hissa 2 ko hi dekh le'n, P3 par likha hua hai: “رفع اليدين بن السجدين *Raful Yadain Ban Sajdatain*”, P5 par جابر بن سمره ke bajaaye ثمره likha hua hai. Halaa'nke ye composing Derwi ne (composer) ke sath baith kar karaai hai.<sup>1401</sup> Khud paas baithne ke bawajood ghalatiyo'n ka ye aalam hai aur doosro'n ko composing ki ghalati ki wajah se jhoota qarar de rahe hain!!

*Jo Chahe Aapka Husn e Karishma Saaz Kare.*

<sup>1397</sup> Khjazaen us Sunan: Hiss 1 P61; Ahsan ul Kalam: V2 P84

<sup>1398</sup> Surah Namal 16: 105 (Tedaad e Rakat Qiyaam e Ramzan: P36)

T: Ye asal mein Surah Nahal hai.

<sup>1399</sup> Noor us Sabaah: Hissa 2: P248

<sup>1400</sup> Noor us Sabaah: Hissa 2 P43

<sup>1401</sup> Noor us Sabaah: Hissa 2 P10

## Derwi Ki Jahalate'n

Derwi ne apni kitab<sup>1402</sup> mein taqreeban 4 martaba “Abul Arab” ko “Abul Gharab” likha hai aur apni jahalat ki mazeed wazaahat “Imam Maghrabi (Abul Gharb)” likhkar ki hai. Ye Abul Gharb kya hai? Ye aisa parda hai, jo ilm ke zariye se hateyga aur Derwi ke yaha'n ilm ka fuqhdaan hai.

Yehi Derwi Sahab apni jahalat ka suboot doosre maqam par is andaaz se dete hain: “Allama Zahabi tarjuma Hisham bin Sa'ad mein farmate hain: *فالجهمور على انه لا يحتج بهما* (Mizaan: V4 P296)”.<sup>1403</sup>

Halaa'nke saheeh Hisham bin Hisaan hai, jisey Derwi ne Hisham bin Sa'ad bana diya hai, yaha'n bhi Derwi ka inteqhaam yaad aaraha hai.

*Gul Gae Gulshan Gae Jangar Dhatoore Reh Gae*

*Udh Gae Daana Jaha'n Se Be-shaoor Reh Gae*

Isey Derwi Sahab ki jahalat kahe'n yaa Derwi qaaede ke mutabiq jhoot, dono soorato'n mein Derwi Sahab ki shaqsiyat pehchanne mein mushkil naa hogi.

## Mohrif Kaun?

Derwi ne likha: “Haafiz Zubair Ali Zai Sahab tehreer karte hain:”

Hazrat Uqhba bin Aamir ne farmaya Namaz mein jo shaqs ishaara karta hai, isey har (masnoon) ishara ke badley ek ungli par ek neki yaa ek darja milta hai.<sup>1404</sup>

عقبة بن عامر الجهني يقول انه يكتب في كل اشارة يشيرها  
الرجل بيده في الصلوة بكل حسنة او درجة.

“isme ek lafz Ali Zai sahab khaa gae hain, wo tha “بكل” ke baad “اصبعين””.<sup>1405</sup>

Tajziya: Derwi Sahab ki mazkura ibaarakat ka tajziya darj e zail hai:

1. Noor ul A'ainain ke pehle 3 edition mein lafz اصبع composing ki ghalati se reh gaya tha. Hamare paas Noor ul A'ainain ka qalmi asal maujood hai. Isme اصبع ka lafz maujood hai, alhamdulillah, nez tarjuma mein اصبع ka tarjuma ungli kiya gaya hai. Isse bhi maloom hota hai ke ye composing ki ghalati hai. Jo shaqs composing ki ghalati ko tehreef yaa jhoot qarar de, wo ahmaq tareen hai. Is silsila mein sabeqa safhaat par kaafi kuch likha jaa chuka hai.
2. Alaawa azee'n Noor ul A'ainain ke jadeed edition<sup>1406</sup> mein iska izaala bhi kar diya gaya hai, lekin iske bawajood Derwi ka isey tehreef zaahir karna, iske apne qaul ke mutabiq khayanat o talbees hai. Derwi Sahab ne is composing ki ghalati ko tehreef bana diya hai. Lekin apne deobandiyo'n ki tehrifaat se sarf e nazar kar jaate hain! Jinho'n ne naa quran e majeed ka lehaaz rakha aur naa ahadees hi ka. Derwi Sahab! Surah Nisa ki ayat 59, Musannaf Ibne Abi Shaiba aur Sunan Abu Dawood mein tehreef karne waale kaun hain?

*Hame'n Yaad Hai Sab Zaraa Zaraa*

*Tumhe'n Yaad Ho Ke Naa Yaad Ho*

<sup>1402</sup> Noor us Sabaah: Hissa 2 P49-50

<sup>1403</sup> Tauzeeh ul kalam Par Ek Nazar: P291

<sup>1404</sup> Ye Asar TAbrani Kabeer: V17 P297 mein hai

<sup>1405</sup> Noor us Sabaah: Hissa 2 P250-251

<sup>1406</sup> P182



## Derwi Ki Tehreef

Derwi ne likha hai: “*Isme ek Ali Zai Sahab khaa gae hain, wo tha بكل ke baad اصبعين yaane har do (2) ungliyo’n ke ishare par ek neki yaa darja milta hai. Abh do (2) ungliyo’n ka ishaara kaise hoga*”.<sup>1407</sup>

Tajziya: Hadees mein اصبع ka lafz hai. Dekhiye Mojam ul Kabeer<sup>1408</sup> waghaira, lekin Derwi ne apne mafaad ki khatir lafz e اصبع ko اصبعين bana diya jo saraasar tehreef hai aur phir badi dhitaai se iska tarjuma bhi yaane “*har do (2) ungliyo’n ke ishare*” kiya hai.

*Ham Ilzam Inko Dete The Qasoor Apna Nikal Aaya*

Jab dalaal sath naa de rah ho’n to phir Derwi jaise shaqs isi tarha ki harkaat se apne awam ko tift e tasalliyaa’n dete hain! Balkey poori millat e deobandiya isi tareeqa par karband hai.

## Derwi Sahab Aur Ibne Lahiya

Derwi Sahab likhte hain: “*Iski sanad mein Abdullah bin Lahiya ek raawi hai jo saqht zaef o mudallis o muqhtalat ul hadees hai*”.<sup>1409</sup>

Derwi Sahab ne Ibne Lahiya ko ‘*saqht zaef*’ likha hai. Jis binaa par bechare apno’n ke hi ataab ki zadd mein aagae, chunache Syed Mehdi Hasan Shahjahanpuri Deobandi Ibne Lahiya ki ek riwayat ke bare mein likhte hain: “*pas tareeq e mazkoor ko zaef kehna zaefo’n ka kaam hai*”.<sup>1410</sup>

Ye hai Derwi Deobandi par Shahjahanpuri Deobandi ka fatwa! Yaane Shahjahanpuri ke nazdeek Derwi Sahab zaef hain.

*Ghar Ko Aag Lag Gai Ghar Ke Chiragh Se*

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<sup>1407</sup> Noor us Sabaah: Hissa 2 P251

<sup>1408</sup> V17 P297

<sup>1409</sup> Noor us Sabaah: Hissa 2 P252

<sup>1410</sup> Majmua Rasaael V1 P323; E’elaa as Sunan az Zafar Ahmad  
Thanwi Deobandi: V1 P445-448

## Khalat e Mabhas Aur Hat-Dharmi

Ustaz e Mohtaraf hafizahullah ne Hadees e Uqhba bin Amir رضي الله عنه ke mafhoom ke tahet Imam Ahmad bin Hambla aur Imam Ishaq bin Rahwiya رحمة الله عليهم اجمعين ke aqwaal naqal kiye, taakey awaam par waazeh ho jaae ke in aaimma ikram ke nazdeek bhi is hadees se murad ruku ko jaate aur uthte waqt raful yadain hai. Lekin Derwi ne khalat e mabhas se kaam lete hue likha ke “*Imam Ahmad bin Hambal o Imam Ishaq bin Rahwiya ki be-sanad qaul se Hazrat Uqhba رضي الله عنه ke asar ko raful yadain indar ruku par fit karna saheeh nahi, kyou’nke in do (2) imaamo’n o Hazrat Uqhba رضي الله عنه ke darmiyan saikdo’n saalo’n ka faasla hai*”.<sup>1411</sup>

Tajziya: Halaa’nke ye qaul hadees ki daraayat (sharha) mein pesh kiye gae hain, naa ke riwayat mein aur in dono qaulo’n ki sanade’n saheeh hain, lekin Derwi Sahab apne jhoot ko chupaane ke liye apni aadat se majboor aur hat-dharmi ka shikar hain.

Mazkura ibaaarat ka faisla Derwi ki hi tehreer se ba-asaani ho sakta hai. Chunache Derwi ne likha hai: “*Haafiz Ibne Hajar Hazrat Uqhba رضي الله عنه ke asar ko takbeer e ehram ke waqt maante hain, jabkey ye hazraat raful yadain indar ruku par fit kar rahe hain*”.<sup>1412</sup>

Ji Derwi Sahab! Kya Haafiz Ibne Hajar ki mulaqaat Syedna Uqhba bin Amir رضي الله عنه se saabit hai? Kya aap ye qaul mutsal sanad ke sath bayan kar rahe hain? Kyaa aap ko abh Ibne Hajar aur Syedna Uqhba رضي الله عنه ke darmiyan saikdo’n saalo’n ka faasla nazar nahi aaya?

*Be-hayaa Baash Wahar Aa’nche Khuwaahi Kun*

Yaad rahe ke Haafiz Ibne Hajar ka hadees e Uqhba رضي الله عنه ko mazkura baab ke tahet bayan karne se fazeelat e raful yadain maqsood hai, naa ke takbeer e ehram ke sath taqhssees! Kyou’nke khud Haafiz Ibne Hajar ne is riwayat ko At Talqhees ul Habeer<sup>1413</sup> mein raful yadain indar ruku o ba’ad ki bahes mein naqal kiya hai.

## Derwi Ki Khayaanat

Derwi ne likha hai: “*Allama Zahbi ka Ruju: Ser E’elaam an Nubala: V10 P267 mein ek riwayat naqal karne ke baad farmate hain:*”

*A’aram ne ye baat is waqt kahi jab iska aqal zaaal ho gaya tha.*<sup>1414</sup>

ان عارماً قال هذا وقد زال عقله.

Tajziya: Mazkura ibaaarat mein Derwi ne bahot badi khayanat ka irtekaab kiya hai, kyou’nke ye ibaaarat Allama Zahabi ki hai hi nahi, lekin Derwi ne isey Allama Zahabi ke sath jodh diya, jokey bahot badi khayanat hai.

Derwi Sahab jis ibaaarat ko Allama Zahabi ki ibaaarat qaarar de rahe hain wo Abu Obaid al Aajeri ki yaa Abu Dawood se mansoob hai. Dekhiye Tehzeeb ul Kamaal<sup>1415</sup> aur Sawalaat Abu Obaid al Aajeri<sup>1416</sup>

Qaraeen e Ikram! Jo shaqs khaain, mulbis aur mohrif ho, iska deen mein kya maqam hoga? Aur iski tehreer ki kya haisiyat hogi? Iska faisla abh aap behtareen tareeqe se kar sakte hain.

Derwi jaise hazraat jo itne safhaat siyaah kar daalte hain sirf is liye ke awaam mein apni ‘*daa’nwa-dol*’ saakh ko bahaal rakh sake’n yaa phir “*Badnaam Naa Ho’nge To Kya Naam Naa Hoga*” ke usool par amal paira hain.

اللهم اهد هم

<sup>1411</sup> Noor us Sabaah: Hissa 2 P254

<sup>1412</sup> Noor us Sabaah: Hissa 2 P251

<sup>1413</sup> V1 P220

<sup>1414</sup> Noor us Sabaah: Hissa 2 P260

<sup>1415</sup> V17 P155

<sup>1416</sup> Qalimi 4/ alwarqa 11; Al Jaame Fee al Jirah wa Ta’adeel: V3 P67

## Derwi Ka Saheeh Bukhari Par Hamla

Derwi ne likha hai: “*Abu an Noman Muhammad bin Fadhal as Sadoosi ki munkar raiwayaat khud Bukhari Shareef mein maujood hain*”.<sup>1417</sup>

Derwi Sahab qeel o qaal ke zariye se Saheeh Bukhari ki sehat ko mashkook banaana chahte hain. LEkin Derwi ke is amal ne Derwi ko hi mashkook bana diya hai.

*Dono Aalam Se Dil e Muztar Tujhko Kho Diya  
Ho Gai Iski Badaulat Aabro Paani Teri*

Aal e deoband ke tasleem shuda buzrug Shah Waliullah Dehelwi farmate hain: “*Saheeh Bukhari aur Saheeh Muslim ke bare mein tama mohaddiseen muttafiq hain ke inme tamam mutsal aur marfu ahadees yaqeenan saheeh hain. Ye dono kitabe’n apne musannifeen tak bit-tawaatur paho’nchti hain. Jo inki azmat naa kare wo bidati hai jo musalmano ki raah ke khilaf chalta hai*”.<sup>1418</sup>

Maloom hua ke Derwi Shah Waliullah ke nazdeek bidati hai aur musalmano ki raah ke khilaf chalta hai. Aur to aur Derwi ne to apne ustad ka sar bhi sharam se jhukaa diya hai, kyou’nke inke ustad Sarfaraz Khan Safdar Deobandi likhte hain: “*Aur ummat ka is par ijma o ittefaq hai ke Bukhari o Muslim dono ki tamam riwayate’n saheeh hain*”.<sup>1419</sup>

Idhar Derwi Sahab hain jokey apne ustaz se baghawat karte hue Saheeh Bukhari ki ahadees ko mukar saabit karne par tuley hue hain. Is silsila mein mazeed kuch likhe ke bajaaye sirf yehi kahoo’nga ke:

*Aap Hi Apni Adaa’n Par Zara Ghaur Kare’n  
Ham Agar Arz Kare’nge To Shikayat Hogi*

Haafiz Habibullah Derwi Sahab ne Syedna Jabir bin Samrah رضي الله عنه waali riwayat ko bhi ba-taur e daleel pesh kiya hai, balkey kitab ke title par bhi isey naqal kiya hai. Ilmi bahes se qata’a nazar ham is nateeje par paho’nche hain ke is riwayat ko ba-taur e daleel pesh karke Derwi Sahab ne apne aapko ruswa aur apne akaabir ki nazar mein mazeed giraa diya hai. Shah Waliullah Dehelwi aur Shahjahanpuri ke fatwe ki zadd mein to pehle hi aachuke hain. Abh mazed fatwe mulaheza keejiye:

1. Mahmood Hasan Deobandi farmate hain: “*Baaqi aznaab kheel ki riwayat se jawab dena ba-roo-e insaf durust nahi kyou’nke wo salam ke baare mein hai*”.<sup>1420</sup>
2. Muhammad Taqi Usmani Deobandi farmate hain: “*Lekin insaf ki baat ye hai ke is hadees se hanafiyya ka istedlal mushtaba aur kamzor hai*”.<sup>1421</sup>

In tehreero’n se pataa chalta hai ke Mahmood Hasan Deobandi aur Taqi Usmani ke nazdeek Derwi Sahab insaf ke qareeb bhi nahi phatake balkey parley darje ke be-insaf shaqs hain.

Lateefa: Derwi ne Syedna Jabir bin Samrah رضي الله عنه waali riwayat ke silsila mein Taqi Usmani se khat kitab ki aur behtarey doorey daalne ki koshish ki ke apne mauqif se ruju kar le’n lekin Taqi Usmani ne jaahil Derwi ki tehreer ko qaabil e iltefaat hi nahi jaana aur apne saabeqa mauqif par datey rahe. Jiska Derwi Sahab in alfaaz mein

<sup>1417</sup> Nor us Sabaah: Hissa 2 P256

<sup>1418</sup> Hujjatullahil Baalegha: V1 P134 (Arabic); V1 P242 (Urdu)

Tarjuma Abdul Haq Haqqani

<sup>1419</sup> Haashiya Ahsan ul Kalam: V1 P187; another edition: V1 P234

<sup>1420</sup> Al Ward ash Shazee A’ala Jaame Tirmizi: P63

<sup>1421</sup> Dars e Tirmizi: V2 P36

izhar karte hain: “Magar Maulana Muhammad Taqi Usmani ne hasb e waada naa ruju farmaya aur naa is khat ka jawab inaayat kiya”.<sup>1422</sup>

Bechaara Derwi iske siwa kya keh sakta hai ke:

*Aankh Pur-nam Hai Aur Is Par Jigar Jalta Hai  
Kya Tamaasha Hai Ke Barsaat Mein Ghar Jalta Hai*

Akaabir deobandiya ke baad deegar ulama ikram ke fatwe bhi mulaheza kare’n:

3. Imam Bukhari farmate hain:

*Jiske paas ilm mein se thoda sa hissa bhi hai,  
to wo is riwayat se (tark e raful yadain par)  
hujjat nahi pakadta.*<sup>1423</sup>

ولا يحتاج بهذا من له حظ من العلم.

4. Allama Nawavi Shareh Saheeh Muslim ne farmaya: “Is hadees se ruku ko jaate aur ruku se sar uthaate waqt raful yadain ken aa karne par istedlal karne waala jahaalat e qabeeha ka murtakib hai aur baat ye hai ke indar ruku raful yadain karna saheeh o saabit hai, jiska rad nahi ho sakta”.<sup>1424</sup>
5. Haafiz Ibnul Mulqin ne farmaya: “Is hadees se (tark e raful yadain par) istedlal intehai buree jahalat hai”.<sup>1425</sup>

Maloom hua ke Imam Bukhari, Allama Nawavi aur Haafiz Ibnul Mulqin teeno ke nazdeek Derwi Sahab be-ilm aur parley darje ke jahil hain.

Tambeeh: Mahnaama Al Hadees: 27 P20-31 mein Habibullah Derwi Sahab ke das (10) jhoot ba-hawaala naqal karke qaraeen ki adaalat mein pesh kiye jaa-chuke hain jinka jawab abhi tak Derwi par qarz hai. Aqhir mein arz hai ke raaqim ul huroof ne Derwi Sahab ki is tehreer par sar-saree nazar daali hai, jisse awam kaafi had tak Derwi ko pehchan gae ho’nge.<sup>1426</sup>

إن شاء الله

<sup>1422</sup> Noor us Sabaah: Hissa 2 P328

<sup>1423</sup> Juz Raful Yadain: 37

<sup>1424</sup> Al Majmua Sharha al Mohzib: V3 P403

<sup>1425</sup> Al Badar ul Muneer: V3 P485

<sup>1426</sup> Mahnaama Al Hadees Hazro: 41 P48-58

## Syedna Abu Huraira رضي الله عنه Aur Raful Yadain

Imam Abu Tahir Muhammad bin Abdur Rahman al Muqhallas ne farmaya:

Abu Salma (bin Abdur Rahman bin Auf رضي الله عنه) se riwayat hai ke Abu Huraira رضي الله عنه har (ruku ke liye) jhukte waqt aur har (ruku se) uthte waqt raful yadain karte the aur farmate: Maine tum sabse ziyada Rasool Allah ﷺ ki namaz ke mushaaba ho'n.<sup>1427</sup>

حدثنا يحيى قال: حدثنا عمرو بن علي قال: حدثنا ابن أبي عدي عن محمد بن عمرو عن أبي سلمة عن أبي هريرة أنه كان يرفع يديه في كل خفض و رفع و يقول: أنا أشبهكم صلاة برسول الله صلى الله عليه وسلم.

Yahya se muraad Imam Yahya bin Muhammad bin Saaed hain aur inse ye riwayat Imam Darqutni ne bhi Kitab ul E'elal<sup>1428</sup> mein bayan ki hai.

Tambeeh: Bracketo'n mein ruku ka izaafa Juz Raful Yadain lil Bukhari<sup>1429</sup> aur Saheeh Bukhari<sup>1430</sup> waghairahuma ki ahadees e saheeha ko madde nazar rakh kar kiya gaya hai. Nez yaad rah eke Syedna Abu Huraira رضي الله عنه ki wohi namaz thi jo Rasool Allah ﷺ ki aqhri namaz thi.

Aur Syedna Abu Huraira رضي الله عنه namaz mein ruku se pehle aur ruku ke baad raful yadain karte the.

A'ataa bin Abi Rabaah رضي الله عنه se riwayat hai ke maine (Syedna) Abu Huraira رضي الله عنه ke sath namaz padhi hai, wo raful yadain karte the jab takbeer kehte aur jab ruku karte (aur jab ruku se uth-te).<sup>1431</sup>

Is riwayat ki sanad bilkul saheeh hai aur bracket ke alfaaz doosre qalmi nusqhe se liye gae hain.<sup>1432</sup>

<sup>1427</sup> Al Muqhlasiyaat: V2 P139 H1229 (sanad hasan)

<sup>1428</sup> V9 P283

<sup>1429</sup> H22

<sup>1430</sup> H736

<sup>1431</sup> Juz Raful Yadain: H22 (sanad saheeh)

<sup>1432</sup> Raful Yadain ke masle par tafseel ke liye dekhiye:  
Noor ul A'ainain Fee Asbaat Mas-alah Raful Yadain

# Zawaaed (2)

Is Baab Ke Tahet Raful Yadain Aur Usool e Hadees (Mas-alah e Tadlees) Ke Sath Mutalleqa Baaz Mufeed Mazameen Ka Izaafa Kar Diya Gaya Hai.

## Imam Sufiyan Soori Ki Tadleees Aur Tabqa e Saniya?

(Ye mazmoon asal mein Faisal Khan Barailwi ki kitab: “*Raful Yada'in Ke Mauzu Par... Noor ul A'ainain Ka Mohaqqaana Tajziya*” ke jawab mein likha gaya hai.

الحمد لله رب العالمين والصلوة والسلام على رسوله الأمين، أما بعد:

Haafiz Ibne Hajar al Asqalani رَحِمَهُ اللهُ ne Imam Sufiyan bin Saeed as Soori رَحِمَهُ اللهُ ko mudalliseen ke tabqa e saniya mein zikr kiya hai.<sup>1433</sup>

Haafiz Ibne Hajar ki ye tehqheeq kai lehaz se ghalat hai, jiski fil-haal 30 daleele'n aur hawale pesh e khidmat hain:

1. Imam Abu Hanifa ne Asim a'an Abi Razeen a'an Ibne Abbas ki sanad se ek hadees bayan ki, ke murtadh ko qatal nahi kiya jaaega.<sup>1434</sup>

Imam Yahya bin Muyeen رَحِمَهُ اللهُ ne farmaya: “*Abu Hanifa par iski bayan karda ek hadees ki wajah se (Sufiyan) Soori nukta cheeni karte the jisey Abu Hanifa ke alaawa kisi ne bhi Asim a'an Abi Razeen (ki sanad) se bayan nahi kiya*”.<sup>1435</sup>

Imam Abdur Rahman bin Mahdi ne farmaya: “*Maine Sufiyan (Soori) se murtadh ke bare mein Asim ki hadees ka poocha to unho'n ne farmaya: Ye riwayat siqa se nahi hai*”.<sup>1436</sup>

Ye wohi hadees hai, jisey khud Sufiyan Soori ne a'an Asim a'an Abi Razeen a'an Ibne Abbas ki sanad se bayan kiye to unke shagird

Imam Abu Asim (Zahack bin Muqhlad an Nabeel) ne kaha: “*Ham ye samajhte hain ke Sufiyan Soori ne is hadees mein Abu Hanifa se tadleees ki hai, lehaza maine dono sanade'n likhdi hain*”.<sup>1437</sup>

Isse maloom hota hai ke Imam Sufiyan Soori apne nazdeek ghair siqa (zaeef) raawi se bhi tadleees karte the. Haafiz Zahabi ne likha hai: “*Wo (Sufiyan Soori) zaeef raawiyo'n se tadleees karte the.. alaqh*”.<sup>1438</sup>

Usool e hadees ka ek mashoor qaaeda hai ke jo raawi Zaeef raawiyo'n se tadleees kare to uski a'an waali riwayat zaeef hoti hai. Haafiz Zahabi ne likha hai:

*Phir apne ustaz se tadleees karne waala agar siqa raawiyo'n se tadleees kare to (iski riwayat mein) koi harj nahi hai aur agar zaeef rawiyo'n se tadleees kare to (uski riwayat) mardood hai*.<sup>1439</sup>

ثم إن كان المدلس عن شيخه ذاتدليس عن الثقات قلا بأس، وإن كان ذاتدليس عن الضعفاء فمردود.

Abu Bakar as Seerfi (Muhammad bin Abdullah al Baghdadi ash Shafai (d 330h)) ne apni Kitab ud Dalaael mein kaha:

<sup>1433</sup> Tabaqaat ul Mudalliseen: 51/1,2; Al Fathul Mubeen: P39

<sup>1434</sup> Sunan Darqutni: V3 P201 H3422; Al Kaamil laa Ibne A'adee: V7 P2472; Sunan Kubra lil Baheghi: V8 P203; Kitab ul Umm lish Shafai: V6 P167; Musannaf Ibne Abi Shaiba: V10 P140 H28985 waghaira

<sup>1435</sup> Sunan Darqutni; V3 P200 H3420 (sanad saheeh)

<sup>1436</sup> Al Inteqa laa Ibne Abdul Bar: P148 (sanad saheeh)

<sup>1437</sup> Sunan Darqutni: V3 P201 H3423 (sanad saheeh)

<sup>1438</sup> Mizan ul Etedaal: V2 P169; Ser E'elaam an Nubala: V7 P242-247

<sup>1439</sup> Al Muwazezah Fee Ilm Mustalah al Hadees liz Zahabi: P45; Ma'a Sharha Kifaaya al Hifzah: P199

Har wo shaqs jiski, ghair-siqa rawiyo'n se tadlees zahir ho jaae to iski hadees qabool nahi ki jaati illa ye ke wo haddasani yaa sme'etu kahe/ yaane sima'a ki tasreeh kare.<sup>1440</sup>

كل من مظهر تدليسه عن غير الثقات لم يقبل خبره حتى يقول:  
حدثني أو سمعت.

Usool e hadees ke is qaaede se saaf saabit hai ke Imam Sufiyan Soori (apne tarz e amal ki wajah se) tabaqa e saniya ke nahi balkey tabaqa e saalesa ke mudallis the.

2. Imam Ali bin Abdullah al Madeeni ne farmaya: “Log Sufiyan (Soori) ki hadees mein Yahya al Qattan ke mohtaj hain, kyou'nke wo Masrah bis Sama'a riwayaat bayan karte the”.<sup>1441</sup>

Is qaul se do (2) baate'n saabit hoti hain:

Awwal: Sufiyan Soori se Yahya bin Saeed al Qattan ki riwayat Sufiyan ke sima'a par mahmool hoti hai.

Duwwam: Imam Ibnul Madeeni Imam Sufiyan Soori ko tabaqa e oola yaa Saniya mein se nahi samajhte the, warna Yahya al Qattan ki riwayat ka mohtaj hona kya hai?!

3. Imam Yahya bin Saeed al Qattan ne farmaya: “Maine Sufiyan (Soori) se sirf wohi kuch likha hai, jisme unho'n ne haddasani aur haddasana kaha, siwaae do (2) hadeeso'n ke”.<sup>1442</sup>

Aur wo do (2) hadeese'n darj e zail hain:

سفيان عن سماك عن عكرمة و مغيرة عن إبراهيم (وان كان من قوم عدولكم) قال: هو الرجل يسلم في دار الحرب فيقتل  
فليس فيه دية فيه كفارة.

Yaane, Ikrima aur Ibrahim Naqhai ke do (2) asaar jinhe'n oopar zikr kar diya gaya hai, inke alaawa Yahya al Qattan ki Sufiyan Soori se har riwayat sima par mehmool hai. Yahya al Qattan ke qaul se saabit hua ke wo Sufiyan Soori ko tabaqa saniya se nahi samajhte the warna hadeese'n naa likhne ka kya faaada?

4. Haafiz Ibne Hibban al Basti ne farmaya: “Wo mudallis raawi jo siqa aadil hain, ham unki sirf in marwiyaat se hi hujjat pakadte hain, jinme wo sima'a ki tasreeh kare'n. Mislan Sufiyan Soori, A'amash aur Abu Ishaq waqhairahum, jokey zabardast siqa imam the... alaq”.<sup>1443</sup>

Maloom hua ke Haafiz Ibne Hibban, Sufiyan Soori aur A'amash ko tabaqa saniya mein se nahi, balkey tabaqa saalesa mein se samajhte the.

Haafiz Ibne Hibban ne mazeed farmaaya: “Wo siqa raawi jo apni ahadees mein tadlees karte the, mislan Qataada, Yahya bin Abi Kaseer, A'amash, Abu Ishaq, Ibne Juraij, Ibne Ishaq, Soori aur Hasheem, baaz auqaat apne jis shaqs se ahadees suni thee'n, wo riwayat ba-taur e tadlees bayan kar dete. Jisey unho'n ne zaef o na-qaabil e hujjat logo'n se sunaa tha. Lehaza jab tak mudallis agar-che siqa hi ho.

<sup>1440</sup> Al Nukat liiz Zarkashi: P186; At Tabserah wat Tazkirah Sharha al Fiya al Iraqi: V1 P183-184

<sup>1441</sup> Al Kifayat lil Khateeb: P362 (sanad saheeh); Ilmi Maqalaat: V1 P264

<sup>1442</sup> Kitab ul E'elal wa Ma'arefah ar Rijaal lil Imam Ahmad: V1 P207 1130 (sanad saheeh); (another edition): V1 P242 # 318

<sup>1443</sup> Al Ehsan bi Tarteeb Saheeh Ibne Hibban: V1 P90; (another edition:) V1 P161; (another edition all in 1 Volume): P36; Ilmi Maqalaat: V1 P266



*Ye naa kahe: حدثني ي سمعيت (yaane jab tak simaa ki tasreeh naa kare), iski khabar (hadees) se hujjat pakadna jaaez nahi hai”.*<sup>1444</sup>

Is gawaahi se do (2) baate’n zaahir hain:

Awwal: Haafiz Ibne Hibban, Sufiyan Soori waghaira mazkureen ki wo riwayaat hujjat nahi samajhte the, jinme simaa ki tasreeh naa ho.

Duwwam: Haafiz Ibne Hibban ke nazdeek Sufiyan Soori waghaira mazkureen e baala zaef raawiyo’n se bhi baaz auqaat tadlees karte the.

5. Haakim Nishapuri ne mudalliseen ke pehle tabqe ka zikr kiya, jo siqa rawiyo’n se tadlees karte the, phir inho’n ne doosri jins (tabqa e saniya) ka zikr kiya, phir unho’n ne teesri jins (tabaqa e saalisa) ka zikr kiya, jo majhool raawiyo’n se tadlees karte the.<sup>1445</sup>

Haakim Nishapuri ne Imam Sufiyan bin Saeed as Soori ko mudalliseen ki teesri qism mein zikr karke bataaya ke wo majhool raawiyo’n se riwayat karte the.<sup>1446</sup>

Is ibaaarat ko Haafiz al E’elaa ne darj e zail alfaaz mein bayan kiya hai:

*Aur teesre wo majhool na-maloom logo’n se tadlees karte the, jaise Sufiyan Soori...*<sup>1447</sup> من يدلس عن أقوام مجهولين لا يدري من هم كسفیان الثوري...

Ye arz kar diya gaya hai ke zaef raawiyo’n se tadlees karne waale ki ma’anea’an riwayat mardood hoti hai.

Tambeeh: Sahihain mein mudalliseen ki tamam riwayaat sima’a yaa matabea’aat o shawaahid par mahmool hone ki wajah se saheeh hain. Walhamdulillah.

6. Faqhra Number 1 mein Imam Abu Asim an Nabeel ka qaul guzar chuka hai, jisse ye saabit hota hai ke wo apne ustad Imam Sufiyan Soori ko tabqa e oola yaa saniya mein se nahi samajhte the. Warna unki ma’anea’an riwayat ko sima’a par mahmool karte.
7. Imam Sufiyan Soori ne apne ustazh Qais bin Muslim al Jadli al Kufi se ek hadees bayan ki, jiske bare mein Imam Abu Haatim ar Raazi ne farmaya:

*Main nahi samajhta ke Soori ne isey Qais se suna hai, main isey mudallis (yaane tadlees shuda) samajhta hoo’n.*<sup>1448</sup> ولا أظن الثوري سمعه من قيس، أراه مدلسًا.

Maloom hua ke Imam Abu Haatim ar Raazi, Imam Sufiyan Soori ko tabaqa saniya mein se nahi, balkey tabaqa salisa mein se samajhte the.

8. Tabaqa salisa ke mashoor mudallis Imam Hasheem bin Basheer al Wasti se Imam Abdullah bin Mubarak ne kaha: “Aap kyou’n tadlees karte hain, halaa’nke aapne (bahot kuch) suna bhi hai? To unho’n ne kaha: Do badey (bhi) tadlees karte the, yaane A’amas aur (Sufiyan) Soori”.<sup>1449</sup>

Imam Ibnul Mubarak ne hasheem par koi rad nahi kiya, ye dono to tabaqa saniya ke mudallis hain, aur aap tabaqa salisa ke mudallis hain. Balkey unka khamosh rehna is baat ki taraf ishara hai ke unho’n ne

<sup>1444</sup> Al Majruheen: V1 P92; Ilmi Maqalaat: V1 P267

<sup>1445</sup> Ma’arefah Uloom ul Hadees: P103, 104, 105

<sup>1446</sup> Ma’arefah Uloom ul Hadees: P106 Faqhra: 253

<sup>1447</sup> Jaame ut Tehseel Fee Ahkaam ul Maraseel: P99

<sup>1448</sup> E’elal ul Hadees: V2 P254 H2255

<sup>1449</sup> Al E’elal ul Kabeer lit Tirmizi: V2 P966 (Sanad Saheeh); At Tamheed: V1 P25; Ilmi Maqalaat: V1 P275

Hasheem ki tarha Sufiyan Soori aur A'amash ka mudallis hona tasleem kar liya tha. Doosre alfaaz mein wo Sufiyan Soori aur A'amash ko bhi tabaqa salisa mein se samajhte the, warna Hasheem ka rad zaroor karte.

9. Ye haqeeqat hai ke Imam Hasheem bin Basheer tabaqa salisa ke mudallis the, aur ye bhi sabit hai ke wo Sufiyan Soori aur A'amash ko apni tarha mudallis samajhte the lehaza sabit ho gaya ke Sufiyan Soori aur A'amash dono Hasheem ke nazdeek tabaqa e oola yaa tabaqa saniya ke mudallis nahi the.

10. Imam Yaqoob bin Shaiba رحمه الله ne farmaya:

*Pas agar ghair siqa se tadlees kare yaa usse jis se us ne nahi suna to usne tadlees ki had ko paar (uboor) kar liya, jiske bare mein (baaz) ulama ne ruqhsat di hai.*<sup>1450</sup>

فأما من دلّس عن غير ثقة و عمن لم يسمع منه فقد جاوز حدالتدليس الذي رخص فيه من رخص من العلماء.

Imam Yaqoob in Shaiba ke is qaul se do (2) baate'n sabit hoti hain:

Awwal: Zaeef raawiyo'n se tadlees karne waale ki ghair masrah bis sama'a riwayat mardood hai.

Duwwam: Mursal aur munqate riwayat mardood hai.

Choo'nke Sufiyan Soori ka zaeef rawiyo'n se tadlees karna saabit hai, lehaza is qaul ki raushni mein bhi unki ma'anea'an riwayat mardood hai.

11. Allama Nawavi Shafai ne Sufiyan Soori ke bare mein kaha:

*Aur in mein se ye faaeda bhi hai ke Sufiyan (Soori) رحمه الله mudalliseen mein se the aur unho'n ne pehli riwayat mein علقمة kaha aur mudallis ki a'an waali riwayat bil ittefaaq hujjat nahi hoti, illa ye ke doosri sanad mein simaa ki tasreeh saabit ho jaae.*<sup>1451</sup>

منها ان سفيان رحمه الله تعالى من المدلسين وقال في الرواية الأولى عن علقمة والمدلس لا يحتج بعننته بالإتفاق إلا ان ثبت سماعه من طريق آخر....

Maloom hua ke Allama Nawavi Haafiz Ibne Hajar ki tabaqaati taqseem ko tasleem nahi karte the balkey Sufiyan Soori ko tabqa e salaasa ka mudallis samajhte the. Jinki a'an waali riwayat zaeef hoti hai. Illa ye ke simaa ki tasreeh yaa motebar mataabea'at saabit ho.

12. A'aini Hanafi ne kaha: "Aur Sufiyan (Soori) mudalliseen mein se the aur mudallis ki a'an waali riwayat hujjat nahi hoti hoti, illa ye ke uski tasreeh e samaa doosri sanad se saabit ho jaae".<sup>1452</sup>

13. Ibnul Turkamani Hanafi ne ek riwayat par jirah karte hue kaha:

*Is mein teen (3) illate'n (wajah zoaf) hain: Soori mudallis hain aur unho'n ne ye riwayat a'an se bayan ki hai.*<sup>1453</sup>

فيه ثلاث علل: الثوري مدلس و قد عنعن....

Maloom hua ke Ibnul Turkamani ke nazdeek Sufiyan Soori tabaqa e saalesa ke mudallis the aur unka a'ana'ana illat e qaadeha hai.

<sup>1450</sup> Al Kifaaya lil Khateeb: P361-362 (sanad saheeh); Al Nukat lil Zarakshi: P188

<sup>1451</sup> Sharha Saheeh Muslim: Darsi Nusqha: V1 P136 ت H277; Doosra nusqha: V3 P178, Baab Jawaz as Salawaat Kullaha Biwazu e Wahed

<sup>1452</sup> Umdatul Qaari: V3 P112; Noor ul A'ainain: P136 (Latest Edition); Mahnaama Al Hadees, Hazro: 66 P27

<sup>1453</sup> Al Jauhar un Naqee: V8 P262

14. Kirmani Hanafi ne Sharha Saheeh Bukhari mein kaha: “*Be-shak Sufiyan (Soori) mudalliseen mein se hain aur mudallis ki a’an waali riwayat hujjat nahi hoti illa ye ke doosri sanad se sima’a ki tasreeh saabit ho jaae...*”.<sup>1454</sup>
15. Qastalani Shafai ne kaha: “*Sufiyan (Soori) mudallis hain aur mudallis ka a’ana’ana qaabil e hujjat nahi hota, illa ye ke iske simaa ki tasreeh saabit ho jaae*”.<sup>1455</sup>
16. Haafiz Zahabi ka ye usool faqhra number 1 mein guzar chukka hai ke zaeef raawiyo’n se tadlees karne waale ki ma’anea’an riwayat mardood hoti hai, lehaza saabit hua ke Haafiz Zahabi ke nazdeek Sufiyan Soori ki a’an waali riwayat mardood hoti hai aur ye ke wo tabaqa e salesa ke mudallis the.
17. Imam Yahya bin Muyeen ne Sufiyan Soori ko tadlees karne waale (mudallis) qarar diya.<sup>1456</sup>

Imam Yahya bin Muyeen se mudallis ke bare mein poocha gaya ke kya iski riwayat hujjat hoti hai yaa jab wo haddasna o aqhbarna kahe to? Unh’n ne jawab diya:

*Wo jis (riwayat) mein tadlees kare (yaane a’an se riwayat kare to) wo hujjat nahi hoti..*  
alaq.<sup>1457</sup>

لا يكون حجة فيما دلس.

18. Haafiz Ibne Salah ash Shaherzori ash Shafai ne Sufiyan Soori, Sufiyan bin Ua’aina, A’amash, Qataada aur Hasheem bin Basheer ko mudalliseen mein zikr kiya phir ye faisla kiya ke mudallis ki ghair masrah bis samaa riwayat qaabil e qabool nahi hai.<sup>1458</sup>
19. Haafiz Ibne Kaseer ne Ibne Salah ke qaaeda mazkurah ko bar-qarar rakha aur ibarat e mazkurah ko iqhtesar ke sath naqal kiya.<sup>1459</sup>
20. Haafiz Ibnul Mulqin ne bhi Ibnul Salah ki ibarat e mazkura ko naqal kiya aur koi jirah nahi ki.<sup>1460</sup>
21. Maujooda daur ke mashoor aalim aur zahabi ul a’asr Allama Shaikh Abdur Rahman bin Yahya al Moallami al Yamani al Makki رضى الله عنه ne tark e raful yadain waali riwayat:

عم عاصم بن كليب عن عبدالرحمن الأسود عن علقمة عبدالله بن مسعود رضي الله عنه.

Ko ma’alool qarar dete hue pehli illat ye bayan ki ke Sufiyan (Soori) tadlees karte the aur kisi sanad mein unke simaa ki tasreeh nahi hai.<sup>1461</sup>

Tambeeh: Allama Yamaani رضى الله عنه ki is baat ka jawab aaj tak koi nahi de saka, naa kisi ne is hadees mein Sufiyan Soori ke simaa ki tasreeh saabit ki aur naa motebar mataabea’at pesh ki hai. Ye log jitna bhi zor lagaa le’n tark e raful yadain waali riwayat a’an se hi hai.

Yaad rahe ke is silsila mein Kitab ul E’elal lid Darqutni ka hawaala be-sanad hone ki wajah se mardood hai.

<sup>1454</sup> Sharha al Kirmani: V3 P62 ت H214

<sup>1455</sup> Irshad us Saari Sharha Saheeh Bukhari: V1 P286; Noor ul A’ainain: P136 (Taba Jadeed)

<sup>1456</sup> Kitab al Jirah wa Ta’adeel: V4 P224 (sanad saheeh); Al Kifaaya: P361 (sanad saheeh)

<sup>1457</sup> Al Kifaaya lil Khateeb: P362 (sanad saheeh)

<sup>1458</sup> Uloom ul Hadees: P99; Al Qaiyyid Wal Izaah lil Iraqi: نوع 12

<sup>1459</sup> Iqhtesar uloom ul Hadees Ma’a Ta’aliqaat Albani: V1 P174

<sup>1460</sup> Al Muaqna’a Fee Uloom ul Hadees: V1 P157-158

<sup>1461</sup> Dekhiye At Tankeel Bimaa Fee Taneeb al Kausari Minal Abateel: V2 P20

22. Maujooda door ke ek mashoor aalim Shaikh Abdul Aziz bin Abdullah bin Baaz رحمہ اللہ ne Sufiyan Soori ko mudallis qarar diya aur ghair sahihain mein unki ma'anea'an riwayat ko ma'alool qarar diya.<sup>1462</sup>

In dalaal o ibaaraat ke baad aal e taqleed (Aal e Deoband o Aal e Barailwi) ke baaz hawaale pesh e khidmat hain:

23. Sarfaraz Khan Safdar Deobandi Kadmangi ne ek riwayat par Sufiyan Soori ki tadlees ki wajah se jirah ki hai.<sup>1463</sup>
24. Muhammad Shareef Kotalwi Barailwi ne Sufiyan Soori ki ek riwayat par jirah karte hue kaha: *“Aur Sufiyan ki riwayat mein tadlees ka shubha hai”*.<sup>1464</sup>
25. Master Ameen Okadwi Deobandi ne ek riwayat par Sufiyan Soori ki tadlees ki wajah se jirah ki.<sup>1465</sup>
26. Muhammad Abbas Rizwi Barailwi ne likha hai: *“Yaane Sufiyan mudallis hai aur ye riwayat unho'n ne Asim bin Kaleeb se a'an ke sath ki hai aur usool e mohaddiseen ke tahet mudallis ka a'ana'ana ghair maqbool hai, jaisa ke aagey in sha Allah bayan hoga”*.<sup>1466</sup>

Maloom hua ke Rizwi waghaira ke nazdeek Sufiyan Soori tabaqa e salesa ke mudallis the.

27. Sher Muhammad Mamaati Deobandi ne Sufiyan Soori ki ek riwayat ke bare mein likha hai: *“Aur yaha'n bhi Sufiyan Soori mudallis a'ana'ana se riwayat karta hai”*.<sup>1467</sup>

Sarfaraz Safdar par rad karte hue Sher Muhammad mazkoor ne kaha: *“Maulana Sahab khud hi izraah e karam insaf farmae'n ke jab Zohri aise mudallis ki ma'anea'an riwayat saheeh tak nahi ho sakti to Sufiyan bin Saeed Soori aise mudallis ki riwayat kyou'nke saheeh ho sakti hai jabke Sufiyan Soori bhi yaha'n a'ana'ana se riwayat kar rahe hain”*.<sup>1468</sup>

Maloom hua ke Sher Muhammad Mamaati ke Sufiyan Soori aur Imam Zohri dono tabaqa e salaasa ke mudallis the.

28. Nemwi Taqleedi ne Sufiyan Soori ki bayan karda ameen wali hadees par ye jirah ki ke Soori baaz auqaat tadlees karte the aur unho'n ne ise a'an se bayan kiya hai.<sup>1469</sup>
29. Muhammad Taqi Usmani Deobandi ne Sufiyan Soori par Sha'aba ki riwayat ko tarjeeh dete hue kaha: *“Sufiyan Soori رحمہ اللہ apni jalaalat e qadar ke bawajood kabhi kabhi tadlees bhi karte hain...”*.<sup>1470</sup>
30. Hussain Ahmad Madani Tandawi Deobandi Congressi ne ameen wali riwayat ke bare mein kaha: *“aur sufiyan tadlees karta hai.... alaah”*.<sup>1471</sup>

Is tarha ke aur bhi bahot se hawaale hain, mislan:

<sup>1462</sup> Ahkam o Masaaal lil Haafiz Abdul Mannan Noorpuri: V1 P245

<sup>1463</sup> Khazaen us Sunan: V2 P77

<sup>1464</sup> Fiqa ul Faqhiya: P134

<sup>1465</sup> Majmua Rasaaal: V3 P331 (old edition); Tajalliyaat e Safdar: V5 P470

<sup>1466</sup> Munazre Hi Munazre: P249

<sup>1467</sup> Aaina Taskeen us Sudoor: P92

<sup>1468</sup> Aaina Taskeen us Sudoor: P90

<sup>1469</sup> Asaar as Sunan: P194 ٢ H384

<sup>1470</sup> Dars e Tirmizi: V1 P521

<sup>1471</sup> Taqreer e Tirmizi (Urdu): P391 (Tarteef: Muhammad Abdul Qadir Qasmi Deobandi)

Ahmad Raza Khan Barailwi ne Shareek bin Abdullah al Qazi (Tabaqa e Saniya: V2 P56) ke bare mein (ba-taur e razamandi) likha ke: *“Tehzeeb ut Tehzeeb mein kaha ke Abdul Haq Ashbili ne farmaya: Wo Tadlees kiya karta tha aur Ibnul Qattan ne farmaya: Wo tadlees mein mashoor tha”*.<sup>1472</sup>

Maloom hua ke Ahmad Raza Khan ke nazdeek tabaqaat ki taqseem saheeh nahi hai.

Tambeeh: Mohaddiseen e ikram ka mashoor qaaeda hai ke sahihain mein mudalliseen ka a’ana’ana (a’an a’an kehna) simaa par mahmool hai.

Is par rad karte hue Ahmad Raza Khan ne kaha: *“Ye mahez andhi taqleed hai, agar-che ham husn e zan ke munkar nahi taa-ham taqhmeen (atkal pacchu se kuch kehna) bilkul saaf bayan karne ki tarha nahi ho sakta”*.<sup>1473</sup>

Arz hai ke ye andhi taqleed aur taqhmeen nahi, balkey ummat ke sahihain ko talqi bil-qabool ki wajah se jaleel ul qadar ul qadar ulama ne ye qaaeda bayan kiya hai ke sahihain mein mudalliseen ka a’ana’ana simaa (yaa mataabea’aat) par mahmool hai.<sup>1474</sup>

In dalaael e mazkura aur aal e taqleed ke hawaalo’n se saabit hua ke Haafiz Ibne Hajar Asqalani ka Imam Sufiyan Soori ko mudalliseen ke tabaqa e Saniya mein zikr karna ghalat hai aur saheeh sirf ye hai ke wo (Sufiyan Soori رحمه الله) tabaqa salesa ke mudallis the, jinki a’an waali riwayat ghair sahihain mein a’adm e simaa aur motebar mataabea’at ke baghair zaeef hoti hai.

Tambeeh: Hamari is bahes se qhata’an ye kasheed naa kiya jaae ke ham tabaqa e salesa ke alaawa mudalliseen ke a’an aali riwayaat ko hujjat samajhte hain, balkey mazkura dalaael se in logo’n ki ghalat fehmi door karna maqsood hai. Jo Imam Sufiyan Soori رحمه الله ko tabaqa Saniya ka mudallis kehkar unki a’an waali riwayat ko saheeh qarar dene par musir hain. Mazeed dalaael aur tauzeeh aainda safhaat par mulaaheza farmae’n.

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<sup>1472</sup> Fataawa Rizwiya: V24 P239

<sup>1473</sup> Fataawa Rizwiya: H24 P239

<sup>1474</sup> Tafseel ke liye dekhiye Riwayaat ul Mudalliseen Fee Saheeh Bukhari az Dr. Awaad Hussain al Khalaf; Riwayaat ul

Mudalliseen Fee Saheeh Muslim az Awaad Hussain al Khalaf (Ye dono kitabe’n Dar ul Bashaer, Beirut Lebanon se shaya hui hain)

## Haafiz Ibne Hajar Ki Tabaqaati Taqseem

Baaz log Haafiz Ibne Hajar Asqalani ki Tabaqaat ul Mudalliseen ki tabaqaati taqseem par ba-zid hain. Unki khidmat mein arz hai ke Haafiz Ibne Hajar ne Sufiyan Soori aur Sufiyan bin Ua'aina dono ko ek hi tabqe (tabaqa e saniya) mein oopar neeche zikr kiya hai.

Sufiyan bin Ua'aina ne ek hadees:

Rasool Allah ﷺ ne farmaya: 3 Masjido'n ke alaawa etekaaf nahi hota, masjid e haram, masjid e nabawi ﷺ aur masjid e aqsa: bait ul muqaddas.<sup>1475</sup>

عن جامع بن أبي راشد عن أبي وائل قال حذيفة... أن رسول الله صلى الله عليه وسلم قال: لا اعتكاف إلا في المساجد الثلاثة: المسجد الحرام و مسجد النبي صلى الله عليه وسلم و مسجد بيت المقدس...

Sufiyan bin Ua'aina se isey 3 raawiyo'n: Mahmood bin Adam al Maroozi, Hisham bin Ammar aur Muhammad al Farj ne riwayat kiya hai aur ye sab sadooq (sacche raawi) the.

Jaame bin Abi Rashid siqa faazil the.<sup>1476</sup>

Abu Wael Shaqeeq bin Salmah siqa the.<sup>1477</sup>

Ye riwayat Sufiyan bin Ua'aina ki tadlees (a'an) ki wajah se zaeeef hai. Jo log Sufiyan bin Ua'aina ke a'ana'anaha ko saheeh samajhte hain. Yaa Haafiz Ibne Hajar ke tabaqa e saniya mein mazkureen ki ma'anea'an riwayaat ki hujjiyat ke qaael hain. Inhe'n chahiye ke wo 3 masaajid e mazkurah ke alaawa har masjid mein etekaaf jaez hone ka inkar kar de'n. Deedah-baeed!

<sup>1475</sup> Sharha Mushkil ul Asaar lit Tahaawi: V7 P201 H2771; Sunan Kubra lil Baheqhi: V4 P316; Ser E'elaam an Nubala liz Zahabi: V15 P81 Imam zahabi ne kaha: Saheeh Ghareeb A'aal! Mojam ul Ismaili: 326

<sup>1476</sup> Taqreeb ut Tehzeeb: 887 وهو من رجال السنة  
<sup>1477</sup> Taqreeb ut Tehzeeb: 2816 وهو من رجال السنة وممن المخضرمين

## Shaikh Albaani Aur Tabaaqati Taqseem

Shaikh Muhammad Nasiruddin Albani رَحْمَةُ اللهِ عَلَيْهِ ka tadlees ke bare mein ajeeb o ghareeb mauqif tha. Wo Sufiyan Soori aur A'amash waghairahuma ki ma'anea'an riwayaat ko saheeh samajhte the, jabkey Hasan Basri<sup>1478</sup> ki ma'anea'an riwayaat ko zaef qarar dete the.<sup>1479</sup>

Balkey Shaikh Albani ne Abu Qulaaba (Abdullah bin Zaid al Jarimi/jo Ibne Hajar ne nazdeek tabaqa oola ke hain V1 P15) ki saari ma'anea'an hadees par haath saaf kar liya. Albani ne kaha:

Iski sanad Abu Qulaaba ke a'ana'ana ki wajah se zaef hai aur wo (Abu Qulaaba) taldees ke sath makzoor hai.<sup>1480</sup>

إسناده ضعيف لعنة أبي قلابه وهو مذكور بالتدليس....

Haafiz Ibne Hajar ne Hasan bin Zakwan<sup>1481</sup> Qataada<sup>1482</sup> aur Muhammad bin A'ajlaan<sup>1483</sup> waghairahum ko tabaqa salesa mein zikr kiya hai, jabkey Shaikh Albani in logo'n ki ahadees ma'anea'ana ko hasan yaa saheeh kehne se zara bhi nahi thakte the.<sup>1484</sup>

Maloom hua ke Albani Sahab kisi tabaqati taqseem e mudalliseen ke qaael nahi the, balkey wo apni marzi ke baaz mudalliseen ki ma'anea'an riwayaat ko saheeh aur marzi ke khilaf baaz mudalliseen (yaa abriya minat tadlees) ki ma'anea'an riwayaat ko zaef qarar dete the. Is silsila mein unka koi usool yaa qaaeda nahi tha, lehaza tadlees ke masle mein unki tehqhiqaat se istedlal ghalat o mardood hai.

Maulana Abdur Rahman Mubarakpuri رَحْمَةُ اللهِ عَلَيْهِ (Ahle Hadees) ne Ibrahim Naqhai (tabaqa saniya V2 P35) ki a'an waali riwayat par jirah ki aur kaha: *"Iski sanad mein Ibrahim Naqhai mudallis hain, Haafiz (Ibne Hajar) ne inhe'n tabaqaat ul mudalliseen mein Sufiyan Soori ke tabqe mein zikr kiya hai aur unho'n ne isey Aswad se a'an ke sath riwayat kiya hai, lehaza Nemwi ke nazdeek ye asar kis tarha saheeh ho sakta hai?"*<sup>1485</sup>

Isse maloom hua ke ahle hadees ulama ke nazdeek bhi ye tabaqaati taqseem qhattai aur zaroori nahi hai, balkey dalaael ke sath isse iqhtelaf kiya jaa sakta hai.

<sup>1478</sup> Jo Ibne Hajar ke nazdeek *tabaqa saniya* ke hain V2 P40

<sup>1479</sup> Dekhiye Arwa ul Ghaleel: V2 P288 H505

<sup>1480</sup> Hashiya Saheeh Ibne Khuzaima: V3 P268 ت H2043

<sup>1481</sup> V3 P70

<sup>1482</sup> V3 P92

<sup>1483</sup> V3 P89

<sup>1484</sup> Saheeh Abu Dawood: V1 P33 H8; Sunan Abu Dawood bi-tehqeeq Albani: 11 (Riwaaya Al Hasan bin Zakwan); As Saheeha: V4 P202 H1647 (riwaaya Qataada); As Saheeha: V3 P101 H1110 (riwaaya Ibne A'ajlaan)

<sup>1485</sup> Abkaar ul Minan: P214 (mutarjiman); doosra nusqha bi-tehqeeq Ibne Abdul Azeem: P436

## Aal e Taqleed Aur Tabaaqati Taqseem

A'aini, Kirmani, Qastalaani aur Nawavi waghairahum ke hawale guzar chuke hain, ke wo Haafiz Ibne Hajar ke tabaqa saniya ke mudalliseen ki ma'anea'an riwayaat par bhi jirah karte the, lehaza saabit hua ke ye log Haafiz Ibne Hajar Asqalani ki tabaqaati taqseem ke qaael nahi the, warna aisa kabhi naa karte.

Nemwi taqleedi ne Saeed bin Abi Urooba (Tabaqa Saniya V2 P50) ko kaseer ut tadlees qarar dekar kaha ke: *"Isne ye riwayat a'an se bayan ki hai"*.<sup>1486</sup>

Sarfraz Khan Safardar Taqleedi Deobandi Kadmangi ne Abu Qulaba (Tabaqa Oola V1 P15) ko ghazab ka mudallis qarar dekar unki ma'anea'an riwayat par jirah ki hai.<sup>1487</sup>

Muhammad Shareef Kotalwi Barailwi, Abbas Rizwi Barailwi aur Ameen Okadwi Deobandi waghairahum ke hawale is mazmoon mein guzar chuke hain.

Sabit hua ke Aal e Taqleed bhi ye tabaqaati taqseem saheeh tasleem nahi karte. Ye ilaaheda baat hai ke jab faaeda aur marzi ho to baaz log tabaqaat ul mudalliseen ke tabaqaat se istedlal bhi kar lete hain aur agar marzi ke khilaf ho to in tabaqaat ko pas e pusht phenk dete hain.

Faaeda: Imam Shafai ne ye usool samjhaaya hai ke jo shaqs sirf ek dafa bhi tadlees kare to iski wo riwayat maqbool nahi hoti, jisme simaa ki tasreeh naa ho.<sup>1488</sup>

Baaqi Aemma e Salaasa (Maalik, Ahmad aur Abu Hanifa) se is usool ke khilaf kuch bhi sabit nahi hai, lehaza jo log Aemma e Arba aur 4 mazaahib ke hi bar-haq hone ka aqeeda rakhte hain, ghaur kare'n ke tadlees ke masle mein Aemma e Arba ko chodkar wo kis raaste par jaa rahe hain?!

## Baaz Shubhaat Ke Jawabaat

Imam Sufiyan Soori ki tadlees ke silsila mein baaz un naas baaz eterazaat aur shubhaat bhi pesh karte rehte hain, inke maskat aur dandaan e shikar jawabaat darj e zail hain:

1. Agar koi kahe ke: *"Aap Haafiz Ibne Hajar waghaira ki Tabaaqaat ul Mudalliseen ki tabaqaati taqseem se muttafiq nahi hain, jaisa ke aapne Mahnaama Al Hadees: 33 P55 waghaira mein likha hai aur doosri taraf aap kehte hain ke Sufiyan Soori aur A'amash ko tabaqa saniya mein zikr karna ghalat hai aur saheeh ye hai ke ye dono tabaqa salisa ke mudalliseen mein se the. Kya ye izteraab nahi hai?"*.

Iska jawab ye hai ke hamare nazdeek, jin raawiyo'n par tadlees ka ilzam hai, unke sirf do (2) tabqe hain:

Tabaqal Oola: Wo, jin par tadlees ka ilzam baatil hai aur tehqheeq se saabit ho chuka hai ke wo mudallis nahi the, mislan Imam Abu Qulaaba aur Imam Bukhari waghairahuam (Aise raawiyo'n ki ma'anea'an riwayat saheeh hoti hai)

Tabaqa Saniya: Wo, jin par tadlees ka ilzam saheeh hai aur unka tadlees karna saabit hai. Mislan Qataada, Sufiyan Soori, A'amash aur Ibne Juraij waghairahum.

<sup>1486</sup> Asaar as Sunan ka Hashiya: P186 tahat H550

<sup>1488</sup> Ar Rasaael: P379-380

<sup>1487</sup> Ahsanul Kalam: (second edition) V2 P111; doosra nusqha:

V2 P127



Aise raawiyo'n ki har ma'anea'an riwayat (Saheeh Bukhari aur Saheeh Bukhari ke alaawa doosri kitabo'n mein) a'adm e mataabea'at aur a'adm e shawahed ki soorat mein zaef hoti hai. Chahe inhe'n Haafiz Ibne Hajar waghaira ke tabaqa e oola mein zikr kiya gaya ho yaa tabaqa saniya mein.

Ye to hui hamari asal tehqheeq aur doosri taraf jab maine kisi raawi mislan Imam Sufiyan Soori aur A'amash waghairahuma ko tabaqa salisa mein zikr kiya hai to ye saraahat un logo'n ke liye ba-taur e ilzam ki gai hai, jo marwajja tabaqati taqseem par kulliyatan yaqeen rakhte hain. Balkey is taqseem ka anda-dhund difaa bhi karte hain. Doosre lafzo'n mein is sarahat ka ye maqsad hai ke agar aap marwajja tabaqaati taqseem ko qhattai aur yaqeeni samajhte hain to phir sun le'n! ke ye raawi tabaqa oola yaa saniya mein se nahi, balkey tabaqa saalisa mein se hain aur yehi raajeh hai, lehaza ye izteraab nahi, balkey ek hi baat hai, jisey do (2) ibaarato'n mein bayan kar diya gaya hai.

2. *Agar Koi kahe ke aapne kai saal pehle khud ek dafa Sufiyan Soori ko tabaqa saniya mein likh diya tha.*<sup>1489</sup>

To iska jawab ye hai ke kaafi arsa pehle main ye alaan bhi shaya karaa chuka hoo'n ke *"meri ye baat ghalat hai, main isse ruju karta hoo'n, lehaza isey mansooq o kal-a'adam samjha jaae..."*<sup>1490</sup>

Lehaza mansooqh aur ruju shuda baat ka eteraz baatil hai.<sup>1491</sup>

3. *Agar koi ye kahe ke: "Aapne sirf Haakim Nishapuri par etemaad karke Sufiyan Soori ko tabaqa salisa mein zikr kiya hai".*

To iska jawab ye hai ke ye baat ghalat hai, balkey maine muta'addid dalaael (mislan zaef raawiyo'n se tadlees karne) ki roo se Sufiyan Soori ko tabaqa salisa mein zikr kiya hai aur inme se 20 se ziyaada dalaael to isi mazmoon mein maujood hain, jo aapke hatho'n mein hai.

Isi tarha Haafiz Ibne Hibban, A'aini Hanafi aur Ibnul Turkamani Hanafi waghairahum ke nazdeek Sufiyan Soori tabaqa salisa mein se the. Jaisa ke is mazmoon mein ba-hawaala saabit kar diya gaya hai.

Tambeeh: Agar kisi mohaddis ka koi qaul ba-taur e taeed pesh kiya jaae to baaz chalaak qism ke log us mohaddis ke doosre aqwaal pesh karke ye propaganda shuru kar dete hain ke aap in aqwaal ko kyou'n nahi maante.

Arz hai ke Rasool Allah ﷺ ki har baat hamesha wajib ut taseleem aur haq hai, lekin aap ke alaawa kisi doosre shaqs ko ye iqhteyar haasil nahi ke uski har baat hamesha wajib ut tasleem aur haq ho, balkey dalaael ke sath us ummati shaqs se iqhtelaf kiya jaa sakta hai aur aisa karna jurm nahi hai. LEhaza Haakim Nishapuri waghaira ko doosre maqamaat par agar ghalatiyaa'n lagee ho'n to inse iqhetlaf karna har saheb e faham musalman ka haq hai.

4. *Agar koi kahe ke "Haakim waghaira ne Sufiyan Soori ki bahot se riwayatyo'n ko saheeh qarar diya hai. Mislan dekhiye: Ek shaqs ki kitab: Raful Yadain ke mauzu par... Noor ul A'ainain Ka Mohaqqiqana Tajziya".*<sup>1492</sup>

<sup>1489</sup> Juraabo'n Par Masah: P40 (mein aapka khat noshta 19-8-1408h)

<sup>1490</sup> Mahnaama Shahaadat Islamabad (April 2003); Juz Raful Yadain: P26

<sup>1491</sup> Nez dekhiye Mahnaama Al Hadees: 42: P28 (واللفظ له)

<sup>1492</sup> P: 41-42

To iska jawab ye hai ke ye tasheeh muqarrar shuda qaaede se aur usool e hadees ke khilaf hone ki wajah se ghalat yaa tasaahil hai.

Yaad rahe ke Haakim waghaira par mutasaahil hone ka ilzam hai. Mislan dekhiye Haafiz Zahabi ka risaala *ذكر من يعتمد قوله في الجرح والتعديل* aur deegar kutub.

5. Agar koi kahe ke *“aapne Imam Shafai رافعي par tadlees ke masle mein etemaad kiya hai, halaa’nke inka qaul jamhoor ke khilaf hai!”*

To Jawaban arz hai ke Imam Sahfai ka ye faisla ke mudallis ki ma’anea’an riwayat zaef aur ghair-maqbool hoti hai, jamhoor ke khilaf nahi, balkey jamhoor mohaddiseen ke muwafiq hai. Jis par hamara ye mazmoon bhi gawaah hai. Jisme 20 se ziyaada hawaale sirf Sufiyan Soori ke bare mein pesh kar diye gae hain. Aur usool e hadees ki kitabe’n bhi iski muwaid hain, ulama e teheqheeq o taqhreej aur iqhtelafi masaael par likhne waalo’n ki tehreero’n se bhi yehi saabit hota hai.

6. Agar koi kahe ke *“Imam Shafai ne khud apni kitabo’n mein mudalliseen mislan Sufiyan bin Ua’aina aur Sufiyan Soori se ma’anea’an riwayate’n li hain”.*

Iska jawab ye hai ke mujaarad riwayat lena yaa bayan karna tasheeh nahi hoti, lehaza jo shaqs isey tasheeh samajh baitha hai to wo apni islah kar le.

Ba-taur e faaeda arz hai ke Sufiyan bin Ua’aina se Imam Shafai ki tamam riwayaat simaa par mahmool hain.<sup>1493</sup>

Sufiyan Soori se Imam Shafai ki ma’anea’an riwayaat ka ye matlab hargiz nahi ke Imam Shafai in riwayaat ko saheeh samajhte the. Hamara matlab ye hai ke kitab ul Umm waghaira se Imam Shafai ki wo riwayat ma’a mukammal sanad o matan pesh kare’n. Jisme Sufiyan Soori ka tafarrud hai, riwayat ma’anea’an hai aur Imam Shafai ne isey sanad e saheeh yaa sanad e hasan farmaya hai. Agar aisa nahi to phir ye eteraaz baatil hai.

7. Agar koi kahe ke *“Sufiyan Soori ki bahot si riwayaat kutub e hadees mein a’an ke sath maujood hain, mislan Saheeh Bukhari, Saheeh Muslim, Saheeh Ibne Khuzaima, Saheeh Ibne Hibban, Sunan Abu Dawood, Sunan Tirmizi, Musnad Ahmad aur Musand Abi Ya’ala waghaira:”.*

To iska jawab ye hai ke kutub e hadees ke 3 tabaqaat hain:

Awaal: Saheeh Bukhari aur Saheeh Muslim.

In dono kitabo’n ko ummat ki talqi bil-qabool haasil hai, lehaza in do (2) kitabo’n mein mudalliseen ki riwayat simaa, mataabea’at aur shawahid e motebarah ki wajah se saheeh hain.

Duwwam: Saheeh Ibne Khuzaima aur Saheeh Ibne Hibban waghairahuma:

In kitabo’n ko talqi bil-qabool haasil nahi, lehaza inke sath iqhtelaf kiya jaa sakta hai. Mislan Saheeh Ibne Khuzaima mein seene par hath baandhne waali riwayat sirf Sufiyan Soori ke a’an ki wajah se zaef hai aur Momil bin Ismail par jamhoor mohaddiseen ba-shamool Imam Yahya bin Muyeen ki tauseeq ke baad eteraaz mardood hai. Dekhiye mera mazmoon: Isbaat ut Ta’adeel Fee Tauseeq Momil bin Ismail.<sup>1494</sup>

<sup>1493</sup> An Nukat liz Zarakshi: P189; Al Fath ul Mubeen: P42

<sup>1494</sup> Ilmi Maqalaat: V1 P417-427

Suwam: Sunan Abu Dawood, Sunan Tirmizi, Musnad Abi Ya'ala aur Musnad Ahmad waghaira.

In kitabo'n ke musannifeen ne apni kitabo'n ke bare mein saheeh hone ka daawa nahi kiya, lehaza in kitabo'n mein mujaarrad riwayaat ki binaa par ye kehna ghalat hai ke saahab e kitab ne is riwayaat ko saheeh qarar diya hai.

Ek shaqs ne in kitabo'n mein se baaz riwayaat ki taqhreej karke ye daawa kar diya hai ke ye riwayate'n inke nazdeek saheeh hain, hala'anke ye daawa bilkul jhoot hai.

Inhi kitabo'n mein Abu Hanifa ki mustadil bahot se riwayaat maujood hain, to kya wo shaqs ye tasleem karta hai ke ye tamam riwayate'n in kitabo'n ke musannifeen ke nazdeek saheeh hain?

8. Baaz un Naas ne Imam Shafai aur jamhoor mohaddiseen ke khilaf ye qaaeda banaaya hai ke agar raawi kaseer ut tadlees ho to iski ma'anea'an riwayaat zaef hogi aur agar qaleel ut tadlees ho to iski riwayaat saheeh hogi.

Arz hai ke ye qaaeda ghalat hai, jaisa ke is mazmoon ke 20 se ziyaada hawaalo'n se saabit hai.

Imam Ibnul Madeeni ka qaul ke log Sufiyan Soori ki riwayato'n mein Yahya bin Saeed al Qattan ke mohtaj hain, iski waazeh daleel hai ke Sufiyan Soori kaseer ut Tadlees the, warna logo'n ka mohtaj hona kaisa hai? Ghalebani yehi wajah hai ke Saudi Arab ke aalim Musfir bin Gharamullah ad Dameeni ne likha hai:

*Aur Sufiyan Soori ki tadlees bahot ziyaada hai.*<sup>1495</sup>

وتدليسه كثير.

Tambeeh: Musfir mazkoor ka Ahle Hadees yaa ghair-muqallid hona saraahatan saabit nahi hai. Allah hi jaanta hai ke unka kya maslak hai?

Abu Zara'a Ibnul Iraqi ne kaha:

*Sufiyan Soori tadlees ke sath mashoor hain.*<sup>1496</sup>

مشهور بالتدليس.

9. Agar koi kahe ke Haafiz al E'elaai waghaira ne Sufiyan Soori ko tabaqa saniya mein likha hai, jinki tadlees imaamo'n ne mohtamil (qaabil e bardaasht) qarar diya hai.<sup>1497</sup>

To iska jawab ye hai ke Haafiz al E'elaai ne Zohri<sup>1498</sup>, Hameed ut Taweel<sup>1499</sup>, Ibne Juraij<sup>1500</sup> aur Hasheem bin Basheer<sup>1501</sup> ko bhi isi tabaqa e saniya mein Soori ke sath zikr kiya hai. Halaa'nke in sabko Haafiz Ibne Hajar ne tabaqa saalis mein zikr kiya hai. Imam Darqutni رحمه الله se Ibne Juraij ki tadlees (ma'anea'an riwayaat) ke bare mein poocha gaya to unho'n ne farmaya:

*Inki tadlees (a'an waari riwayaat) se ijtenaab karna (yaane saqhti se bachna) chahiye, kyou'nke unki tadlees wahshat naak hai, wo sirf majhoor se hi tadlees karte the...*<sup>1502</sup>

يتجنب تدليسه فإنه وحش التدليس، لا يدلّس إلا فيما سمعه من مجروح...

Imam Ahmad bin Saleh al Misri ne farmaya ke "agar Ibne Juraij simaa ki tasreeh naa kare'n to us (riwayaat) ki koi parwaah nahi hai".<sup>1503</sup>

<sup>1495</sup> At TAdlees Fil Hadees: P266

<sup>1496</sup> Kitab ul Mudalliseen: P21

<sup>1497</sup> Jame ut Tehseel: P113

<sup>1498</sup> V3 P102

<sup>1499</sup> V3 P71

<sup>1500</sup> V3 P83

<sup>1501</sup> V3 P111

<sup>1502</sup> Sawalaat al Hakam lid Darqutni: P265

<sup>1503</sup> Tareeqh Usman bin Saeed ad Daarmi: P10

Hasheem bin Basheer ke bare mein Ibne Sa'ad ne kaha:

*Jis me wo simaa ki tasreeh naa kare'n to wo  
kuch cheez nahi hai.*<sup>1504</sup>

ومالم يقل فيه أخبرنا فليس بشيء.

Maloom hua ke jis tarha Ibne Juraij aur Hasheem ko tabaqa saniya mein zikr karna ghalat hai, usi tarha Sufiyan Soori, Sufiyan bin Ua'aina aur A'amash ko bhi tabaqa saniya mein zikr karna ghalat hai.

10. Agar koi kahe ke ek shaqs ne aapki kitab: *"Noor ul A'ainain ke rad mein ek kitab: Mohaqqiqaana tajziya likhi hai"*.

To iska jawab ye hai ke is kitab mein saahab e kitab ne tark e raful yadain waali riwayat mein Sufiyan Soori ke simaa ki tasreeh pesh nahi ki aur naa motebar mataabea'at saabit ki hai. Is kitab mein Sufiyan Soori ki tadlees (ma'anea'an riwayat) ka difaa karne ki nakaam koshish ki gai hai, jokey hamare is tehqheeqi mazmoon ki roo se baatil hai.

Is shaqs ne hadees ki kitabo'n mein se Sufiyan Soori ki bahot se ma'anea'an marwiyaat pesh karke ye tassur dene ki koshish ki hai ke mohaddiseen e ikram Sufiyan Soori ki ma'anea'an riwayaat ko hujjat samajhte the, halaa'nke ye tassur baatil hai aur is tarha ki marwiyaat kutub e ahadees se har mudallis raawi ki pesh ki jaa sakti hain. Jinhe'n naa barailwi hazraat tasleem karte, naa Deobandi aur naa hanafi hazraat tasleem karte hain. Aisa tareeqa e kaar kabhi iqhteyar nahi karna chahiye, jiski wajah se tamam mudalliseen ki tamam ma'anea'an riwayaat saheeh qaarar di jaae'n aur ilm e tadlees fuzool ho jaae.

Ek shaqs ne Imam Darqutni ki kitab Al E'elal<sup>1505</sup> se Abu Bakar an Nehshali aur Abdullah bin Idrees ki mataabea'at saabit karne ki koshish ki hai. Halaa'nke ye hawaala bilkul be-sanad hone ki wajah se mardood hai aur duniya ki kisi kitab mein saheeh yaa hasan lizaatehi sanad ke sath Abu Bakar an Nehshali yaa Abdullah bin Idrees ki riwayat e mazkurah mein lafzi yaa ma'anawi (mafhooman) mataabea'at saabit nahi hai.

Baaz un naas ne likha hai: *"Imam Darqutni رحمه الله ne حديث به الثوري عنه ke lafz likhe. Jisse Imam Sufiyan Soori رحمه الله se segha e tahdees saabit hote hain..."*<sup>1506</sup>

Ye istedlal do (2) wajah se mardood hai:

- 1) Imam Darqutni ki paidaesh se bahot arsa pehle Imam Sufiyan Soori faut ho gae the, lehaza ye qaul be-sanad hai.
- 2) حديث به الثوري عنه ka matlab ye hai ke Soori ne isse hadees bayan ki hai, lehaza isse simaa kaha'n saabit ho gaya? Isme simaa ki tasreeh hi nahi, lekin baaz un naas saabit karne ki koshish kar rahe hain. Subhanallah!

Ek shaqs ne Imam Sufiyan Soori ki ma'anea'an hadees ke 10 shawahid banaane ki koshish ki hai, jinme Number 1-9 tak sab mauqoof o maqtoof riwayaat aur zaeeef o mardood hain. Ibrahim Naqhai mudallis the, lehaza Syedna Ibne Masood رحمه الله se (jo unki paidaesh se pehle wafaat paa gae the) unki har riwayat mardood hai. Chahe unho'n ne ek jamat (majhuleen) se hi suna ho.

Abdur Razzaq, Hammad bin Abi Sulaiman, Ibne Ua'aina, Sufiyan Soori aur Ibrahim Naqhai sab mudallis the, lehaza unki ma'anea'an riwayat mardood ke hukam mein hain. Aqhri riwayat mein Muhammad bin

<sup>1504</sup> Tabaqaat Ibne Sa'ad: V7 P313

<sup>1506</sup> Mohaqqiqaana Tajziya: P92

<sup>1505</sup> V5 P171, 173 #804

Jabir jamhoor mohaddiseen ke nazdeek zaeef tha. Hammad aur Ibrahim dono mudallis the aur riwayat ma'anea'an hai.

Muhtasar ye ke sab shawahid mardood hain aur baat Sufiyan Soori ki tadlees mein hi phansi hui hai.

Abh aakhir mein saheb e mohaqqiqaaana tajziya (Faisal Khan Barailwi) ke 5 jhoot ba-hawaala aur rad pesh e khidmat hain:

1. Syedna Abdullah bin Masood رضي الله عنه ki taraf mansoob riwayat e mazkura ke bare mein is shaqs ne Tahawi Hanafi ki kitab Sharha Ma'ani ul Asaar<sup>1507</sup> se tasheeh naqal ki<sup>1508</sup> halaa'nkeTahaawi ne is riwayat ko saraahatan saheeh nahi kaha, lehaza ye Tahawi par jhoot hai.

2. Riwayat e mazkura ke bare mein is shaqs ne Haafiz Ibne Hajar ki kitab Ad Diraaya<sup>1509</sup> se naqal kiya: *"Saheeh"*.<sup>1510</sup>

Ye kaala jhoot hai.

3. Riwayat e mazkura ke bare mein is shaqs ne Maulana Ataullah Haneef رحمته الله ki Ta'aliqaat e Salafiyya<sup>1511</sup> se naqal kiya: *"Saheeh"*.<sup>1512</sup>

Maulana Ataullah ne is hadees ko qhata'an saheeh nahi kaha, balkey Abul Hasan Sindhi ka hashiya naqal karke س ka huruf likh diya hai.<sup>1513</sup> Lehaza ibaat e mazkura mein saheb e tajziya ne Maulana Ataullah Haneef Bhojiyani رحمته الله par jhoot bola hai.

4. Saheb e Mohaqqiqaaana Tajziya ne kaha: ke *"Imam Shafai رحمته الله ka baad waala qaul bhi yehi hai ke in dono hazrat se (Hazrat Ali رضي الله عنه aur Hazrat Abdullah bin Masood رضي الله عنه) tark e raful yadain saabit hai"*.<sup>1514</sup>

Ye bilkul kaala jhoot hai.

5. Saheb e Tajziya ne kaha: *"Zubair Ali Zai Sahab Imam Bazzar رحمته الله par jirah karte hain aur inki tauseeq ke qaael nahi hain. Lehaza inka qaul kaise pesh kar sakte hain"*.<sup>1515</sup>

Ye jhoot hai kyou'nke mere nazdeek Imam Bazzar siqa yaqhtai aur sadooq hasan ul hadees hain aur muta'addid maqamaat par main ne inki bayan karda ahadees ko saheeh qarar diya hai.<sup>1516</sup>

Mahnaama Al Hadees: 23 Main bhi aqhri mein Khateeb Baghdadi aur Abu A'awaana waghairahuma se mohaddis Bazzar ka siqa o sadooq hona naqal kiya gaya hi.<sup>1517</sup>

Inke alaawa is shaqs ke aur bhi bahot se jhoot hain, mislan Musnad Ahmad mein mujarrid riwayaat ki wajah se Imam Ahmad bin Hambal se *"ah taj behi احتج به"* naqal karna waghaira.<sup>1518</sup>

Is shaqs ki jahalaten bhi bahot ziyaada hain. Mislan:

*Ko simaa par mahmool karna.*<sup>1519</sup>

حدث به الثوري عنه.

<sup>1507</sup> V1 P154 & V1 P224

<sup>1508</sup> Mohaqqiqaaana Tajziya: P122

<sup>1509</sup> V1 P150

<sup>1510</sup> Mohaqqiqaaana Tajziya: P123

Mohaqqiqaaana Tajziya: P122<sup>1511</sup> P123

<sup>1512</sup> Mohaqqiqaaana Tajziya: P125

<sup>1513</sup> Ta'aliqaat e Salafiyya: P123 Hashiya 4

<sup>1514</sup> Mohaqqiqaaana Tajziya: P107

<sup>1515</sup> Mohaqqiqaaana Tajziya: P115

<sup>1516</sup> Mislan dekhkiye Ilmi Maqalaat: V1 P112

<sup>1517</sup> Dekhiye P30

<sup>1518</sup> Dekhiye Mohaqqiqaaana Tajziya: P122

<sup>1519</sup> Mohaqqiqaaana Tajziya: P92

Aur ye kehna ke “*Waise bhi summa laa yao’ood ke baghair bhi ahnaaf ka daawa saabit hota hai*”.<sup>1520</sup>

Halaa’nke is zaef riwayat mein ثم لا يعود aur iske mafhoom ki ziyaadat baatil saabit ho jaae to barailwiyo’n, deobandiyo’n ka daawa aur iski buniyad hi khatam ho jaati hai, saari imaat dhadaam se gir jaati hai aur Bhatta baith jaata hai.

Khulaasa at Tehqheeq: Hamare is mudallal aur tehqheeqi mazmoon mein saabit kar diya gaya hai ke Syedna Abdullah bin Masood رضي الله عنه ki taraf se mansoob tark e raful yadain waali riwayat mein Sufiyan Soori mudallis hain, jo tabaqa salisa ke mudallis hain, lehaza inki ye ma’anea’an riwayat zaef o mardood hai.

Duniya ke kisi kitab mein riwayat e mazkura mein Imam Sufiyan Soori ke simaa ki tasreeh maujood nahi, aur naa koi motebar mataabea’at kahee’n maujood hai.

Ahle eman ko chahiye ke zid o enaad ko chodkar haq ko tasleem kare’n aur isi mein dono jahano’n ki kamiyaabi hai.

وما علينا إلا البلاغ

Sep 12<sup>th</sup>, 2009 - 21<sup>st</sup> Ramzan 1430h

## Tark e Raful Yadain Ki Sab Riwayaat Zaeef o Mardood Hain

Is mazmoon mein wo zaeef, mardood, mauzu aur be-asal riwayaat ma'a rad aur tarikeen e ke shubhaat ke jawabaat pesh e khidmat hain, jinhe'n baaz log tark e raful yadain yaa mansooqhiyat e raful yadain waghaira ke liye pesh karte rehte hain:

### 1. Syedna Abdullah bin Masood رضي الله عنه ki taraf mansoob riwayat:

Alqama se riwayat hai ke (Syedna) Abdullah bin Masood رضي الله عنه ne farmaya: “Kya main tumhe'n Rasool Allah ﷺ ki namaz naa padhaaou'n? Phir unho'n ne namaz padhi aur dono hath nahi uthaae siwaae pehli dafa ke”.<sup>1521</sup>

Is riwayat ki sanad 2o (2) wajah se zaeef hai:

Awwal: Imam Shafai waghaira jamhoor mohaddiseen ne isey ghair sabit o zaeef waghaira qarar diya hai.<sup>1522</sup>

Duwwam: Iske raawi Imam Sufiyan Soori رحمته الله siqa hone ke sath mudallis bhi the.<sup>1523</sup> Ye riwayat a'an se hai aur kisi sanad mein simaa ki tasreeh nahi hai.

Usool e hadees ka mashoor masla hai ke mudallis raawi ki a'an waali riwayat zaeef hoti hai.<sup>1524</sup>

Agar koi kahe ke Haafiz Ibne Hajar ne Sufiyan Soori ko tabaqa saniya (mudalliseen ke doosre tabqe) mein zikr kiya hai to iska jawab ye hai: Saheeh ye hai ke Imam Sufiyan Soori tabaqa salisa (mudalliseen ke teesre tabqe) ke mudallis the. Iske suboot ke liye 11 hawaale pesh e khidmat hain:

- 1) Haakim Nishapuri ne Haafiz Ibne Hajar se pehle inhe'n (Imam Sufiyan Soori ko) *Al Jins us Saalis* yaane tabaqa saalesa mein zikr kiya hai.<sup>1525</sup>
- 2) A'aini Hanafi ne kaha: Aur Sufiyan mudalliseen mein se the aur mudallis ki a'an waali riwayat hujjat nahi hoti, illa ye ke uski tasreeh simaa doosri sanad se saabi tho jaae.<sup>1526</sup>  
Maloom hua ke A'aini Hanafi ke nazdeek Sufiyan Soori tabaqa salesa mein se the.
- 3) Ibnul Turkamani Hanafi ne ek riwayat par jirah karte hue kaha: Soori mudallis hain aur unho'n ne a'an se riwayat bayan ki hai.<sup>1527</sup>  
Ibnul Turkamani ke nazdeek Sufiyan Soori ki a'an waali riwayat (illat e qaadeha se) ma'alool hai.
- 4) Kirmani ne kaha: “Sufiyan mudalliseen mein se the aur mudallis ki a'an waali riwayat hujjat nahi hoti, illa ye ke doosri sanad se simaa ki tasreeh saabit ho jaae”.<sup>1528</sup>
- 5) Qastalani ne kaha: “Sufiyan mudallis hain aur mudallis ki a'an waali riwayat hujjat nahi hoti, illa ye ke doosri sanad se simaa ki tasreeh saabit ho jaae”.<sup>1529</sup>
- 6) Salahuddin al E'elaai ne kaha: “Sufiyan Soori majhool logo'n se tadlees karte the”.<sup>1530</sup>

<sup>1521</sup> Sunan Tirmizi, Imam Tirmizi ne kaha Hadees hasan; Al Mahalla laa Ibne Hazam, Imam Hazam ne kaha إن هذا الخبر صحيح; Sunan Abu Dawood; Noor ul A'ainain Fee Mas-alah Raful Yadain: P129-130

<sup>1522</sup> Kitab ul Umm: V7 P201; E'elal ul Hadees laa Ibne Abi Haatim: H258; Sunan Tirmizi: H256; At Tamheed laa Ibne Abdul Bar: V3 P220 waghaira

<sup>1523</sup> Kitab al Jirah wa Ta'adeel: V4 P225; Kitab ul Mudalliseen

<sup>1524</sup> Kita bar Risaalah lil Imam Shafai: P380; Muqaddama Ibne Salah: P99

<sup>1525</sup> Ma'arefa Uloom ul Hadees: P106

<sup>1526</sup> Umdatul Qaari: V3 P112

<sup>1527</sup> Al Jauhar un Naqee: V8 P262

<sup>1528</sup> Sharha Saheeh Bukhari az Kirmani: V3 P62

<sup>1529</sup> Irshad us Saari: V1 P286

<sup>1530</sup> Jame ut Tehseel Fee Ahkaam ur Maraseel: P99

7) Haafiz Zahabi ne kaha: “Wo (Sufiyan Soori) zaef raawiyo’n se tadlees karte the.. alaqh”.<sup>1531</sup>

Jo mudallis raawi ghair siqa raawiyo’n se tadlees kare, to iski sirf wohi riwayat maqbool hoti hai, jisme simaa ki tasreeh kare.<sup>1532</sup>

8) Sarfaraz Khan Safdar Deobandi ne ek riwayat par Sufiyan Soori ki tadlees ki wajah se jirah ki hai.<sup>1533</sup>

9) Master Ameen Okadwi Deobandi ne ek riwayat par Sufiyan Soori ki tadlees ki wajah se jirah ki hai.<sup>1534</sup>

10) Muhammad Shareef Kotalwi Barailwi ne Sufiyan Soori ki ek riwayat par jirah karte hue kaha: “Air Sufiyan ki riwayat mein tadlees ka shubha hai”.<sup>1535</sup>

11) Muhammad Abbas Rizwi Barailwi ne likha hai: “Yaane Sufiyan mudallis hai aur ye riwayat unho’n ne Asim bin Kaleeb se a’an ke sath ki hai aur usool e mohaddiseen ke tahet mudallis ka a’ana’annah ghair-maqbool hai, jaisa ke aagey in sha allah bayan hoga”.<sup>1536</sup>

Is tafseel se maloom hua ke Imam Sufiyan Soori رحمہ اللہ (tabaqa salesa ke) mudallis the, lehaza ghair sahihain mein unki a’an waali riwayat zaef hoti hai. Illa ye ke simaa ki tasreeh saabit ho yaa motebar mataabea’at mil jaae. Yaad rahe ke riwayat e mazkura mein Sufiyan Soori ki mataabe’at ba-sanad e saheeh mutsal sabit nahi hai. Nez dekhiye mera mazmoon: “Imam Sufiyan Soori Ki Tadlees Aur Tabaqa Saniya?”.

Tambeeh: Syedna Ibne Masood رحمہ اللہ ki taraf mansoob ek riwayat mein aaya hai ke: “maine Nabi ﷺ, Abu Bakar aur Umar رضی اللہ عنہما ke sath namaz padhi hai, wo shuru namaz mein takbeer e tehreema ke siwa hath nahi uthaate the”.<sup>1537</sup>

Is riwayat ka raawi Muhammad bin Jabir al Yamani  
jamhoor ke nazdeek zaef hai.<sup>1538</sup>

تفرد به محمد بن جابر وكان ضعيفاً.

Aur Imam Darqutni ne bhi is raawi ko zaef kaha hai, lehaza ye riwayat mardood hai.

Syedna Ibne Masood رحمہ اللہ ki taraf mansoob ek aur riwayat<sup>1539</sup> kai wajah se baatil o mardood hai:

1) Abu Muhammad Abdullah bin Muhammad bin Yaqoob al Harthi al Bukhari kazzab hai.<sup>1540</sup>

Iska ustad Raja bin Abdullah an Nehshali *majhool* hai aur baaqi sanad bhi mardood hai.<sup>1541</sup>

Syedna Abdullah bin Masood رحمہ اللہ se tark e raful yadain mauqoofan bhi saabit nahi hai.

<sup>1531</sup> Mizan ul Etedaal: V2 P169

<sup>1532</sup> An Nukat liz Zarakshi: P184; Sharha Alfiya al Iraqi: At Tabserah wat Tazkirah: V1 P183-184

<sup>1533</sup> Khazaaen us Sunan: V277

<sup>1534</sup> Majmua Rasaael (old edition: V3 P331); Tajalliyaat e Safdar: V5 P470

<sup>1535</sup> Fiha ul Faqhiya: P134

<sup>1536</sup> Munazre Hi Munazre: P249

<sup>1537</sup> Sunan Darqutni: V1 P295

<sup>1538</sup> Majmua Zawaaed: V5 P191

<sup>1539</sup> Jaame ul Masaneed: V1 P355

<sup>1540</sup> Mizan ul Etedaal: V2 P496; Lisaan ul Mizaan: V3 P348-349

<sup>1541</sup> Noor ul A’ainain: P42-43



## 2. Syedna Baraa bin Aazib ؓ ki taraf mansoob riwayat:

Syedna Baraa bin Aazib ؓ se riwayat hai ke Nabi ﷺ shuru namaz mein kaano'n ki luoo'n tak raful yadain karte the, phir aap dobara (rafal yadain) nahi karte the.<sup>1542</sup>

Is riwayat ka buniyadi raawi Yazeed bin Abi Ziyaad al Quraishi al Hashmi al Kufi hai, jokey jamhoor mohaddiseen ke nazdeek zaef tha. Haafiz Ibne Hajar Asqalani ne kaha:

*Aur jamhoor uski hadees ko zaef kehte hain...*<sup>1543</sup>

والجمهور على تضعيف حديثه....

Boosiri ne kaha:

*Aur jamhoor ne isey zaef kaha hai.*<sup>1544</sup>

وضعفه الجمهور.

Is riwayat ki doosri sanad mein Muhammad bin Abdur Rahman bin Abi Laila hai, jokey jamhoor mohaddiseen ke nazdeek zaef tha. Anwar Shah Kashmiri Deobandi ne kaha: "Pas wo mere nazdeek zaef hai, jaisa ke jamhoor ka mazhab hai".<sup>1545</sup>

Boosiri ne kaha:

*Isey jamhoor ne zaef kaha hai.*<sup>1546</sup>

وضعفه الجمهور.

Tark e Rafal Yadain waali riwayat:

أبو حنيفة عن الشعبي قال: سمعت البراء بن عازب

Ki sanad se marwi hai.<sup>1547</sup>

Is riwayat ke saare raawi: Abul Qasim bin Balwiya as Saboori, Bakar bin Muhammad bin Abdullah al Habaal ar Raazi, Ali, Ali bin Muhammad bin Rooh bin Abi al Harsh al Maseesi, Muhammad bin Rooh aur Rooh bin Abi al Harshi, sab majhool hain, lehaza ye sanad mardood hai.<sup>1548</sup>

## 3. Ibaad bin az Zubair (?) Ki Taraf Mansoob Riwayat:

Ibaad bin az Zubair se marwi hai ke "Rasool Allah ﷺ jab namaz shuru farmate the, to ibteda e namaz mein rafal yadain karte the, phir namaz mein kahee'n bhi rafal yadain nahi karte the, hatta ke aap namaz se farigh ho jaate".<sup>1549</sup>

Ye riwayat kai wajah se mardood hai:

- 1) Muhammad bin Ishaq (raawi) namaloom hai.
- 2) Hafs bin Ghayas mudallis the.<sup>1550</sup>  
Inhe'n tabaqa e oola mein zikr karna ghalat hai aur saheeh ye hai ke wo tabaqa salesa ke mudallis the. Ye riwayat a'an se hai, lehaza zaef hai.
- 3) Ibaad bin az Zubair namaloom hai aur isse Ibaad bin Abdullah bin az Zubair muraad lena be-daleel hai.
- 4) Agar ba-farz e muhaal Ibaad se muraad Ibne Abdullah az Zubair hote to ba-farz e muhaal un tak sanad saheeh hoti to bhi ye riwayat munqate o mursal hone ki wajah se zaef hai.

<sup>1542</sup> Sharha Ma'ani ul Asaar lit Tahaawi; Sunan Abu Dawood waghairahuma

<sup>1543</sup> Hadees Saari: P459

<sup>1544</sup> Zawaaed Ibne Majja: 2116

<sup>1545</sup> Faiz ul Baari: V3 P168

<sup>1546</sup> Zawaaed Ibne Majja: 854

<sup>1547</sup> Musnad Abu Hanifa laa Abi Nayeemsbahani: P156

<sup>1548</sup> Archives Multaqa Ahlul Hadees: 4 V1 P926

<sup>1549</sup> Khilafiyat lil Baheghi (ba-hawaala Nasbur Raaya: V1 P404

<sup>1550</sup> Tabaqaat Ibne Sa'ad: V6 P390

Faaeda: Syedna Abdullah bin az Zubair se Nabi ﷺ ki wafaat ke baad raful yadain karna saabit hai.<sup>1551</sup>

#### 4. Syedna Abdullah bin Abbas Aur Syedna Abdullah bin Umar ؓ Ki Taraf Mansoob Riwayate'n:

In dono sahabiyyo'n se marwi hai ke Nabi ﷺ ne farmaya: *"Raful Yadain 7 maqamaat par kiya jaae: Namaz ke shuru mein, baitullah ki ziyarat ke waqt, safaa o marwa par, arafaat aur muzdalifa mein wuqoof ke baad aur jamaraat ko kankariyaa'n maarte waqt"*.<sup>1552</sup>

Iski sanad mein Muhammad bin Abdur Rahman bin Abi Laila jamhoor mohaddiseen ke nazdeek zaef hai. Dekhiye Hadees # 2.

Syedna Ibne Abbas ؓ ki taraf mansoob ek aur riwayat<sup>1553</sup> mein hai, jo A'ataa bin as Saaeb raawi ke iqtelaat ki wajah se zaef hai.<sup>1554</sup>

Aur ye saabit nahi hai ke ye riwayat unho'n ne iqtelaat se pehle bayan kit hi, lehaza ye riwayat zaef hai.

Al Mojam ul Kabeer lit Tabrani<sup>1555</sup> ki riwayat mein .... لا ترفع الأيدي إلا في سبع مواطن... ke alfaaz aae hain. Ye riwayat bhi Muhammad bin Abdur Rahman bin Abi Laila (zaef indal jamhoor) ki wajah se zaef hai.

Syedna Ibne Abbas ؓ ki taraf mansoob ek be-sanad aur mauzu riwayat<sup>1556</sup> mein hai ke *"Ashra e mubasshira raful yadain nahi karte the, magar sirf shuru namaz mein"*. Ye bhi mardood riwayat hai.

Baaz log Tafseer Ibne Abbas naami kitab se ek riwayat pesh karte hain ke, *"Aur namaz mein apne hath nahi uthaate"*.<sup>1557</sup>

Is kitab ki sanad mein Muhammad bin Marwan As Sidee kazzab, Muhammad bin Saaeb al Kalbi kazzab aur Abu Saleh Baazaam zaef hain.<sup>1558</sup> Lehaza ye saari tafseer mauzu aur man-ghadat hai.

Tambeeh: Syedna Ibne Abbas ؓ se saabit hai ke aap ruku se pehle aur ruku ke baad raful yadain karte the.<sup>1559</sup>

Syedna Abdullah bin Abbas ؓ se tark e raful yadain qhata'an saabit nahi hai.

Syedna Ibne Umar ؓ bhi ruku se pehle aur ruku ke baad raful yadain karte the.<sup>1560</sup>

Syedna Abdullah bin Umar ؓ se tark e raful yadain saabit nahi hai.

Mujahid se riwayat hai ke *"Maine Ibne Umar ؓ ke peeche namaz padhi, pas Aap namaz mein sirf pehli takbeer ke waqt raful yadain karte the, iske baad namaz mein kisi jagah raful yadain nahi karte the"*.<sup>1561</sup>

Ye riwayat Abu Bakar bin A'ayaash (sadooq hasan ul hadees yaqhtai) ke wahem ki wajah se zaef hai. Imam Ahmad bin Hambal ne farmaya: *"Ye baatil hai"*.<sup>1562</sup>

Imam Ibne Muyeen ne farmaya: *"Abu Bakar (bin A'ayaash) ki Hussain se riwayat iska wahem hai, is riwayat ki koi asal nahi hai"*.<sup>1563</sup>

<sup>1551</sup> Sunan Kubra lil Baheghi: V2 P (sanad saheeh o rijaal suqaat)

<sup>1552</sup> Sharha Ma'ani ul Asaar; Kashf ul Astaar

<sup>1553</sup> Al Mojam ul Kabeer lit Tabrani: V11 P452

<sup>1554</sup> Al Kawaakib un Niraat: P61; Majmua az Zawaad: V3 P297

<sup>1555</sup> V11 P385

<sup>1556</sup> Badaae us Sanaae lil Kasani: V1 P207

<sup>1557</sup> Tanweer ul Qiyaas: P212

<sup>1558</sup> Noor ul A'ainain: P238-246

<sup>1559</sup> Musannaf Ibne Abi Shaiba: V1 P235 (sanad hasan)

<sup>1560</sup> Saheeh Bukhari: 739 (sanad saheeh)

<sup>1561</sup> Musannaf Ibne Abi Shaiba; Sharha Ma'ani ul Asaar lit Tahaawi

<sup>1562</sup> Masaael Ahmad Riwaaya Ibne Haani: V1 P50

<sup>1563</sup> Juz Raful Yadain: 16; Nasbur Raaya: V1 P392

Mohaddiseen ki is jirah ke muqaable mein kisi mustanad mohaddis yaa Imam (minal mutaqaddimeen) se riwayat e mazkura ko saheeh qaraar dena saabit nahi hai.

Abdul Aziz bin Hakeem se riwayat hai ke maine dekha: *“Ibne Umar ؓ apne hatho’n ko kaano’n ke muqabil tak takbeer e oola ke waqt uthaate aur iske siwa kisi mauqa mein hath naa uthaate the”*.<sup>1564</sup>

Ye riwayat do (2) wajah se mardood hai.

- 1) Ibne Farqad jamhoor mohaddiseen ke nazdeek zaef o majrooh hai, iski tauseeq mardood hai.
- 2) Muhammad bin Abaan bin Saaleh jamhoor mohaddiseen ke nazdeek zaef o majrooh raawi hai.

## 5. Syedna Ali ؓ Ki Taraf Mansoob Riwayat:

Syedna Ali ؓ se riwayat hai ke Nabi ﷺ namaz ke shuru mein raful yadain karte the, phir dobara nahi karte the.<sup>1565</sup>

Ye riwayat Al E’elal al Wardah lid DARqutni mein be-sanad hai. Abdur Raheem bin Salman tak koi sanad mazkoor nahi hai aur be-sanad riwayat mardood hoti hai.

Sarfraz Khan Safdar Deobandi ne kaha: *“Aur Imam Bukhari ؓ ne apne istedlal mein inke asar ki koi sanad naqal nahi ki aur be-sanad baat hujjat nahi ho sakti”*.<sup>1566</sup>

## 6. Syedna Abdullah bin Umar ؓ Ki Taraf Mansoob Riwayat:

Zaid bin Aslam se marwi hai ke Abdullah bin Umar ؓ ne kaha: *“Ham Rasool Allah ﷺ ke sath Makka mein shuru namaz aur ruku ke waqt raful yadain karte the, phir jab Nabi ﷺ ne Madina ki taraf hijrat ki, to aapne namaz mein ruku waala raful yadain tark kar diya aur ibtedaa waale raful yadain par saabit qadam rahe”*.<sup>1567</sup>

Ye riwayat kai wajah se mauzoo aur baatil hai?

Awwal: Iske raawi Usman bin Muhammad bin Khasheesh al Qerwaani ke bare mein Haafiz Zahabi ne kaha:

*Wo kazzab (bahot jhoota) tha.*<sup>1568</sup>

کان کذابا.

Duwwam: Aqhbar ul Fuqaha naami kitab ke aqhri mein likha hua hai ke kitab mukammal ho gai... aur ye (takmeel) Shaban 483h mein hui hai.<sup>1569</sup>

Aqhbar ul Fuqaha ke musannif Muhammad bin Haris al Qerwani 361h mein faut hue the, lehaza maloom hua ke kitab ka naasiqh majhool hai, jo musannif ki wafaat ke 122 saal baad guzra hai. Majhool ki riwayat mardood hoti hai.

Suwwam: Usman bin Sawaada ki Hafs bin Maisarah se mulaqaat yaa mua’aserat saabit nahi hai.<sup>1570</sup>

Syedna Ibne Umar ؓ ki taraf mansoob ek be-sanad riwayat<sup>1571</sup> mein ba-hawaala Khilafiyaat lil Baheqhi mazkoor hai. Iski mukammal mutsal sanad na-maloom hai aur Haakim Nishapuri ne farmaya: *“Ye riwayat baatil, mauzu hai”*.<sup>1572</sup>

<sup>1564</sup> Muwatta Muhammad bin Habin Farqad ash Shaibani

<sup>1565</sup> Al E’elal lil Imam Darqutni: V4 P107

<sup>1566</sup> Ahsan ul Kalam: V1 P327; another edition: P403

<sup>1567</sup> Aqhbar ul Fuqaha wal Mohaddiseen: P214 ت 378

<sup>1568</sup> Al Mughni Fee az Zoafa: V2 P50 ت 4059

<sup>1569</sup> P293

<sup>1570</sup> Tafseel ke liye dekhiye Noor ul A’ainain: P205-211

<sup>1571</sup> Nasbur Raaya: V1 P404

<sup>1572</sup> Nasbur Raaya: V1 P404

## 7. Ek Be-sanad Riwayat:

Mulla Kasaani waghaira baaz Hanafi Fuqaha ne baghair kisi sanad ke ek riwayat bayan ki hai ke, “Nabi ﷺ ne apne baaz sahaba ko ruku se pehle aur ruku se sar uthaate waqt raful yadain karte dekha to farmaya: Kya wajah hai ke main tumhe’n dekhta hoo’n, tumne is tarha hath uthaate hue hain jaise sar-kash ghodo’n ki dume’n hoti hain? Namaz mein sukoon karo”.<sup>1573</sup>

Ye riwayat be-sanad hone ki wajah se mauzu o mardood hai.

## 8. Syedna Anas bin Maalik ؓ Ki Taraf Mansoob Ek Riwayat:

Kaseer bin Abdullah se riwayat hai ke maine Anas bin Maalik ؓ ko farmate hue suna ke Nabi ﷺ ne mujhse farmaya: “Beta jab tu namaz ke liye aae to qibla ruq’h hojaa, raful yadain kar aur takbeer e tehreema keh aur qiraa-at kar jaha’n se karna chahe phir jab tu ruku mein jaae to dono hatheliya’n ghutno’n par rakh... alaqh”.<sup>1574</sup>

Is riwayat ka raawi Kaseer bin Abdullah Abu Hashim al Abli saqht zaef o matrook tha. Imam Bukhari ne farmaya:

Wo Anas se munkar hadeese’n bayan karta tha.<sup>1575</sup>

منكر الحديث عن أنس.

Imam Nisai ne kaha:

متروك الحديث.<sup>1576</sup>

Haakim ne Syedna Anas ؓ se iski bayan karda riwayaat ko mauzoo qarar diya hai.<sup>1577</sup>

Doosre ye ke is mauzu riwayat mein tark e raful yadain ki saraahat nahi, balkey a’adm e zikr hai aur a’adm e zikr har jagah nafee e zikr ki daleel nahi hota.<sup>1578</sup>

Baaz un Naas Al Madoona al Kubra<sup>1579</sup>, hadees e Abi Maalik al Asha’ari ؓ<sup>1580</sup>, aur Hadees e Abu Huraira ؓ<sup>1581</sup> waghaira pesh karte hain. Jinme tark e raful yadain ka naam o nishaan nahi hota. Lehaza ghair mutalleqa aur a’adm e zikr waali riwayat pesh karna ghalat hai.

## 9. Tehrifaat

Baaz log Musnad Humaidi aur Musnad Abi A’awaana se Syedna Ibne Umar ؓ ki taraf mansoob karke do (2) hadeese’n pesh karte hain aur tark e raful yadain saabit karne ki koshish karte hain, halaa’nke in dono kitabo’n ke puraane qalmi nusqho’n mein ye hadeese’n tark e raful yadain ke sath nahi, balkey isbaat e raful yadain ke sath likhi hui hain. Lehaza baaz un naas ki in tehrifaat se ba-khabar rahe’n aur tafseel ke liye dekhiye Noor ul A’ainain<sup>1582</sup>.

<sup>1573</sup> Badaae us Sanaae: V1 P207

<sup>1574</sup> Al Kaamil Fee Zoafa ur Riijaal laa Ibne A’adee: V6 P2086

<sup>1575</sup> Al Kaamil laa Ibne A’adee: P2085; Kitab uz Zoafa lil

Bukhari: 316

<sup>1576</sup> Al Kaamil laa Ibne A’adee: P2085; Kitab uz Zoafa lil

Bukhari: 506

<sup>1577</sup> Tehzeeb ut Tehzeeb: V8 P418; doosra nusqha: P374

<sup>1578</sup> Al Jawahar un Naqee: V4 P317

<sup>1579</sup> V1 P69

<sup>1580</sup> Musnad Ahmad: V5 P243

<sup>1581</sup> Sunan Abu Dawood; At Tamheed: V9 P215

<sup>1582</sup> P68-81

## 10. Zaeef Asaar Aur Baaz Fawaaed:

Baaz log marfu ahadees ke muqable mein zaeef o ghair-saabit asaar pesh karte hain, mislan:

- 1) Syedna Ibne Masood ؓ ki taraf mansoob asar munqate hone ki wajah se mardood hai. Ibrahim Naqhai ki paidaesh se pehle Syedna Ibne Masood ؓ faut ho gae the.
- 2) Syedna Umar ؓ ki taraf mansoob asar Ibrahim Naqhai (siqa mudallis) ki tadlees ki wajah se zaeef hai, jo shaqs isey saheeh samajhta hai wo asar e mazkoor mein Ibrahim Naqhai ke simaa ki tasreeh pesh kare.
- 3) Khulafa e Rashideen ؓ ki taraf mansoob asar Muhammad bin Jabir (zaeef) ki wajah se zaeef hai. Dekhiye yehi mazmoon ki Hadees # 1.  
Badaael us Sanaae lil Kasaanj<sup>1583</sup> waala asar be-sanad hone ki wajah se mauzu hai.
- 4) Syedna Ali ؓ ki taraf mansoob asar ba-ittefaq e mohaddiseen zaeef o ghair-saabit hai. Kisi mohaddis ne isey saheeh nahi kaha. Is par mohaddiseen ka ittefaq hai aur ijma sharai hujjat hai.
- 5) Baaz log Muhammad bin al Hasan bin Farqad ash Shaibani ki taraf mansoob *al Muwata* aur *al Asaar* se baaz asaar pesh karte hain. Jinki sanad saheeh nahi aur khud Ibne Farqad bhi jamhoor mohaddiseen ke nazdeek zaeef o majrooh hai. Ye kitabe'n bhi isse ba-sanad e saheeh saabit nahi hain.
- 6) Baaz log sajdo'n mein raful yadain waali riwayaat pesh karte hain, halaa'nke sajdo'n mein raful yadain kisi ek riwayat se bhi saabit nahi aur Saheeh Bukhari mein likha hua hai: *"Aur aap sajda karte aur sajde se uth-te waqt raful yadain nahi karte the"*.<sup>1584</sup>
- 7) Baaz log Syedna Jabir bin Samrah ؓ waali hadees (Saheeh Muslim se) pesh karte hain, halaa'nke is hadees ka talluq ruku waale raful yadain se nahi, balkey tassahud mein salam ke waqt hatho'n se ishaara karne se hai.<sup>1585</sup>
- 8) Baaz log ye kehte hain ke Si ؓ baghlo'n mein but lekar aate the, to is wajah se raful yadain kiya jaata tha.  
Ye bilkul jhoot aur man-ghadat baat hai, jiska koi suboot hadees ki kisi kitab mein nahi hai.
- 9) Baaz un Naas ye kehte hain ke Nabi ؐ pehle raful yadain karte the aur baad mein isey matrook yaa mansooqh qarar diya tha.  
Magar iski koi sanad yaa daleel hadees ki kisi kitab mein nahi hai.
- 10) Baaz log jamhoor mohaddiseen ke nazdeek majrooh raawiyo'n ki tauseeq pesh karne ki koshish karte hain, halaa'nke jamhoor ki jirah ke muqable mein tauseeq mardood hai, illa ye ke khaas aur aam ka masla ho to phir khaas muqaddam hota hai.  
Sarfaraz Khan Safdar Deobandi ne likha hai: *"Baae'n hama hamne tauseeq o tazeef mein jamhoor aaima e jirah o ta'adeel aur aksar aaima e hadees ka sath aur daaman nahi choda. Mashoor hai ke: 'zubaan e khalq ko naqqarah e khuda samjho'"*.<sup>1586</sup>
- 11) Baaz log shiyyo'n ki kitab: *"Musnad Zaid"* aur kharjiyyo'n ki kitab *"Musnad ar Rabee bin Habib"* ke hawale pesh karte hain, halaa'nke ye dono ghair saabit aur baatil kitabe'n hain. Ghair saabit kitabo'n ka hawaala pesh karna mardood hota hai.

Isbaat e raful yadain qabl az ruku o baad az ruku ke dalaael ke liye Saheeh Bukhari o Saheeh Muslim waghairahuma ka mutalea kare'n.

وما علينا إلا البلاغ  
July 11<sup>th</sup>, 2009

<sup>1583</sup> V1 P207 عن علقمه الخ

<sup>1584</sup> H738 Tafseel ke liye dekhiye Noor ul A'ainain: P189-194

<sup>1585</sup> Dars e Tirmizi: V2 P36; Al Ward ush Shazee: P63; At

Talqhees ul Habeer: V1 P221

<sup>1586</sup> Ahsan ul Kalam: V1 P40

## Tark e Raful Yadain Ki Hadees Aur Mohaddiseen e Ikram Ki Jirah

(Ye mazmoon Faisal Khan Barailwi ki kitab: “Raful Yadain Ke Mauzu Par... Mohaqqiqana Tajziya” ke jawab mein likha gaya hai)

Syedna Abdullah bin Masood رضي الله عنه ki taraf mansoob, Imam Sufiyan Soori رضي الله عنه (mudallis) ki ma’anea’an (tark e raful yadain waali) riwayat ko jamhoor mohaddiseen ne zaeef o ma’alool qarar diya hai. Tafseel ke liye dekhiye meri kitab Noor ul A’ainain Fee Mas-alah Raful Yadain<sup>1587</sup>.

Baaz logo’n ne aaj kal ked aur mein in tazeefi aqwaal mein tashkeek paida karne ki koshish ki hai, lehaza in mushkikeen ke shukook o shubhaat ke jawabaat darj e zail hain:

- 1) Imam Abdullah bin Mubarak رضي الله عنه ne kaha: “*Ibne Masood رضي الله عنه ki (taraf mansoob ye) hadees saabit nahi hai*”.<sup>1588</sup>

Baaz un naaas ne is jirah ko Sufiyan Soori waali hadees se hataane ki koshish ki hai, halaa’nke mohaddiseen e ikram ne isey Sufiyan Soori ki hadees se mutalliq hi qarar diya hai.<sup>1589</sup>

Ek shaqs ne ye mughalta dene ki koshish ki hai ke Imam Ibnul Mubarak se is jirah ka raawi Sufiyan bin Abdul Malik, unka qadeem shagird hai aur khud mutaqqhir shagird Suwaid bin Nasar ki riwayat mein Ibnul Mubarak ne ye hadees bayan kit hi, lehaza ye jirah qadeem aur marjooh hai.

Arz hai ke (sahihain ke alaawa) aam ghair mushtarat bis sehha kitabo’n mein mujarrad riwayat karna kisi hadees ki tasheeh nahi hota. Mislan:

1. Musnad Ahmad<sup>1590</sup> mein ek riwayat hai: من باع الخمر فليشقص الخنازير iske raawi Umar bin Bayan ke bare mein Imam Ahmad bin Hambal se poocha gaya to unho’n ne farmaya:

*Main usey nahi jaanta.*<sup>1591</sup>

لا أعرفه.

2. Musnad Ahmad<sup>1592</sup> mein *Duwaid a’an Abi Sahal a’an Sulaiman bin Ruman alaqh* ek riwayat hai, jiske bare mein Imam Ahmad ne farmaya:

*Ye munkar hadees hai.*<sup>1593</sup>

هذا حديث منكر.

3. Saalim a’an Sauban ki riwayat mein aaya hai ke: استقيموا لقريش ما استقاموا لكم<sup>1594</sup>

Iske bare mein Imam Ahmad ne farmaya:

*Saheeh nahi hai, Salim bin Abi al Ja’ad ne Sauban se mulaqaat nahi ki.*<sup>1595</sup>

ليس بصحيح، سالم بن أبي الجعد لم يلق ثوبان.

Is tarha ki doosri misaalo’n ke liye dekhiye Haafiz Ibnul Qaiyyim ki Kitab *Al Furoosiya*. Lehaza Imam Ibnul Mubarak ka Suwaid bin Nasar ki riwayat mein is hadees ko bayan karna is hadees ki tasheeh nahi hai aur naa kisi khayaali mauhoom ruju ki daleel hai.

<sup>1587</sup> P130-134 (taba jadeed)

<sup>1588</sup> Snan Tirmizi: H256; Noor ul A’ainain: P130

<sup>1589</sup> Noor ul A’ainain: P130

<sup>1590</sup> V4 P253

<sup>1591</sup> Kitab ul E’elal wa Ma’arefah ar Rijaal: V2 P7 # 1366

<sup>1592</sup> V6 P71

<sup>1593</sup> AlMuntaqhab Minal E’elal lil Khalaal: P44 H5

<sup>1594</sup> Musnad Ahmad: V5 P277

<sup>1595</sup> Al Sunnah lil Khalaal: 82 (sanad hasan); Al Muntaqhab Minal E’elal lil Khalaal: P162 H82

Ze'eli hanafi ne Ibnul Qattan (al Faasi) ki kitab *Al Waham wal Ilaihaam* se naqal kiya hai ke:

*Tirmizi ne Ibnul Mubarak se naqal kiya ke unho'n ne kaha: Wakee ki hadees saheeh nahi hai.*<sup>1596</sup> ذكر الترمذي عن ابن المبارك أنه قال: حديث وكيع لا يصح.. إلخ.

Isse maloom hua ke Ibnul Mubarak ki jirah usi riwayat par hai, jisey Imam Wakee ne Sufiyan Soori se bayan kiya tha, lehaza baaz un naas ka is jirah ko Tahawi waali riwayat par fit kar dena ghalat hai.

Agar koi kahe ke *Mughtalaai Hanafi, Ibne Daqeeq al Eid Maliki Shafai, A'aini Hanafi, Ibnul Turkamani Hanafi aur Ibnul Qattan al Faasi al Maghribi* waghairahum ne Imam Ibnul Mubarak ki is jirah ke jawabaat diye hain. To arz hai ke ye saare jawabaat mardood aur baatil hain.

- 2) Imam Shafai رحمه الله ne tark e raful yadain ki ahadees ko rad kar diya hai ke ye saabit nahi hain.<sup>1597</sup>

Agar koi kahe ke ye mubham alfaaz ki jirah hai, jiski koi haisiyat nahi hai. To arz hai ke ye baaz un naas ke nazdeek mubham hokar rad hogi, hamare nazdeek do (2) wajah se ye jirah maqbool hai.

Awwal: Ye usool e hadees ke mutabiq hai, kyou'nke mudallis ki ma'anea'an (a'an waali) riwayat zaeef hoti hai.

Duwwam: Ye jamhoor mohaddise ke mutaabiq hai.

Agar koi kahe ke Ibnul Turkamani ne hadees e mazkoor ke bare mein Tahawi ki tasheeh naqal ki hai, to arz hai ke Tahawi ne (ba-qaul e Ibnul Turkamani) Al Rad A'ala al Karabesi (naami kitab) mein Syedna Ali رضي الله عنه ki taraf mansoob mauqoof riwayat ko saheeh qarar diya hai.<sup>1598</sup>

Lehaza Syedna Ibne Masood رضي الله عنه ki taraf mansoob is riwayat ke bare mein unki tasheeh saabit nahi hai. Yaad rahe ke Syedna Ali رضي الله عنه ki riwayat ko Tahawi ka saheeh kehna jamhoor mohaddiseen ke khilaf hone ki wajah se ghalat hai.

Ek shaqs (Faisal Khan Barailwi) ne likha hai: “*Ke Imam Shafai رحمه الله ka baad waala qaul bhi yehi hai ke in dono hazraat se (Hazrat Ali رضي الله عنه aur Hazrat Abdullah bin Masood رضي الله عنه) tark e raful yadain saabit hai*”.<sup>1599</sup>

Arz hai ke ye is shaqs ka kaala jhoot hai.

Faaeda: Muhammad bin Abdul Baqi az Zarqaani ne Syedna Ibne Masood رضي الله عنه ki taraf mansoob hadees ke bare mein Muwatta Imam Maalik ki Sharha mein kaha:

*Aur Shafai ne isey rad kar diya ke be-shak ye saabit nahi hai.*<sup>1600</sup> و رده الشافعي بأنه لم يثبت.

Jo log 4 imaamo'n ko maanne ka daawa karte hain aur ye kehte hain ke 4 mazahb bar-haq hain, unki khidmat mein arz hai ke jis hadees ko Imam Shafai aur Imam Ahmad (do (2) imam) ne zaeef waghaira qarar dekar rad kar diya ho aur baaqi do (2) imaamo'n mein se kisi ek se bhi is hadees ko saheeh kehna saabit naa ho to aap log kis arha is riwayat ko pesh karte hain?

Agar himmat hai to Imam Abu Hanifa se tark e raful yadain waali is hadees ka saheeh hona ba-sanad e saheeh saabit kar de'n!!

<sup>1596</sup> Nasbur Raaya: V1 P395

<sup>1597</sup> Kitab ul Umm: V7 P201; Noor ul A'ainain: P131

<sup>1598</sup> Al Jauhar un Naqee: V2 P79

<sup>1599</sup> Raful Yadain Ke Mauzu Par... Mohaqqiqana Nazar: P107

<sup>1600</sup> V1 P158

- 3) Imam Ahmad bin Hambal رحمہ اللہ ne Sufiyan Soori ki riwayat e mazkura par kalam kiya hai.<sup>1601</sup>

Agar koi kahe ke Imam Ahmad ne rawiyo'n par koi kalam nahi kiya to arz hai ke unho'n ne riwayat par kalam karke isey rad kar diya aur raful yadain kea mal ko iqhteyar kiya hai. Imam Abu Dawood ne farmaya: *"Maine (Imam) Ahmad ko dekha hai, wo ruku se pehle aur baad mein shuru namaz ki tarha kaano tak raful yadain karte the aur baaz auqaat shuru namaz waale raful yadain se zara neeche (yaane kandho'n tak)"*.

Ahmad se kaha gaya: *"Ek shaqs raful yadain ke bare mein Nabi ﷺ ki ye ahadees suntan hai, aur phir bhi raful yadain nahi karta to kya iski namaz poori ho jaati hai?"* Aap ne farmaya: *"Poori namaz hone ka to mujhe ilm nahi hai, haa'n wo fee-nafsehi naaqis namaz waala hai"*.<sup>1602</sup>

Agar Imam Ahmad tark e raful yadain waali riwayat ko zaeeef o mardood naa samjhte to tark e raful yadain waali namaz ko naaqis kabhi naa kehte.

Doosre ye ke Imam Ahmad bin Hambal رحمہ اللہ ke ilm mein tark e raful yadain waali namaz ka poora hona nahi tha, goya aap aisi namaz ko mashkook aur khilaf e sunnat samajhte the.

Agar koi kahe ke (mutaqqhireen mein se) Qazi Shaukani ne kaha hai: *"Musnad Ahmad ki har hadees maqbool hai"*<sup>1603</sup>

To arz hai ke Qazi Shaukani ki ye baat hai aur *hanafiyya* aur *aal e taqleed* ko bhi tasleem nahi hai.

Musnad Ahmad<sup>1604</sup> ki ek hadees ka khulaasa ye hai ke *"Subha ki namaz ke baad Nabi ﷺ ne apne muqhtadiyo'n se farmaya: Surah Fateha ke alaawa kuch naa padho, kyou'nke jo shaqs Surah Fateha nahi padhta uski namaz nahi hoti"*.<sup>1605</sup>

Ye riwayat wohi hai, jo Fateha Khalf al Imam mein *hanafiyya* aur *aal e taqleed* ke tamam 'dalaael' o subhaat ko khatam kar deti hai aur is riwayat se taqleediyo'n ko bahot chidh hai, lehaza kabhi Muhammad bin Ishaq bin Yasaar par jirah karte hain aur kabhi Makhool ki tadlees ka register khol baith-te hain.

Ham poochte hain ke agar Musnad Ahmad ki har hadees maqbool hai to ye hadees kyou'n ghair-maqbool hai?

Agar koi kahe ke Noor ul A'ainain mein Imam Ahmad ke silsila mein Juz Raful Yadain ka hawaala pesh karna ilmi ziyadati aur tehreef hai to arz hai ke ye motariz ba-zaat e khud moharrif aur ilmi ziyaadati ka murtakib hai.

Agar koi kahe ke *"Imam Ahmad ko is hadees ke jareheen mein shumar karna ghalat aur mardood hai"*. To arz hai ke kyou'n? Kya wo tark e raful yadain waali is riwayat ko saheeh kehte the? Subhanallah!

- 4) Riwayat e mazkura ke bare mein Imam Abu Haatim ar Raazi ne farmaya: *"Ye khataa (ghalat) hai...aalqh"*.<sup>1606</sup>

<sup>1601</sup> Masaael Ahmad Riwayat Abdullah bin Ahmad: V1 P240  
Faqhra: 326; Noor ul A'ainain: P131

<sup>1602</sup> Masaael Abu Dawood: P33; Noor ul A'ainain: P179-180

<sup>1603</sup> Neel ul Autaar: V1 P20

<sup>1604</sup> V5 P322,316

<sup>1605</sup> Al Kawaakib ud Durriya: P58

<sup>1606</sup> Al E'elal ul Hadees: V1 P96 H258; Noor ul A'ainain: P131



Agar koi kahe ke Abu Haatim mutashaddid muta'anat the aur jirah chand wujuhaat ki binaa par saheeh nahi hai! To arz hai ke ye jirah kai lehaaz se saheeh hai, mislan:

Awwal: Jamhoor mohaddiseen ke mutabiq hai, lehaza tashaddud ka yaha'n sawal hi paida nahi hota.

Duwwam: Sufiyan Soori mudallis the, aur is riwayat ki kisi sanad mein unke simaa ki tasreeh maujood nahi hai.

Agar koi kahe ke Abu Haatim ar Raazi ne Syedna Abu Humaid as Sa'adi رضي الله عنه ki isbaat e raful yadain waali riwayat par jirah ki hai to ye jirah kyou'n qabool nahi hai?

Arz hai ke Syedna Abu Humaid رضي الله عنه ki riwayat ko jamhoor mohaddiseen ne saheeh qarar diya hai aur usool e hadees ki roo se bhi saheeh hai, lehaza is par agar Abu Haatim رضي الله عنه ne koi jirah ki hai to jamhoor ke khilaf hone ki wajah se qabil e qabool nahi hai. Rahi Sufiyan Soori waali ma'anea'an riwayat to us par jirah usool e hadees aur jamhoor mohaddiseen ki muwafeqat ki wajah se maqbool hai.

Agar koi kahe ke Abu Haatim ar Raazi ne Sufiyan ki tadlees ka eteraaz nahi uthaaya to arz hai ke unho'n ne riwayat e mazkura ko khataa qarar diya hai aur riwayat par mohaddiseen ki jirah naqal karne mein yehi hawaala kaafi o shaafi hai.

- 5) Imam Darqutni ne tark e raful yadain waali riwayat e mazkura ko ghair mehfooz qarar diya.<sup>1607</sup>

Agar koi kahe ke Imam Darqutni ne is hadees ke bare mein الخ وإسناده صحيح.. kaha hai.<sup>1608</sup>

To arz hai ke Imam Darqutni ne Abdullah bin Idress a'an Asim bin Kaleeb waali riwayat ko وإسناده صحيح kaha hai.<sup>1609</sup> aur is riwayat mein dobara raful yadain naa karne ka koi zikr nahi hai.

Unho'n ne iske baad Soori waali riwayat ko:

*Ghair mehfooz (zaeef) qarar diya hai.*<sup>1610</sup>

ليست بمحفوظة.

Lehaza ye kehna ke Imam Darqutni tark e raful yadain waali hadees ko saheeh kehte the, ghalat hai.

Agar koi ye kahe ke ahnaaf ka daawa ثم لا يعود ke baghair bhi saabit aur mehfooz hai to arz hai ke in alfaaz yaa is mafhoom ki nafee ke baghair ye daawa sirey se hi khatam hai, lehaza naa saabit hai aur naa mehfooz hai.

- 6) Imam Ibne Hibban ne tark e raful yadain waali riwayat e mazkura ko zaeef aur baatil qarar diya.<sup>1611</sup>

Iske jawab mein baaz un naas ne 3 eteraaz kiye hain:

Awwal: Jirah mubham hai.

Arz hai ke ye jirah usool e hadees aur jamhoor mohaddiseen ke mutabiq hai, lehaza maqbool hai.

Duwwam: Haafiz Ibne Hajar aur Haafiz Ibne Hibban ke darmiyan sanad maujood nahi hai.

Arz hai ke ye kitab se riwayat hai aur kitab se riwayat usool e hadees ki roo se jaez ahai.

<sup>1607</sup> Kitab al E'elal: V5 P173; Noor ul A'ainain: P131

<sup>1608</sup> Kitab al E'elal: V5 P172

<sup>1609</sup> Kitab al E'elal: V5 P172

<sup>1610</sup> Kitab al E'elal: V5 P172-173

<sup>1611</sup> Noor ul A'ainain: P131

Suwwam: Haafiz Ibne Hibban se kitab us Salah manqool nahi hai.

Arz hai ke Haafiz Ibne Hibban ki Kitab us Salah (صفة الصلوة، وصف الصلوة بالسنة) ka zikr darj e zail kitabo'n mein maujood hai:

Al Badar ul Muneer laa Ibnul Mulqin.<sup>1612</sup>

Tarha ut Tathreeb Fee Sharha at Taqreeb laa Abi Zara'ah Ibnul Iraqi.<sup>1613</sup>

Tehzeeb us Sunan laa Ibnul Qaiyyim.<sup>1614</sup>

Ithaaf ul Mahrah laa Ibne Hajar Asqalani.<sup>1615</sup>

At Talqhees ul Habeer.<sup>1616</sup>

Mojam ul Baldaan li Yaqoot al Hamawi.<sup>1617</sup>

Mughni al Mohtaj Ilaa Ma'arefa Ma'ani ul Alfaaz al Minhaj lil Khateeb Ash Sharbanee.<sup>1618</sup>

Balkey Haafiz Ibne Hibban ne apni Saheeh Ibne Hibban mein apni kitab: Sifat as Salah ka ilaaheda zikr kiya hai.<sup>1619</sup>

In hawaalo'n ke bawajood kisi laa-ilm shaqs ka ye qaul: *“Meri tehqheeq mein Haafiz Ibne Hibban ر.ه.ا.ه. se kitab us salah manqool nahi hai”*. Kya haisiyat rakhta hai?!

- 7) Imam Abu Dawood ne Sufiyan Soori ki tark e raful yadain waali hadees ke bare mein farmaya: *“Ye hadees saheeh nahi hai”*.<sup>1620</sup>

Baaz deobandiyo'n aur barailwiyo'n ne is jirah ke suboot mein shak o shubha daalne ki koshish kit hi, jiska maskat jawab Noor ul A'ainain mein de diya gaya hai.

Agar koi shaqs ye kahe ke *“Imam Zahabi ر.ه.ا.ه. ne apni kitab, ‘At Tanqeeh Kitab ut Tehqeeq Fee Ahadees Ta'aleeq’ par Imam Abu Dawood ر.ه.ا.ه. ki is jirah ke alfaaz naqal nahi kiye...”*.<sup>1621</sup>

To arz hai ke Haafiz Zahabi ka *At Tanqeeh*<sup>1622</sup> mein ye jirah naqal naa karna iski daleel nahi ke Imam Abu Dawood se ye alfaaz saabit hi nahi hain.

Yaad rahe ke Haafiz Ibne Abdul Haadi ne Imam Abu Dawood ki is jirah ko apni kitab *At Tanqeeh*<sup>1623</sup> mein naqal kar rakha hai, aur a'adm e zikr par isbaat muqaddam hota hai.

Agar koi shaqs Mughaltaai ke hawale se ye kahe ke Abu Dawood ki is jirah ko Ibnul A'abd (qadeem shagird) ne naqal kiya hai.

To arz hai ke Mughaltaai ka siqa hona maloom nahi hai, balkey jaleel ul qadar huffaz e hades ne is par jirah ki hai.<sup>1624</sup>

<sup>1612</sup> V1 P283, V2 P472, V3 P494 waghaira

<sup>1613</sup> V1 P102

<sup>1614</sup> V1 P368 H719

<sup>1615</sup> V1 P235 H83 waghaira

<sup>1616</sup> V1 P216-217 H323-324

<sup>1617</sup> V1 P418

<sup>1618</sup> V1 P261 (ba-hawaala Maktaba Shamela) waghaira

<sup>1619</sup> Al Ehsan: V5 P184 H1867; Doosri nusqha: H1864

<sup>1620</sup> Sunan Abu Dawood: H748; mulqhisn Noor ul A'ainain: P131-312

<sup>1621</sup> Mohaqqiqana Tajziya: P21

<sup>1622</sup> V1 P218

<sup>1623</sup> V1 P278

<sup>1624</sup> Noor ul A'ainain: P87 (jadeed edition)

Doosre ye ke is jirah ko Haafiz Ibne Abdul Bar ne Kitab ut Tamheed mein naqal kiya hai aur Al Maktaba ash Shamela ke mutabiq unho'n ne Imam Abu Dawood ki marwiyaat ko darj e zail raawiyo'n se bayan kiya hai:

1. Muhammad bin Bakar at Tamaar (Ibne Daasah) aam riwayaat isi raawi se hain, goya ke Ibne Abdul Bar ne Sunan Abu Dawood inhi se riwayat ki hai. Wallhu A'alam.
2. Ibnul Arabi
3. Ismail bin Muhammad as Safaar

Baaz aqwaal e maqtooa'ah ke doosre raawi bhi hain, jinka hamari is tehqheeq se koi talluq nahi hai. Mujhe Ibnul A'abd (raawi) ki ek riwayat bhi At Tamheed mein nahi mili, jisey unho'n ne Abu Dawood se bayan kiya ho.

Maloom hua ke Haafiz Ibne Abdul Bar ne Imam Abu Dawood se jo jirah naqal ki hai, wo Ibnul A'abd ki sanad se nahi hai. Lehaza baaz un naas ka ye kehna ke Imam Abu Dawood ne Syedna Abdullah bin Masood رضي الله عنه ki hadees par jirah se ruju kar liya tha, baatil aur mardood hai.

Agar ek riwayat yaa qaul baaz nusqho'n mein maujood naa ho aur baaz yaa ek nusqhe mein maujood ho to phir ye tehqheeq ki jaati hai ke ye nusqha qaabil e etemaad hai yaa nahi? Agar qabil e etemaad hona saabit ho jaae to phir siqa ki ziyaadat ke usool se is riwayat yaa qaul ko maujood tasleem kiya jaata hai. Imam Abu Dawood ki jirah ko Ibnul Jauzi, Ibne Abdul Bar, Ibne Abdul Haadi, aur Ibne Hajar Asqalani waghairahum muta'adid ulama ne naqal kiya hai, lehaza is jirah ke suboot mein koi shak o shubha nahi hai.

- 8) Haafiz Ibne Hajar ne Sufiyan Soori waali hadees tark e raful yadain ke bare mein likha hai ke:

*Ahmad bin Hambal aur unke ustad Yahya bin Adam ne kaha: Wo (hadees) zaef hai.*<sup>1625</sup>

وقال أحمد بن حنبل وشيخه يحيى بن آدم: هو ضعيف.

Agar koi kahe ke jirah ke alfaaz naqal kare'n, to arz hai ke hamne alfaaz naqal kar diye hain.<sup>1626</sup>

- 9) Mashoor siqa o sadooq, hasan ul hadees yaqhtai Mohaddis Al Bazzar ne hadees e tark par jirah ki.<sup>1627</sup>

Ye zaroori nahi hai ke jis wajah se Mohaddis Bazaar ne jirah kit hi, ham bhi is wajah se 100 feesad muttafiqa ho'n, lekin ye baat to saabit hai ke unho'n ne riwayat e mazkurah par jirah ki hai, lehaza wo is riwayat ke jareheen mein se hain.

Baaz un Naas ne mere bare mein ye jhoot bola hai ke main Mohaddis Bazaar ki tauseeq ka qaael nahi hoo'n. Yaqeenan inhe'n ek din is jhoot ka hisaab dena padega. In sha Allah.

- 10) Tark e Raful Yadain ki zaef o mardood riwayaat ثم لا يعود waghaira is mafhoom ke alfaaz se marwi hain, jinhe'n Muhammad bin Waddah ne zaef kaha.<sup>1628</sup>

Agar koi kahe ke Muhammad bin Waddah ne sirf ثم لا يعود ke alfaaz waali riwayaat ko zaef kaha tha, doosri riwayaat ko nahi, to arz hai ke Ibne Waddah se kisi ek aisi riwayat ki tasheeh yaa tehseen naqal kar de'n, jisse tark e raful yadain saabit hota ho!

<sup>1625</sup> At talqhees ul Habeer: V1 P222 H328

<sup>1626</sup> Al Badar ul Muneer: V3 P492

<sup>1627</sup> At Tamheed: V9 P220-221; Noor ul A'ainain: P133

<sup>1628</sup> At TAMheed: V9 P221; Noor ul A'ainain: P133

Agar naa kar sake'n to arz hai ke alfaaz jo bhi ho'n, unke nazdeek tark e raful yadain ki tamam riwayaat zaeef hain. Agar koi kahe ke falaa'n shaqs maara gaya, doosra kahe: Flaa'n shaqs qatal ho gaya. To kya alfaaz ki tabdeeli se mafhoom mein farq hai? kuch to ghaur kare'n!

- 11) Imam Bukhari ne elaan kiya ke ulama ke nazdeek tark e raful yadain ka ilm Nabi ﷺ se saabit nahi hai.<sup>1629</sup>

Aur Mazeed farmaya: “*Aur Nabi ﷺ ke Sahaba mein se kisi ek se bhi ye saabit nahi ke wo raful yadain nahi karte the... alaq*”.<sup>1630</sup>

Isi tarha unho'n ne Sufiyan Soori waali riwayat par kalam kiya aur Ibn Idrees ki riwayat ko mehfooz qarar diya.<sup>1631</sup>

Aisi tasrihaat waghaira ko madden azar rakhte hue Allama Nawawi Shafai waghaira ne kaha ke Bukhari ne is riwayat ko zaeef qarar diya hai.<sup>1632</sup>

Agar koi kahe ke aapne Imam Bukhari ki jirah naqal nahi ki, lehaza Imam Bukhari ka naam jareheen mein naqal karna ghalat aur baatil hai!

To moaddibaana arz hai ke kya Imam Bukhari ko tark e Raful Yadain ki riwayat ki musheheen mein shamil karna chahiye (!) aur ye bhi bataae'n ke unho'n ne Juz Raful Yadain kyou'n likhi thi?!

- 12) Ibnul Qattan al Faasi ne riwayat e mazkoor ki ziyaadat (dobaara naa karne ko ) khataa qarar diya.<sup>1633</sup>

ثم لا يعود waghaira alfaaz e tark ke baghair (Imam Abdullah bin Idrees ki) mutlaq hadees agar saheeh ho to isse *hanafiyya* aur *aal e taqleed* ko kya faaeda paho'nchta hai?

Maloom hua ke jareheen mein Ibnul Qattan al Faasi ka naam saheeh hai.

- 13) Abdul Haq Ashbili ne riwayat e mazkura ke bare mein farmaya: “*Ye saheeh nahi hai*”.<sup>1634</sup>

Agar koi kahe ke ye jirah mubha hai, to arz hai ke y jirah do (2) wajah se bilkul saheeh hai:

Awwal: Riwayat e mazkura Sufiyan Soori ke a'an ki wajah se zaeef hai.

Duwwam: Ye jirah jamhoor mohaddiseen ke mutabiq hai, lehaza isey jirah mubham kehkar rad kar dena ghalat aur baail hai.

- 14) Tark e Raful Yadain waali riwayat e mazkura ko Haafiz Ibne Hajar ke ustad Ibnul Mulqin ne zaeef kaha.<sup>1635</sup>

Jamhoor mohaddiseen ke mutabiq is jirah ko baaz un naas ka jirah e mubham kehkar rad kar dena ghalat hai.

- 15) Haakim Nishapuri ne ثم لم يعد ke alfaaz ko ghair mehfooz (yaane zaeef) qarar diya.<sup>1636</sup>

<sup>1629</sup> Juz Raful Yadain: P40

<sup>1630</sup> Juz Raful Yadain: P72

<sup>1631</sup> Juz Raful Yadain: P32-33

<sup>1632</sup> Al Majmu Sharha al Mohzib: V3 P403

<sup>1633</sup> Nasbur Raaya: V1 P395; Noor ul A'ainain: P133

<sup>1634</sup> Al Ahkaam ul Wusta: V1 P367; Noor ul A'ainain: P133

<sup>1635</sup> Al Badar ul Muneer: V3 P492; Noor ul A'ainain: P133

<sup>1636</sup> Al Khilafiyaat lil Baheqhi (ba-hawaala) Al Badar ul Muneer: V3 P493; Muqhtasar al Khilafiyaat lil Baheqhi taleef Ibne Farah al Ashbili: V1 P378-379

Baaz un naas ne jhoot bolte hue kaha: “*Haafiz Ibnul Qaiyyim رَحْمَةُ اللهِ عَلَيْهِمْ ke tamam eterazaat naqal karke iska tafseeli rad likha hai*”.<sup>1637</sup>

Halaa’nke Haafiz Ibnul Qaiyyim ne likha hai ke Rasool Allah ﷺ se Namaz mein ruku se pehle aur baad mein raful yadain se mana waali saari ahadees baatil hain, inme se koi bhi saheeh nahi hai. Mislan hadees e Ibne Masood رَضِيَ اللهُ عَنْهُ...

فصلی فلم یرفع یدیه إلا فی أول مرة... إلخ.<sup>1638</sup>

- 16) Allama Nawavi (Shafai) ne riwayat e mazkura ke bare mein kaha: “*Is hadees ke zaef hone par (Tirmizi ke alaawa tamam mutaqqadimeen ka) ittefaq hai*”.<sup>1639</sup>

Baaz un Naas ne likha hai ke: “*Imam Nawavi رَحْمَةُ اللهِ عَلَيْهِمْ ka ye daawa e ijma saheeh nahi, jabke jamhoor mohaddiseen e ikram is hadees ki tasheeh ke qaael hain*”.

Arz hai ke ye baat bilkul jhoot hai. Mutaddimeen mein se Imam Tirmizi ke alaawa kisi ek mohaddis se riwayat e mazkura ki tasheeh saraahatan saabit nahi hai.

- 17) Haafiz Ibnul Qaiyyim ne Daarmi se naqal kiya ke unho’n ne riwayat e mazkura ko zaef qarar diya.<sup>1640</sup> Mujhe ye hawaala ba-sanad e saheen nahi mila.<sup>1641</sup>

Jo log kitabo’n se be-sanad hawaale pesh karte rehte hain, mislan kutub e fiqha se Imam Abu Hanifa ke hawale to unki shart par darj e baala hawala pesh karna saheeh hai.

- 18) Haafiz Ibnul Qaiyyim aur Nawavi ne Mohaddis Baheqhi se naqal kiya ke unho’n ne is riwayat ko zaef qarar diya.<sup>1642</sup> Mujhe ye hawaala bhi ba-sanad e saheeh nahi mila.<sup>1643</sup>

Waise asal kitab *Al Khilafiyaat* dekhne ke baad hi is hawaale ko check kiya jaa sakta hai, lekin afsos hai ke ye kitab abhi tak kaamil haalat mein shaaya nahi hui. Nez dekhiye faqhra number 17.

- 19) ثم لا يعود (waghaira) alfaaz ke sath tark e raful yadain ki jo hadees marwi hai, Imam Muhammad bin Nasar al Maroozi ne in alfaaz ki tazeef par khaas tawajje di.<sup>1644</sup>

Aur zaahir hai ke chaar paai par jis taraf bhi leta jaae, kamar darmiyan mein hi rehti hai. Agar koi kahe ke Imam Muhammad bin Nasar al Maroozi ka naam jareheen mein saheeh nahi hai, to arz hai ke kyou’n? Kya wo tark e raful yadain ki riwayat e mazkura ko saheeh kehte the? Hawaala pesh kare’n?

- 20) Ibne Qadaama al Maqhdisi ne tark e raful yadain walai riwayat e mazkura ko zaef kaha.<sup>1645</sup>

Inke alaawa doosre hawaale bhi talash kiye jaa sakte hain, mislan jo log sukoon ko razamandi ki daleel samajhte hain, unke nazdeek wo ulama bhi is riwayat ke jareheen mein shamil hain, jinho’n ne riwayat e mazkura par jirah naqal karke sukoot kiya hai. Mislan Saheb e Mishkat waghaira.

In jareheen mein se agar baaz ke naam kharij kar diye jaae’n, tab bhi ye jamhoor mohaddiseen o ulama the, jo riwayat e mazkura ko alfaaz e tark ke sath zaef o ghair mehfooz waghaira samajhte the.

<sup>1637</sup> Mohaqqiqaana Tajziya: P120

<sup>1638</sup> Al Manaar ul Muneef: P137, faqhra: 309-310

<sup>1639</sup> Khulaasa Al Ahkaam: V1 P354 H180; Noor ul A’ainain: P133

<sup>1640</sup> Tehzeeb us Sunan: V2 P449; Doosra nusqha: V1 P368

<sup>1641</sup> Noor ul A’ainain: P133

<sup>1642</sup> Tehzeeb us Sunan: V2 P449; Sharha al Mohzab: V3 P403

<sup>1643</sup> Noor ul A’ainain: P133

<sup>1644</sup> Bayan ul Waham wal Ehaam: V3 P365-366

<sup>1645</sup> Al Mughni: V1 P295 Mas-alah: 690; Noor ul A’ainain: P134

Inke muqable mein sirf Imam tirmizi ka hasan kehna aur 5<sup>th</sup> sadee ke Haafiz Ibne Hazam ka saheeh kehna do (2) wajah se ghalat hai:

Awwal: Jamhoor ke khilaf hai.

Duwwam: Usool e hadees ke khilaf hai.

Usool e hadees ka ye masla hai ke ghair shaihain mein mudallis ki ma'anea'an riwayat zaef hoti hai. Bahot se ulama ne Imam Tirmizi aur Haafiz Ibne Hazam dono ko mutasaahil bhi kaha hai.

Mislan dekhiye Zikr Min Ya'atamad Qaulah Fee al Jirah wa Ta'adeel liz Zahabi<sup>1646</sup>, Al Mutakallimoon Fir Rijaal lil Saqhawi<sup>1647</sup>, aur meir kitab Tauzeeh ul Ahkaam<sup>1648</sup>

Muta'addid barailwi o Deobandi 'ulama' ne bhi Imam Tirmizi ko mutasaahil qaarar diya hai aur Haafiz Ibne Hazam se to inhe'n khaas dushmani hai.

Tajjub hai ke usool e hadees aur jahoor mohaddiseen ke khilaf sirf Tirmizi ki tehseen aur Ibne Hazam ki tasheeh ko yaha'n qabool kiya jaata hai! Kya koi hai, jo insaf kare?

Raful Yadain Qabl ar Ruku wa Ba'ad ke masle par tafseel ke liye Imam Bukhari ki kitab "*Juz Raful Yadain*" aur meri kitab "*Noor ul A'ainain Fee Isbaat Mas-alah Raful Yadain*" ka mutalea kare'n. In sha Allah haq waazeh ho jaaega.

وما علينا إلا البلاغ

Sep 17<sup>th</sup>, 2009

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<sup>1646</sup> P159 yaa P2

<sup>1647</sup> P137

<sup>1648</sup> V1 P572-582

## Syedna Abu Bakar as Siddiq رضي الله عنه Aur Namaz Mein Raful Yadain

الحمد لله رب العالمين والصلوة والسلام على رسوله الأمين و رضي الله عن أصحابه أجمعين و رحمة الله على التابعين ومن تبعهم بإحسان إلى يوم الدين، أما بعد:

Ahle Sunnat yaane Ahle Hadees ka namaz mein raful yadain ke bare mein daawa darj e zail hai:

Syedna Muhammad ur Rasool Allah ﷺ shuru namaz, ruku se pehle aur ruku ke baad raful yadain karte the aur is raful yadain ka mansooqh yaa mamnoo hona yaa aaqhri umar mein matrook hona kisi saheeh o maqbool hadees se saabit nahi hai.

Is daawal ki taeed mein bahot se dalaael hain, jinme se baaz ka meri kitab “Noor ul A’ainain Fee Isbaat Masalah Raful Yadain” mein mutalea kiya jaa sakta hai. Fil-haal

فعليكم بسنتي و سنة الخلفاء الراشدين المهديين...

Ko madde nazar rakhte hue Syedna Abu Bakar Siddiq رضي الله عنه ki bayan karda ek azeem ush shaan hadees ka tarjuma, tehqheeq aur mafhoom pesh e khidmat hai. Jisse raful yadain ka musalsil aur ghair munqate amal hona saabit hai.

Mashoor Alim Imam Baheqhi رحمته الله (d 458h) ne farmaya:

Hame’n Abu Abdullah al Haafiz ne khabar (hadees) bayan ki. (kah:) hame’n Abu Abdullah Muhammad bin Abdullah Asfaar az Zaahid ne apni asal kitab se imlaa karate hue hadees bayan ki. Unho’n ne kaha: Abu Ismail Muhammad bin Ismail as Salmi ne farmaya: Maine Abu an Noman Muhammad bin al Fazal ke peeche namaz padhi to unho’n ne raful yadain kiya jab namaz shuru ki aur jab ruku kiya aur jab ruku se sar uthaaya.

Phir maine unseiske baare mein poocha to unho’n ne farmaya: Maine Hammad bin Zaid ke peeche namaz padhi to unho’n ne raful yadain kiya jab namaz shuru ki aur jab ruku kiya aur jab ruku se sar uthaaya.

Phir maine unse iske bare mein poocha to unho’n ne farmaya: maine Ayyub Saqhtiyani ke peeche namaz padhi to wo raful yadain karte the jab namaz shuru karte aur jab ruku karte aur jab ruku se sar uthaate.

Phir maine unse iske bare mein poocha to unho’n ne farmaya: maine A’ataa bin Abi Rabaah ko dekha, wo raful yadain karte the jab namaz shuru karte aur jab ruku karte aur jab ruku se sar uthaate.

Phir maine unse iske bare mein poocha to unho’n ne farmaya: maine Abdullah bin Zubair رضي الله عنه ke peeche namaz padhi to wo raful yadain karte the, jab namaz shuru karte aur jab ruku karte aur jab ruku se sar uthaate.

Maine unse iske bare mein poocha to Abdullah bin Zubair رضي الله عنه ne farmaya: Maine Abu Bakar Siddiq رضي الله عنه ke peeche namaz padhi to wo raful yadain karte the, jab namaz shuru karte aur jab ruku karte aur jab ruku se sar uthaate.

Aur Abu Bakar رضي الله عنه ne farmaya: Maine Rasool Allah ﷺ ke peeche namaz padhi, to aa pry karte the jab namaz shuru karte aur jab ruku karte aur jab ruku se sar uthaate.<sup>1649</sup>

أخبرنا أبو عبد الله الحافظ: ثنا أبو عبد الله محمد بن عبد الله الصفار الزاهد إملاءً من أصل كتابه. قال قال أبو إسماعيل محمد بن إسماعيل السُّلَمي: صليت خلف أبي النعمان محمد بن الفضل فرفع يديه حين افتتح الصلوة و حين ركع وحين رفع رأسه من الركوع.

فسألت عن ذلك فقال: صليت خلف حماد بن زيد فرفع يديه حين افتتح الصلوة وحين ركع وحين رفع رأسه من الركوع.

فسألت عن ذلك فقال: صليت خلف أيوب السخيتاني فكان يرفع يديه إذا افتتح لصلوة وإذا ركع وإذا رفع رأسه من الركوع.

فسألت فقال: رأيت عطاء بن أبي رباح يرفع يديه إذا افتتح الصلوة وإذا ركع وإذا رفع رأسه من الركوع.

فسألت فقال: صليت خلف عبد الله بن الزبير فكان يرفع يديه إذا افتتح الصلوة وإذا ركع وإذا رفع رأسه من الركوع.

فسألت فقال عبد الله بن الزبير: صليت خلف أبي بكر الصديق رضي الله عنه فكان يرفع يديه إذا افتتح الصلوة وإذا ركع وإذا رفع رأسه من الركوع.

وقال أبو بكر: صليت خلف رسول الله صلى الله عليه وسلم فكان يرفع يديه إذا افتتح الصلوة وإذا ركع وإذا رفع رأسه من الركوع.

رواته ثقات.

Haafiz Zahabi ne farmaya:

*Iske raawi siqa hain.*<sup>1650</sup>

رواته ثقات.

Haafiz Ibne Hajar Asqalani ne farmaya:

*Aur iske raawi siqa hain.*<sup>1651</sup>

ورجاله ثقات.

Arz hai ke is hadees ki sanad usool e hadees aur asma ur rijaal ki roo se bilkul saheeh hai. Is hadees ke tamam raawiyo'n ke muqhtasar aur jaame haalaat darj e zail hain:

- 1) Imam Abu Bakar Ahmad bin al Hussain al Baheqhi ر.ه. (d 458h)

Unke siqa o sadooq hone par ijma hai aur unke bare mein mohaddiseen e ikram ki 10 gawahiya'n pesh e khidmat hain:

1. Haafiz Abul Hasan Abdul Ghafir bin Ismail al Farsi (d 529h) ne farmaya:

*Imam, haafiz, faqeeh, usooli, dindaar, parhezgaar, hifz mein yaktaa e rozgaar aur apne zamane mein zabt o itqaan (saqaahat) mein yakta o tanha.*<sup>1652</sup>

الإمام الحافظ الفقيه الأصولي الدين الورع، واحد زمانه في الحفظ و فرد أقرانه في الإتقان والضبط.

2. Ibnul Jauzi (d 597h) ne kaha:

*Wo apne zamane mein haafze aur itqaan (siqa o mutqan hone) mein akele the, acchi kitabe'n likhne waale the.*<sup>1653</sup>

وكان واحد زمانه في الحفظ والإتقان، حسن التصنيف.

3. Abul Qasim Zaahir bin Tahir bin Muhammad al Shahaami (d 533h) ne farmaya:

الشيخ الإمام الحافظ أبو بكر أحمد بن الحسين بن علي البيهقي رحمة الله.

4. Abu Sa'ad Abdul Kareem bin Muhammad bin Mansoor as Sama'aani (d 526h) ne kaha:

*Wo imam faqeeh haafiz the, unho'n ne ma'arefat e hadees aur fiqh ul hadees jama Karli aur shafai ke aqwaal ekatthe karke inme ek kitab likhi thi...*<sup>1654</sup>

كان إماماً فقيهاً حافظاً جمع بين معرفة الحديث وفقهه وكان تتبع نصوص الشافعي وجمع كتاباً فيها...

5. Ibne Nuqhta Baghdadi (D 629h) ne kaha:

*Haafiz, Imam.*<sup>1655</sup>

الحافظ الإمام.

6. Yaqoot al Hamawi (d 626h) ne kaha:

*Aur wo imam, haafiz, usool e deen mein faqeeh, parhezgaar, mazboot deendari ke sath apne zamaane mein haafiz aur siqa hone mein akele (yaane be-misaal) the.*<sup>1656</sup>

وهو الإمام الحافظ الفقيه في أصول الدين، الورع، أوحد الدهر في الحفظ والإتقان مع الدين المتين...

<sup>1650</sup> Al Mohzb Fee Iqtesaar as Sunan al Kabeer: V2 P49 H1943; another edition: V1 P522 H2257

<sup>1651</sup> At Talqhees ul Habeer: V1 P219 H328

<sup>1652</sup> Al Halaqa al Oola Min Tareeqh Nisabur, Al Muntaqhab Minas Siyaq: P127 ت 231

<sup>1653</sup> Al Muntazim: V16 P97 wafiyaat 458h

<sup>1654</sup> Al Insaab: V1 P438 Baihaq

<sup>1655</sup> At Taqaiyyid: V1 P147 tarjumah: 157

<sup>1656</sup> Mojam ul Baldaan: V1 P538 Baihaq



7. Mauriq Ibne Qhalkaan (D 681h) ne kaha:

*Faqeeh shafai haafiz kabeer mashoor, apne zamane mein akele aur funoon mein apne sathiyo'n par muqaddam the.*<sup>1657</sup> الفقيه الشافعي الحافظ الكبير المشهور، واحد زمانه وفرد أقرانه في الفنون.

Tambeeh: Shafai ka matlab *muqallid* hona nahi hai, jaisa ke aagey aaraha hai. In sha Allah.

8. Haafiz Zahabi ne farmaya:

*Wo haafiz allama siqa faqeeh, shaikh ul islam hain.*<sup>1658</sup> هو الحافظ العلامة الثبت الفقيه، شيخ الإسلام.

9. Haafiz Ibne Kaseer (d 774h) ne farmaya:

*Wo saqaahat, hifz aur tasneef mein apne zamane mein yakta o tanha the, faqeeh mohaddis (aur) usooli the.*<sup>1659</sup> وكان واحد زمانه في الإتقان والحفظ والتصنيف، فقيهاً محدثاً أصولياً.

10. Haafiz Ibne Nasiruddin ad Damishqhi ر.ه. ne farmaya:

*Wo apne zamane mein yeka o tanha aur hifz, itqaan, siqa aur qabil e etemaad hone mein apne sathiyo'n mein akele (be-misaal) the aur wo khurasaan ke shaikh hain.*<sup>1660</sup> كان واحد زمانه وفرد أقرانه حفظاً واتقاناً وثقة وعمدة وهو شيخ خراسان....

Imam Baheqhi par riwayat e hadees mein kisi qism ki koi jirah nahi, lehaza unke siqa hone par ijma hai.

Agar koi kahe ke “Imam Baheqhi to Imam Shafai ke muqallid the” to iska jawab ye hai ke Imam Baheqhi, Imam Shafai ke muqallid nahi the aur iski 10 daleele'n pesh e khidmat hain:

1: Imam Baheqhi ne Qazi ke bare mein likha hai:

*Pas be-shak iske liye jaaaz nahi hai ke wo apne zamane waalo'n mein se kisi ek ki taqleed kare...*<sup>1661</sup> فإنه غير جائز له أن يقلّد أحداً من أهل دهره.. إلخ.

Jab qazi ke liye apne zamane ki taqleed najaaaz hai to saabeqa zamane waale ulama ki taqleed ba-darja e oola najaaaz hai aur ye maloom hai ke Imam Baheqhi Qazi ke darje se afzal the.

2: Imam Baheqhi ne saheeh sanad ke sath Syedna Abdullah bin Masood ر.ه. ka fatwa naqal kiya ke:

*Aur apne deen mein mardo'n ki taqleed naa karo...*<sup>1662</sup> لا تقلّدوا دينكم الرجال....

Is fatwe ki muqhalifat Imam Baheqhi se unki kisi kitab mein saabit nahi hai, lehaza ye ho hi nahi sakta ke is hukman marfu hadees ke muqable mein wo taqleed karte ho'nge.

3: Imam Baheqhi ne Syedna Umar ر.ه. ka hukam *hasan li zaatehi* sanad ke sath naqal kiya ke kitabullah ke muqable mein logo'n ki taraf iltefaat naa karo.<sup>1663</sup>

<sup>1657</sup> Wafiyaat ul A'ayaan: V1 P75

<sup>1658</sup> Ser E'elaam an Nubala: V18 P163

<sup>1659</sup> Al Bidaaya wan Nihaaya (nusqha mohaqqueqa): V13 P165

wafiyaat 458

<sup>1660</sup> Shazraat uz Zahab: V304-305

<sup>1661</sup> Sunan Kubra lil Baheqhi: V10 P113

<sup>1662</sup> Sunan Kubra lil Baheqhi: V2 P10; Deen Mein Taqleed ka Mas-alah: P35

<sup>1663</sup> Sunan Kubra lil Baheqhi: V10 P115

Baheqhi se is farooqi fatwe ki muqhalifat saabit nahi hai.

4: Imam Baheqhi bahot bade aalim the aur aalim ka muqallid hona muhaal hai, kyou’nke muqallid to jaahil hota hai. Sarfarz Khan Deobandi ne likha hai: “*Aur taqleed jaahil hi ke liye hai*”.<sup>1664</sup>

5: Imam Baheqhi se ye qhata’an saabit nahi ke unho’n ne farmaya ho: “*Main muqallid hoo’n*”.

6: Imam Baheqhi ke kisi shagird se inke bare mein ye saabit nahi ke “*mere ustaz muqallid the*”.

7: Kisi alim ko shafai qarar dena uske muqallid hone ki daleel nahi hai. Mislan Abu Bakar al Qafaal ash Shafai, Abu Ali ash Shafai aur Qazi Hussain ash Shafai se marwi hai ke unho’n ne farmaya:

*Ham shafai ke muqallid nahi hain, balkey hamare raae unki raae ke muwaafiq ho gai hai.*<sup>1665</sup>

لسنا مقلّدين للشافعي، بل وافق رأينا رأيه.

8: Imam Baheqhi ne faramaya ke “*maine hare k ke aqwaal ko kitab o sunnat aur asaar par pesh kiya hai, phir (Imam) Shafai ko itteba (yaane itteba e kos) mein sabse ziyaada paaya hai...*”.<sup>1666</sup>

Maloom hua ke Baheqhi ne Shafai ke aqwaal ko apne ijtehaad ke sath tarjeeh di.

9: Imam Baheqhi ne Imam Ibne Abi Haatim ki kitab Adaab us Shafai o Manaaqibah se Imam Shafai ka qaul naqal kiya:

*Aur meri taqleed naa karo.*<sup>1667</sup>

ولا تقلّدوني.

Ye kis tarha ho sakta hai ke is qaul ke bawajood Imam Baheqhi taqleed karte?

10: Taqleed ki bidat 4<sup>th</sup> sadee hijri mein shuru hui.<sup>1668</sup>

Imam Baheqhi ka bidat e taqleed mein muhtela hona saabit nahi, balkey unho’n ne apni kitab mein (agar namaz 4 yaa 3 rakat waali ho to) do (2) rakat se qiyaam par raful yadain ka baab likh kar Imam Shafai ki taqleed ke par-qhacche udaa diye hain:

باب رفع اليدين عندا لقيام من اركعتين.<sup>1669</sup>

2) Abu Abdullah al Haafiz (Al Haakim Nishapuri, Saaheb Al Mustadrak)

Darj e zail mohaddiseen o ulama se aapki tauseeq o tareef saabit hai:

1: Khateeb Baghdadi.

2: Ibnul Jauzi.

3: Zahabi.

4: Ibne Kaseer.

5: Abu Sa’ad as Sama’aani.

6: Haafiz Ibne Hajar.

<sup>1664</sup> Al Kalaam ul Mufeed Fee Asbaat ut Taqleed: P234

<sup>1665</sup> Taqirraat ur Raafai: V1 P11; At Taqreer wat Tahbeer: V3 P453; Deen Mein Taqleed Ka Mas-alah: P46

<sup>1666</sup> Ma’arefa as Sunan wal Asaar: V1 P125-126; Maqhtoota: P28-29

<sup>1667</sup> Manaaqib ush Shafai lil Baheqhi: V1 P473

<sup>1668</sup> E’elaam ul Muwaqe’een laa Ibnul Qaiyyim: V2 P208; Ar Rad A’ala Min Aqhlad Ilal Ardh: P133; Deen Mein Taqleed Ka Mas-alah: P32

<sup>1669</sup> Sunan Kubra lil Baheqhi: V2 P136

7: Abdul Ghafir bin Ismail al Faarsi.

8: Abdul Wahhab bin Ali as Subki.

9: Abul Khair Muhammad bin Muhajjad al Jazri

10: Baheqhi

Inke muqable mein Haafiz Muhammad bin Tahir al Maqhdisi ki jirah mardood hai.

Tambeeh: Imam Haakim par Ibnul Falki ki taraf mansoob jirah: *يميل إلى التشيع* aur Shaikh ul Islam Abu Ismail Al Harwi ki taraf mansoob jirah: *“Hadees mein imam aur rafzi khabees”*. In dono ulama se ba-sanad e saheeh saabit nahi, lehaza ye jirah 3 wajah se mardood hai.

(1) Ba-sanad saabit nahi hai.

(2) Jamhoor ki tauseeq ke khilaf hai.

(3) Haakim ki kitabo’n mein mislan Mustadrak waghaira se ye zaahir hai ke wo shia nahi, balkey sunni the.

Tafseeli hawaalo’n ke liye dekhiye meri kitab Tauzeeh ul Ahkaam.<sup>1670</sup>

Master Ameen Okadwi Deobandi ne Imam Haakim ke bare mein likha hai ke: *“Jisko tazkiratul huffaz mein rafzi khabees likha hai”*.<sup>1671</sup>

Arz hai ke Okadwi ki ye jirah 4 wajah se mardood aur baatil hai:

(1) Tazkiratul Huffaz liz Zahabi mein Muhammad bin Tahir al Maqhdisi se manqool hai ke maine Abu Ismail al Ansari se Haakim ke bare mein poocha to unho’n ne farmaya:

*Wo hadees mein siqa the, raafzi khabees the.*<sup>1672</sup>

ثقة في الحديث، رافضي خبيث.

Ye jirah Muhammad bin Tahir se ba-sanad e saheeh saabit nahi hai.

(2) Ye jirah jamhoor ki tauseeq ke muqable mein hone ki wajah se mardood hai.

(3) Haakim ne Syedna Umar رضي الله عنه, Syedna Mugheera bin Shoba رضي الله عنه aur Syedna Abu Sufiyan رضي الله عنه ke fazaael o manaaqib likhe hain aur ye mumkin hi nahi ke koi shia in sahaba ki fazeelat ka qaael ho. Balkey shia to in sahaba ko buraa kehte hain. (al ayazbillah)

(4) Okadwi ke ustad aur hayati deobnadiyo’n ke ‘imam’ Sarfaraz Khan Safdar Deobandi ne Imam Haakim ke bare mein likha hai ke: *“Ye wohi imam hain, jinko Al Haakim kehte hain aur jinki kitab Mustadrak shaaya ho chuki hai, Allama Zahabi رحمته الله likhte hain ke wo Al Haafiz Al Kabeer aur Imam ul Mohaddiseen the (Tazkiratul Huffan: V3 P227)”*.<sup>1673</sup>

Okadwi party ki khidmat mein arz hai ke agar jamhoor mohaddiseen ki tehqheeq aap log nahi maante to apne khud-saqhta ‘imam ahle sunnat’ ki tehqheeq hi maan le’n!

<sup>1670</sup> Fataawa Ilmiya: V1 P572-578; Al Mustadrak: V3 P80 qabl H4477; wa min manaaqib Ameer ul Momineen Umar bin Khattab رضي الله عنه

<sup>1671</sup> Tajalliyaat e Safdar: V2 P259

<sup>1672</sup> Tazkiratul Huffaz: V3 P1045 ت 962

<sup>1673</sup> Ahsan ul Kalam: V1 P104; doosra nusqha: V1 P134-135

3) Imam Abu Abdullah Muhammad bin Abdullah bin Ahmad az Zaahid as Safaar al Asfahani رحمہ اللہ ki tauseeq o tareef mein 10 mohaddiseen o ulama se pesh e khidmat hai:

1: Baheqhi ne riwayat e mazkura mein inhe'n siqa kaha.

2: Haakim ne unki bayan karda ek hadees ko شرط الشيخين صحيح علىٰ *saheeh a'ala shart ash shaikhain* kehkar unki tauseeq kardi.<sup>1674</sup>

Haakim ne Tareeqh Nisapur mein inhe'n apne zamane mein Khorasaan ka mohaddis (aur) majaab ud da'awah qarar diya, yaane aapki duae'n qabool hoti thee'n.<sup>1675</sup>

3: Zahabi ne inhe'n siqa kaha aur farmaya: الشيخ الإمام المحدث القدوة.<sup>1676</sup>

4: Haafiz Ibne Hajar Asqalani ne inhe'n siqa kaha.

5: Abu Naeem al Asbahani ne kaha:

*Wo ibadat guzaar logo'n mein se ek the.*<sup>1677</sup>

أحد العباد.

6: Abu Sa'ad as Sama'aani ne farmaya:

*Aur wo zahid, acchi seerat waale, parhezgar (aur) bahot neki karne waale the.*<sup>1678</sup>

وكان زاهدًا حسن السيرة ورعًا كثير الخير.

7: Ibnul Jauzi ne inhe'n Khorasaan ka mohaddis aur mujaab ud Dua'awah qarar diya.<sup>1679</sup>

8: Haafiz Ibne Kaseer ne inhe'n Khorasaan ka mohaddis e a'asr aur mujaab ud Da'awah (yaane mustajaab ud da'awaat) qarar diya hai.<sup>1680</sup>

9: Ibnul Aseer al Jazri (d 630h) ne farmaya:

*Wo zahid, acchi seerat waale parhezgaar the.*<sup>1681</sup>

كان زاهدًا حسن السيرة ورعًا.

10: Salahuddin Khalil bin Aibak as Safdee (d 764h) ne inhe'n Khorasan ka mohaddis e a'asr qarar diya.<sup>1682</sup>

Aap ne apne ustaz Abu Ismail as Salmi se hadees sunee hai.<sup>1683</sup>

Aur aapka mudallis hona bhi saabit nahi, lehaza ye hadees mutsal aur saheeh hai.

Tafseel ke liye dekhiye ustaz e mohtaram Maulana Faiz ur Rahman as Soori رحمہ اللہ ka hashiya bar Jilaa ul A'ainain bi Taqhreej Riwayaat Juz Raful Yadain: P18

Faaeda: Muhammad bin Abdullah as Asfaar agarche mataabea'at ke mohtaaaj nahi, lekin arz hai ke Abdullah bin Yahya bin Mehran bin Khalid bin Usman bin Abdullah al Harshi: Ibn Abi Zakariyya al Qazi رحمہ اللہ ne baeena yehi hadees:

ثنا أبو إسماعيل محمد بن إسماعيل الترمذي.

Kehkar unki mataabea'at taamah kar rakhi hai. Dekhiye Muntaqa hadees Abil Hasan Ahmad bin Ibrahim bin Abdawiya al A'abdawi an Nisapuri, yaane Juz al A'abdawi<sup>1684</sup>, Majmua Ajza Hadeesiya Tehqheeq Mashoor bin Hasan.<sup>1685</sup>

<sup>1674</sup> Al Mustadrak: V1 P30 H82

<sup>1675</sup> Al Insaab: V3 P544

<sup>1676</sup> Ser E'elaam an Nubala: V15 P437

<sup>1677</sup> Aqhbar Asbahaan: V2 P71

<sup>1678</sup> Al Insaab: V3 P544

<sup>1679</sup> Al Muntazim: V14 P83 ت 2527, Wafiyaat 339h

<sup>1680</sup> Al Bidaaya wan Nihaaya: V12 P184

<sup>1681</sup> Al Lubaab Fee Tehzeeb ul Ansaab: V2 P51

<sup>1682</sup> Al Waafi al Wafiyaat: V3 P256 ت 1629

<sup>1683</sup> Al Mustadrak: V1 P117 H403

<sup>1684</sup> H24

<sup>1685</sup> V2 P316

- 4) Abu Ismail Muhammad bin Ismail bin Yusuf as Salmi at Tirmizi رحمہ اللہ ki tauseeq jamhoor mohaddiseen se saabit hai, jisme se 10 hawaale darj e zail hain.

1: Inke bare mein Imam Darqutni ne farmaya: *Siqa Sadooq* ثقة صدوق. <sup>1686</sup>

2: Haafiz Ibne Hibban ne inhe'n Kitab us Suqaat mein zikr kiya. <sup>1687</sup>

3: Khateeb Baghdadi ne farmaya:

*Aur aap samajhdaar, siqa (aur) ahle sunnat ke mazhab ke sath mashoor the.* <sup>1688</sup>

وكان فہمًا متقنًا مشہورًا بمذہب السنۃ.

4: Haakim Nishapuri ne Muhammad bin Ismail as Salmi ki bayan karda hadees ko *saheeh ul isnaad* صحیح الإسناد kaha. <sup>1689</sup>

5: Haafiz Abu A'awaana ne unse apni Saheeh Abi A'awaana mein bahot si riwayate'n bayan kee'n. Mislan dekhiye Saheeh Abi A'awaana. <sup>1690</sup>

6: Abu Sa'ad as Sama'aani ne kaha: *faqeej aalim siqa sadooq* فقیہ عالم ثقہ صدوق... <sup>1691</sup>

7: Haafiz Zahabi ne farmaya: الإمام الحافظ الثقة. <sup>1692</sup>

Aur Ibne Abi Haatim ki jirah naqal karke farmaya:

*Inki tauseeq aur imaamat par haal mustahkam (yaane qhattai faisla) ho chuka hai.* <sup>1693</sup>

انہرم احال علی توثیقہ و إمامتہ.

8: Haafiz Ibne Hajar Asqalani ne farmaya:

*Siqa Haafiz hain, Abu Haatim (yaane Ibne Abi Haatim) ka qaul unke bare mein waazeh nahi hua hai.* <sup>1694</sup>

ثقة حافظ لم يتضح قول أبي حاتم فيه.

9: Ibne Nasiruddin ad Damishqhi ne farmaya: *siqa mutqan* ثقة متقن. <sup>1695</sup>

10: Muhammad bin Ali bin Ahmad ad Dawoodi (d 945h) ne kaha: *siqa haafiz* ثقة حافظ إلخ. <sup>1696</sup>

Is azeem ush shaan tauseeq ke muqable mein Imam Abdur Rahman bin Abi Haatim ar Raazi ne kaha:

*Maine isse Makkah mein suna aur unho'n ne isme kalam kiya hai.* <sup>1697</sup>

سمعت منه بمكة وتكلموا فيه.

Ye jirah 4 wajah se mardood o baatil hai:

- (1) Inme kalam karne waale (jareheen) namaloom yaane majhool hain aur majhool ki jirah ka koi etebaar nahi hota.
- (2) Inme kya kalam kiya gaya tha? Maloom nahi, yaane jirah na-maloom hai.
- (3) Ye jirah jamhoor mohaddiseen ki tauseeq ke khilaf hai.
- (4) Ulama e ikram mislan Haafiz ibne Hajar waghaira ne is jirah ko rad kar dia aur Haakim Nishapuri ne farmaya:

*Abu Haatim (ar Raazi) ne un par koi kalam nahi kiya.* <sup>1698</sup>

لم يتكلم فيه أبو حاتم.

<sup>1686</sup> Sawalaat Al Haakim an Nisapuri lid Darqutni: 526

<sup>1687</sup> V9 P122

<sup>1688</sup> Tareeqh Baghdad: V2 P42

<sup>1689</sup> Al Mustadrak: V1 P72 H244 وفاقه الزهبي

<sup>1690</sup> V1 P302 H676; V2 P312 H1818

<sup>1691</sup> Al Insaab: V1 P461 Tirmizi

<sup>1692</sup> Ser E'elaam an Nubala: V13 P242

<sup>1693</sup> Ser E'elaam an Nubala: V13 P243

<sup>1694</sup> Taqreeb ut Tehzeeb: 5738

<sup>1695</sup> Shazraat uz Zahab: V2 P176

<sup>1696</sup> Tabaqaat ul Mufasssireen: P373 ت 464

<sup>1697</sup> Al Jirah wa Ta'adel: V7 P191

<sup>1698</sup> Sawalaat al Haakim lid Darqutni: 175

Jab Imam Ibne Abi Haatim ke walid Imam Abu Haatim ne Imam Muhammad bin Ismail as Salmi par koi jirah nahi ki to phir majhool jareheen ki majhool jirah ka kya etebaar hai?

Faaeda: Khateeb Baghdadi ne Muhammad bin Ismail as Salmi at Tirmizi ke bare mein farmaya:

*Aur unse Abu Esa at Tirmizi aur Abu Abdur Rahman an Nisai dono ne bhi apni apni saheeh kitabo'n mein riwayat ki hai.*<sup>1699</sup> و روى عنه أيضاً أبو عيسى الترمذي وأبو عبد الرحمن النسائي في صحيحهما.

Maloom hua ke wo Imam Tirmizi aur Imam Nisai dono ke nazdeek saheeh ul hadees siqa the.

- 5) Imam Abu an Noman Muhammad bin al Fadhal as Sadoosi al Basri: A'aram رضى ko kai mohaddiseen ne siqa sadooq qarar diya, jinme se 10 hawale darj e zail hain:

1: Abu Haatim ar Raazi: ثقة aur farmaya: Jab Aaram tujhe hadees bayan kare'n to us par mohar lagaado.

2: Muhammad bin Muslim bin warah ne farmaya: الصدوق المأمون.<sup>1700</sup>

3: Imam A'ajali ne farmaya:

*Basri siqa, nek admi... aur aap siqa the, ashaab ul hadees mein shumaar kiye jaate the.*<sup>1701</sup> بصري ثقة رجل صالح... وكان ثقة يعد من أصحاب الحديث.

4: Imam Muhammad bin Yahya az Zehli رضى ne farmaya:

*Wo bad-aqhlaaqi se door the, siqa sadooq musulman the.*<sup>1702</sup> وكان بعيداً من العرامة ثقة صدوقاً مسلماً.

5: Imam Nisai ne farmaya:

*Aur wo iqhtelaat se pehle siqa rawiyo'n mein se ek the.*<sup>1703</sup> وكان أحد الثقات قبل أن يختلط.

6: Haakim Nishapuri ne farmaya: حافظ ثقة haafiz siqa.<sup>1704</sup>

7: Mohaddis Khalili Qazooni ne farmaya:

*Phir inke baad siqa raawiyo'n mein se Abu an Noman Aaram, inki hadees par etemaad kiya jaata hai.*<sup>1705</sup> ثم من بعدهم من المتقين أبو النعمان عارم، معتمد في حديثه.

8: Oqaili ne kaha:

*Pas jisne Aaram se (unke) iqhtelaat se pehle suna, to wo musulmano ke siqa raawiyo'n mein se ek hain aur in par kalam to iqhtelaat ke baad par hi hai.*<sup>1706</sup> فمن سمع من عارم قبل الإختلاط فهو أحد ثقات المسلمين وإنما الكلام فيه بعد الإختلاط.

9: Imam Bukhari ne Saheeh Bukhari mein Abu an Noman se bahot si riwayat bayan kee'n jo iski daleel hai ke wo Imam Bukhari ke nazdeek siqa o sadooq aur saheeh ul hadees the.

<sup>1699</sup> Tareeqh Baghdad: V2 P42 ت 435

<sup>1700</sup> Al Jirah wa Ta'adeel: V8 P58

<sup>1701</sup> Ma'arefah as Suqaat/At Tareeqh: 806 tarjuma A'aram

<sup>1702</sup> Muntaqa Ibnul Jarood: 198

<sup>1703</sup> Sunan Kubra lin Nisai: 9593

<sup>1704</sup> Al Mustadrak: V1 P100 H341

<sup>1705</sup> Al Irshad Fee Ma'arefah Ulama al Hadees: V2 P498 ت 213

<sup>1706</sup> Kitab uz Zoafa: V4 P134; doosra nusqha: P1278

10: Imam Muslim ne Saheeh Muslim mein Abu an Noman as Sadoosi se hadeese'n bayan kee'n, jo unki taraf se Abu an Noman ki tauseeq hai.

Agar koi kahe ke “*Abu an Noman aqhri umar mein iqhtelaat ka shikar ho gae the, lehaza ye hadees zaef hai*”, to arz hai ke ye eteraaz 5 wajah se mardood hai:

(1) Haafiz Zahabi ne Abu an Noman ke bare mein farmaya:

*Mashoor siqa, kaha jaata hai ke wo aqhri mein iqhtelaat ka shikar ho gae the.*<sup>1707</sup>

ثقة شهير، يقال: اختلط بآخره.

Aur farmaya:

*Wo apni wafaat se pehle taghaiyyur (iqhtelat) ka shikar hue to koi hadees bayan nahi ki.*<sup>1708</sup>

تغير قبل موته فما حدث.

Jab iqhtelaat ke baad Imam Abu an Noman ne koi hadees bayan hi nahi ki to phir eteraaz kaisa?

(2) Abu an Noman ko iqhtelat kaisa hua tha? Iski tashreeh mein Abu Haatim ar Raazi ka qaul pesh e khidmat hai:

*Aur unki aqal zaael ho gai thi.*<sup>1709</sup>

و زال عقله.

Jiski aqal zaael ho jaae wo pagal hota hai, lehaza agar ek siqa raawi aqhri umar mein pagal ho gae the to wo marfoo ul qalam hain, Allah Ta'ala ke yaha'n wo kisi qism ke mujrim nahi.

Jo shaqs pagal ho jaae wo hadeese'n bayan nahi karta aur naa koi hosh-mand shaqs kisi pagal se hadeese'n suntan hai, lehaza hadees e mazkoor par iqhtelat ka eteraaz ghalat hai.

(3) Siqa Haafiz Imam Abu Ismail as Silmi ne farmaya ke: “*Maine Abu an Noman ke peeche namaz padhi*”, aur ye is baat ki daleel hai ke Abu an Noman is waqt iqhtelat ka shikar nahi hue the, aur naa pagal hue the, balkey logo'n ko namaz padhate the. Pagal ke peeche wohi namaz padhta hai jo khud pagal ho.

(4) Imam Baheqhi ne رواته ثقات *ruwaat suqaat* kehkar aur is hadees se istedlal karke ye gawaahi dedi hai ke is hadees ke raawi ek doosre se riwayat karne mein siqa hain. Lehaza saabit hua ke yaha'n iqhtelaat ka eteraaz mardood hai.

(5) Imam Abdur Razzaq ne farmaya: “*Makkah waalo'n ne shuru namaz mein ry, ruku ke waqt aur ruku se sar uthaate waqt (rafal yadain) Ibne Juraij se liya. Unho'n ne A'ataa (bin Abi Rabaah) se, A'ataa ne Ibne az Zubair رضي الله عنه se aur Ibne az Zubair ne Abu Bakar Siddiq رضي الله عنه se, unho'n ne Nabi ﷺ se liya hai*”.<sup>1710</sup>

Oqaili ke naana Abu Khalid Yazeed bin Muhammad bin Hammad al Oqaili al Makki رضي الله عنه ne farmaya: “*Maine Basra mein Abu an Noman Aaram se ziyaada acchi namaz padhne waala koi nahi dekha aur log kehte the: Unho'n ne Hammad bin Zaid se namaz seekhi aur Hammad ne Ayyub se seekhi thi... alaq*”.<sup>1711</sup>

Faaeda: Tahir ul Qadri Sahab ne bhi Abu an Noman par iqhtelaat ke ilzaam ka zabardast jawab diya hai. Dekhiye Kitab: Aqeeda e Tawassul<sup>1712</sup>

<sup>1707</sup> Ma'arefah ar Ruwaat al Mutakallim Fehim Bimaa Laa Yujab ar Rad: P169

<sup>1708</sup> Al Kaashif: V3 P79 ت 5197

<sup>1709</sup> Al Jirah wa Ta'adeel: V8 P59

<sup>1710</sup> Al Ausat laa Ibnul Munzir: V3 P147 H1388 (sanad saheeh); doosra nusqha: V3 P304 H1383

<sup>1711</sup> Kitab az Zoafa: V4 P122; doosra nusqha: 1277-1278

<sup>1712</sup> Matbua Minhaj ul Quran, Lahore: P232-234

- 6) Hammad bin Zaid sahihain ke buniyad raawi, bahot bade imam, faqeeh aur bil-ijma siqa the. Inhe'n Ibne Sa'ad, A'ajali, aur Ibne Hibban waghairahum ne siqa kaha, balkey Imam Yahya bin Muyeen ne farmaya:

*Ayyub se riwayat mein Hammad bin Zaid se ziyaada siqa koi nahi hai.*<sup>1713</sup>

ليس أحد في أيوب أثبت من حماد بن زيد.

Ye riwayat bhi Ayyub Saqhtiyani se hi hai.

- 7) Ayyub bin Abi Tameema Saqhtiyani رضى الله عنه sahihain ke buniyadi raawi, bahot bade imam, faqeeh aur bil-ijma siqa the. Inhe'n Imam Yahya bin Muyeen, Ibne Sa'ad, Abu Haatim ar Raazi aur Ibne Hibban waghairahum ne siqa qarar diya.
- 8) Imam A'ataa bin Abi Rabaah al Makki jaleel ul qadar taabai, sahihain ke buniyadi raawi, bahot bade imam, faqeeh aur bil-ijma siqa the. Inhe'n Ibne Sa'ad, A'ajali, Abu Zara'a ar Raazi, aur Ibne Hibban waghairahum ne siqa qarar diya.

Faaeda: Ek aur riwayat se bhi saabit hai ke A'ataa bin Abi Rabaah رضى الله عنه ruku se pehle aur ruku ke baad raful yadain karte the.<sup>1714</sup>

- 9) Syedna Abdullah bin az Zubair رضى الله عنه mashoor Sahabi aur jaleel ul qadar imam the.

Faaeda: Abu az Zubair رضى الله عنه se riwayat hai ke mein Ibne Umar aur Abdullah bin az Zubair رضى الله عنه dono ko dekha, wo ruku se pehle aur ruku ke baad raful yadain karte the.<sup>1715</sup>

Suedma Ibne Zubair رضى الله عنه se tark e raful yadain kisi riwayat mein hi saabit nahi hai.

- 10) Syedna Abu Bakar Siddiq رضى الله عنه khalifa e awwal, ameer ul momineen aur yaqeenan jannati hain.

Tambeeh: Syedna Abu Bakar Siddiq رضى الله عنه se tark e raful yadain kisi saheeh yaa maqbool riwayat se saabit nahi hai. Muhammad bin Jabir al Yamaani waali riwayat zaef, mardood aur baatil hai.

Muhammad bin Jabir ko jamhoor mohaddiseen ne zaef qarar diya.<sup>1716</sup>

Khulaasa at Tehqheeq: Is tehqheeq se saabit hua ke Syedna Abu Bakar Siddiq رضى الله عنه ki bayan karda musalsil raful yadain waali hadees ba-lehaaz e usool ul hadees wa asma ur rijaal aur ba-lehaaz e sanad o matan bilkul saheeh hai.

Hadees ki tashreeh:

Is hadees aur iski tashreeh se darj e zail baate'n saabit hain:

- 1) Rasool Allah ﷺ shuru namaz, ruku se pehle aur ruku ke baad raful yadain karte the
- 2) Rasool Allah ﷺ ke baad Syedna Abu Bakar Siddiq رضى الله عنه ruku se pehle aur ruku ke baad raful yadain karte the.
- 3) Syedna Abu Bakar رضى الله عنه ke baad Syedna Abdullah bin Zubair رضى الله عنه ruku se pehle aur baad raful yadain karte the.
- 4) Syedna Ibne Zubair رضى الله عنه ke baad Imam A'ataa bin Abi Rabaah رضى الله عنه ruku se pehle aur baad raful yadain karte the.
- 5) Imam A'ataa ke baad Imam Ayyub Saqhtiyani ruku se pehle aur baad raful yadain karte the.

<sup>1713</sup> Kitab al Jirah wa Ta'adeel: V3 P139 (sanad saheeh)

<sup>1714</sup> Juz Raful Yadain: 62 (sanad hasan)

<sup>1715</sup> Kitab ul Athram ba-hawaala At Tamheed: V9 P217 (sanad al athram saheeh)

<sup>1716</sup> Majmua az Zawaaed: V5 P191



- 6) Imam Ayyub Saqhtiyani ke baad Imam Hammad bin Zaid ruku se pehle aur baad raful yadain karte the.
- 7) Imam Hammad bin Zaid ke baad Imam Bukhari ke mashoor ustad Imam Abu Noman as Sadoosi (d 224h) ruku se pehle aur baad raful yadain karte the.

Maloom hua ke khair ul quroon ke behtareen daur mein Rasool Allah ﷺ se lekar teesri sadee hijri tak ruku se pehle aur ruku ke baad waale raful yadain par ahle sunnat ke jaleel ul qadar imaamo'n aur siqa rawiyaan e hadees ka musalsil aur ghair-munqate amal raha hai. Lehaza raful yadain ko mansooqh, mamnu yaa matrook samajhna ghalat aur baatil hai. Agar raful yadain mansooqh hota to Syedna Abu Bakar Siddiq ؓ Rasool Allah ﷺ ki wafat ke baad yaa aapki zindagi ke aaghri zamaane mein bhi raful yadain naa karte. Unho'n ne Rasool Allah ﷺ ke peeche aghri namaze'n padhi thee'n, balkey aapke musalle par aghri namaz padhaai bhi thee'n. Kya inhe'n raful yadain ke mansooqh yaa matrook hone kai lm naa ho saka tha? Agar raful yadain mansooqh yaa matrook hota to Syedna Abu Bakar ؓ ke baad unke nawaase Syedna Ibne Zubair ؓ kabhi raful yadain naa karte. Unho'n ne namaz apne naana se seekhi thi aur naana bhi wo no Nabi e Kareem ﷺ ke baad sabse afzal hain.

- 8) Mohaddiseen e Ikram mein se kisi ne bhi is hadees ko *zaeef* nahi kaha.
- 9) Jo log raful yadain ke mansooqh yaa matrook hone ke qaael hain, wo qiyamat tak aisi koi hadees musalsal pesh nahi kar sakte jisse ye saabit hota ho ke Nabi ﷺ ne aghir mein raful yadain tark kar diya tha. Phir aapke sahabi ne raful yadain tark kar diya, phir sahabi ke shagird taabai ne raful yadain tark kar diya. Phir is taabai ke shagird taba-taabai ne raful yadain tark kar diya tha... alaqh.
- 10) Ye hadees is baat par faisla-kun hai ke raful yadain aghir mein naa to matrook hua tha aur naa mansooqh hua tha.

#### Is Saheeh Hadees Par Baaz un Naas Ke Eterazaat Aur Inke Jawabaat

- 1) Ek shaqs ne Imam Baheqhi ke bare mein likha hai ke: *“Jo Imam Shafai ؒ ke muqallid hain aur ahnaaf ke khilaf saqht ta'assub rakhte the aur taqleed e Imam Shafai ؒ mein itne saqht the ke Abu Muhammad al Juwaini jaise azeem mohaddis ne jab Imam Shafai ؒ ki taqleed chodkar khud ijtihaad ka iradaa farmaya to Imam Baheqhi ne inhe'n khat likh kar manaa kiya ke aapke liey taqleed e Imam Shafai ؒ ko chodhna hargiz jaaez nahi (Tabaqaat ush Shafaiya)”*.<sup>1717</sup>

In jhoote eterazaat ke a'alat tarteeb jawabaat darj e zail hain:

1: Imam Baheqhi muqallid nahi the, balkey bahot bade aalim the. Dekhiye yehi mazmoom (tarjuma Hadees ke baad) faqhra 1.

2: Imam Baheqhi *ahnaaf* ke khilaf kisi qism ka ta'assub nahi rakhte the.

3: Imam Baheqhi ne Abu Muhammad al Juwaini ko taqleed chodhne se hargiz manaa nahi kiya, balkey unho'n ne baaz shafaiyya par rad kiya, jo Kitab ul Mutaqaddimeen ko *“taqleedan”* le lete the.<sup>1718</sup> Aur farmaya:

*Aur main talab e hadees mein ijtehaad (khoob mehnat) karta hoo'n.*<sup>1719</sup>

واجتهادي في طلبه.

Imam Baheqhi ne ye nahi farmaya ke: *“taqleed e Imam Shafai ko chodhna hargiz jaaez nahi”*, lehaza *Tajalliyaat e Safdar* waale ne sareeh jhoot bola hai.

<sup>1717</sup> Tajalliyaat e Safdar: V2 P384

<sup>1719</sup> P104

<sup>1718</sup> Tabaqaat ush Shafaiyya lil Subki: V3 P104 Tarjuma  
Abdullah bin Yusuf al Juwaini

Imam Baheqhi ne to Abu Muhammad al Juwaini ki bayan karda baaz zaef riwayat par rad kiya aur inhe'n tehqheeq ki targheeb di.

- 2) Baaz un Naas ne Imam Haakim ko *raafzi khabees* aur *ghaali shia* likha hai.<sup>1720</sup>

Ye dono ilzamaat baatil hain, jaisa ke tehqheeq riwaayat e hadees faqhra number 2 ke tahet guzar chuka hai.

- 3) Baaz un naas ne likha hai: “*Doosre raawi As Safaar ka simaa aap iske ustad As Salmi se saabit naa kar sakte the, agar himmat hai to karke dikhaao*”.<sup>1721</sup>

Arz hai ke, Abu Abdullah Muhammad bin Abdullah as Safaar ne farmaya:

ثنا أبو إسماعيل محمد بن إسماعيل...<sup>1722</sup>

Simaa saabit ho gaya, lehaza eteraaz baatil hai.

- 4) Baaz un naas ne likha hai: “*Phir ye Salmi khud mutakallim fiya raawi hai*”.<sup>1723</sup>

Arz hai ke, Salmi رضى الله عنه ko 10 se ziyada mohaddiseen ne siqa o sadooq qarar diya, lehaza in par majhool jareheen ki majhool jirah mardood hai. Dekhiye yehi mazmoon tauseeq rawiyaan e hadees faqhra number 4.

- 5) Abu Nayeem Al Fadhal bin Dakeen al Kufi رضى الله عنه 218h yaa 219h mein faut hue.<sup>1724</sup>

Imam Abu Ismail as Salmi ne farmaya:

*Hame'n Fadhal bin Dakeen ne hadees bayan ki.*<sup>1725</sup>

ثنا الفضل بن دكين.

Maloom hua ke 218h mein Abu Ismail samajhdar naujawan the.

Muhammad bin al Fadhal as Sadoosi 223h yaa 224h mein faut hue.<sup>1726</sup>

Imam Abu Haatim ar Raazi ne farmaya:

*Jisne un (abu noman) se 220h se pehle likha hai, to iska simaa accha hai.*<sup>1727</sup>

فمن كتب عنه قبل سنة عشرين و مائتين فسماعه جيد.

Jo taalib e ilm 218h mein hadeese'n padh raha tha, kya wo 220h se pehle Abu Noman ki majlis mein nahi paho'nch sakta tha? Maloom hua ke Salmi ka Abu Noman se simaa unke iqtelaat se pehle ka hai.

Nez dekhiye tauseeq rawiyaan e hadees faqhra:5

- 6) Baaz un Naas ne kaha: “*Goya isey bhi saari zindagi mein ek hi aadmi rafal yadain karne waala mila*”.<sup>1728</sup>

Arz hai ke ye baat bila-daleel hai aur a'adm e zikr nafee e zikr ki daleel nahi hota.

<sup>1720</sup> Tajalliyaat e Safdar: V2 P385

<sup>1721</sup> Tajalliyaat e Safdar: V2 P259

<sup>1722</sup> Al Mustadrak: V1 P117 H403

<sup>1723</sup> Tajalliyaat e Safdar: V2 P259

<sup>1724</sup> Tehzeeb ul Kamaal: V6 P35

<sup>1725</sup> Kitab ul Asma was Sifaat lil Baheqhi: P180-181; doosra nusqha: P235 Baab Maa Jaa Fee Isbaat Sifat al Basar war Riwaayah

<sup>1726</sup> Taqreeb ut Tehzeeb: 6226

<sup>1727</sup> Al Jirah wa Ta'adeel: V8 P59

<sup>1728</sup> Tajalliyaat e Safdar: V2 P260

Doosre ye ke agar Hammad bin Zaid رضي الله عنه ko tark e raful yadain ki koi saheeh hadees kisi raawi se paho'nchti to wo isey zaroor bayan karte aur kabhi haq naa chupaate. Inka tark e raful yadain waali koi hadees bayan naa karna is baat ki daleel hai ke wo 179h tak Basra mein tark e raful yadain ka naam o nishaan tak nahi tha.

- 7) Baaz un Naas ne likha hai ke: *“Aur maine isse poocha ye kya hai? Isse maloom hua ke doosri sadee ke nisf awwal mein saari duniya mein sirf Basra mein hi ek shaqs raful yadain karne waala tha”*.<sup>1729</sup>

Unho'n ne ye nahi poocha tha ke ye kya hai? balkey iska matlab

*Maine unse iske bare mein poocha.*

فسألته عن ذلك.

Iska matlab hai ke Hammad bin Zaid ne apne itmenan aur riwayat e hadees mehfooz karne ke liye apne ustad se unke amal ki daleel poochi thi, daleel poochna koi jurm nahi hai aur naa iski daleel hai ke baaqi saare log iske bilkul ulat chal rahe the.

Shagird ka apne ustad se sawal karna is baat ki qhata'an daleel nahi, ke us zamane mein tamam musalmano ka is masle ke khilaf amal tha, yaa ye ke ye masla ajeeb aur niraala hai.

Is baat ki fil-haal 3 daleele'n pesh e khidmat hain:

- (1) Syedna Abdullah bin Umar رضي الله عنه ne apne walid Syedna Umar رضي الله عنه se mauzo'n par masah ke bare mein sawal kiya tha.<sup>1730</sup>

Kya iska ye matlab hai ke unke zamaane mein tamam sahaba o tabaeen yaa aam ulama mauzo'n par masah ke qaael nahi the? Hargiz ye matlab nahi, lehaza *“tajalliyaati”* munkir e hadees ka eteraaz baatil hai.

- (2) 4 rakat waali namaz mein 22 takbeere'n hoti hain, jab Syedna Abu Huraira رضي الله عنه ne namaz mein 22 takbeere'n kahee'n to Ikrima taabai ne Syedna Ibne Abbas رضي الله عنه ke paas jaakar Syedna Abu Huraira رضي الله عنه par eteraaz kiya tha.<sup>1731</sup>

- (3) Abu Hamza az Zabe'ee رضي الله عنه ne Haj e Tamatto kiya tha, phir Syedna Ibne Abbas رضي الله عنه se masla poocha tha.<sup>1732</sup>

Kya masla poochne ki wajah se haj e tamatto bhi mamnu, matrook yaa mansooq ho jaaega?

Maloom hua ke ye usool hi baatil hai ke poochne yaa daleel maangne ka matlab ye hota hai ke logo'n ka is masle par amal nahi tha!!

Baaz un naas ne Maimoon Makki (majhool) waghaira ki zaeef o mardood riwayat e'n pesh karke Syedna Abu Bakar Siddiq رضي الله عنه ki saheeh hadees ka jawab dene ki koshish ki hai, jokey usoolan baatil aur mardood hai.

وما علينا إلا البلاغ

May 29<sup>th</sup>, 2010

<sup>1729</sup> Tajalliyaat e Safdar: V2 P260

<sup>1730</sup> Saheeh Bukhari: H202

<sup>1731</sup> Saheeh Bukhari: H788; Al Hadees, Hazro: 66 P21-22

<sup>1732</sup> Saheeh Muslim: H1244; Darussalam edition: H3015

## Syedna Jabir bin Samrah رضي الله عنه Ki Hadees Aur Tasshahud Mein Ishare Se Salam

By: Maulana Muhammad Idress Zafar Hafizahullah

Tameem bin Tarfa رضي الله عنه se riwayat hai ke (Syedna) Jabir bin Samrah رضي الله عنه ne farmaya: “Rasool Allah ﷺ hamare paas tashreef laae to farmaya: Kya baat hai ke main tumhe’n hath uthaae hue dekhta ho’n jaisa ke sharer ghodo’n ki dume’n hain? Namaz mein sukoon iqhteyar karo! Phir aap bahar tashreef laae to dekha ke ham muqhtalif halqo’n mein bikhre hue hain to Aap ﷺ ne farmaya: Kya wajah hai ke main tumhe’n judaa judaa dekh raha hoo’n? Phir Aap ﷺ dobaara tashreef laae to farmaya: Tum is tarha safe’n kyou’n nahi banaate, jis tarha fariste apne Rab ke saamne safe’n banaate hain? Aap ﷺ ne farmaya: Wo (farishte) pehli safo’n ko poora karte hain aur safo’n mein khoob milkar khade hote hain”.

“Obaidullah bin al Qubaita رضي الله عنه se riwayat hai ke (Syedna) Jabir bin Samrah رضي الله عنه ne farmaya: Jab ham Rasool Allah ﷺ ke sath namaz padhte to ham Assalamualaikum wa Rahmatullah, Assalamualaikum wa Rahmatullah kehte aur unho’n ne (Syedna Jabir bin Samrah رضي الله عنه) ne daae’n aur baae’n taraf apne hath se ishaara kiya. To Rasool Allah ﷺ ne farmaya: Tum hatho’n se kya ishaara karte ho, jaise shareer ghodo’n ki dume’n hain? Tum mein se har admi ke liye yehi kaafi hai ke apni raan par hath rakhe phir daae’n aur baae’n taraf apne bhai par salam keh de”.

Ibnul Qubaita رضي الله عنه se hi riwayat hai ke Jabir bin Samrah رضي الله عنه ne farmaya: “Maine Rasool Allah ﷺ ke sath (yaane aapke peeche) namaz padhi, to ham salam ke waqt apne hatho’n ke sath assalamualaikum, assalamualaikum kehte the. Phir Rasool Allah ﷺ ne hame’n dekha to farmaya: Tumhe’n kya hua hai, ke tum apne hatho’n se ishaara karte ho, jaise shareer ghodo’n ki dume’n hain? Jab tum mein se koi shaqs salam phere to apne sathi ki taraf chehra kare aur hath se ishaara naa kare”.<sup>1733</sup>

Tameem bin Tarfa ki doosri riwayat mein aaya hai ke (Syedna) Jabir bin Samrah رضي الله عنه ne farmaya: “Nabi e Kareem ﷺ apne sahaba ke paas tashreef laae to farmaya: Kya wajah hai ke main tumhe judaa judaa dekh raha hoo’n? Aur wo (sahaba) baithe hue the”.<sup>1734</sup>

Ek hi sahabi se dono shagirdo’n (Tameem bin Tarfa aur Obaidullah bin al Qubaita) ki riwayat ek hi hadees hai aur isse tark e raful yadain ka masla kasheed karna kai wajah se ghalat hai. Mislan:

- 1) Zamaana e tadween e hadees mein mohaddiseen e ikram mein se kisi ek mohaddis ne bhi is hadees ko tark e raful yadain ke istedlal mein naqal nahi kiya aur inke muqable mein baaz fuqaha e ahlur raae ka koi etebaar nahi hai.
- 2) Mohaddiseen ne is hadees ko tassshahud ke waqt salam ke bare mein zikr kiya hai. Mislan

1: Imam Shafai رحمته الله.<sup>1735</sup>

2: Abu Dawood رحمته الله.<sup>1736</sup>

3: Nisai رحمته الله.<sup>1737</sup>

<sup>1733</sup> Saheeh Muslim: V1 P181 H430-431; Darussalam edition: 968-971

<sup>1734</sup> Musnad Ahmad: V5 P93 H20874 (sanad saheeh)I Al Mausooa’ah al Hadeesiyyah: V34 P446

<sup>1735</sup> Kitaab ul Umm: V1 P122 باب السلام في الصلوة

<sup>1736</sup> Sunan Abu Dawood: qabl H998-999 باب في السلام

<sup>1737</sup> Al Mujtaba: qabl H1185 باب السلام بالأيدي في الصلوة ; Al Mujtaba: qabl H1319 باب موضع اليدين عند السلام

Al Mujtaba: qabl H1327 باب السلام باليدين

Sunan Kubra lin Nisai: V1 P353 qabl H1107

السلام بالأيدي في الصلوة;

Sunan Kubra: V1 P1394 qabl H1249 السلام باليدين

T: oopar maujood last hawaale mein P1394 shayad ghalati se chapaa hua hai, saheeh P394 hona chahiye.

4: Ibne Khuzaima <sup>1738</sup> ر.ه.ق.

5: Abdur Razzaq <sup>1739</sup> ر.ه.ق.

6: Abu A'awaana Yaqoob bin Ishaq <sup>1740</sup> ر.ه.ق.

7: Baheqhi <sup>1741</sup> ر.ه.ق.

8: Baghwi <sup>1742</sup> ر.ه.ق.

9: Abu Nayeem al Asbahani <sup>1743</sup> ر.ه.ق.

10: Abdul Haq al Ashbeeli <sup>1744</sup> ر.ه.ق.

Inke alaawa baaz hanafi hazraat ne bhi is hadees par isi qism ke abwaab baandhe hain. Mislan:

11: Tahawi <sup>1745</sup> ر.ه.ق.

12: Ibne Farqad Shaibani. <sup>1746</sup>

- 3) Mohaddiseen e Ikram aur Ulama e Azzam ne saraahat ki hai ke is hadees ka talluq raful yadain ke sath nahi, balkey tasshahud ke waqt salam se hai. Mislan:

1: Ameer ul Momineen fil Hadees Imam Bukhari <sup>1747</sup> ر.ه.ق. (d 256h) ne farmaay:

*Ye riwayat to sirf tasshahud ke bare mein hai, qiyaam ke bare mein nahi hai. Baaz log (namaz mein) doosre logo'n ko (hatho'n ke ishaare se) salam kehte the, to Nabi ﷺ ne tasshahud mein hath uthaane se manaa farma diya. Jiske paas ilm ka thoda saa bhi hissa hai, wo is riwayat se (tark e raful yadain par) hujjat nahi pakadta. Ye baat (tamam ulama e hadees mein) mashoor hai, isme koi iqtelaf nahi hai.* <sup>1747</sup>

فإنما كان هذا في التشهد لا في القيام، كان يسلم بعضهم على بعض فنهى النبي صلى الله عليه وسلم عن رفع الأيدي في التشهد ولا يحتج بهذا من له حظ من العلم، هذا معروف مشهور لا اختلاف فيه.

2: Is hadees ki tashreeh mein Haafiz Ibne Hibban ne apni tabweeb ke zariye se farmaya:

*Ye ke logo'n ko to namaz mein ruku ke raful yadain (se mana) ke bajaae salam ke ishaare ke waqt sukoon ka hukam diya gaya tha.* <sup>1748</sup>

... بأن القوم إنما أمروا بالسكون في الصلوة عند الإشارة بالتسليم دون رفع اليدين عند الركوع.

<sup>1738</sup> Saheeh Ibne Khuzaima: V1 P361 H733

باب الزجر عن الإشارة باليد يمينا وشمالا عند السلام من الصلوة;

Saheeh Ibne Khuzaima: V3 P103 qabl H1708

باب نية المصلي بالسلام من عن يمينه إذا سلم عن شماله ومن عن شماله إذا سلم عن يساره

<sup>1739</sup> Musannaf Abdur Razzaq: V2 P220 H3135 باب التسليم

<sup>1740</sup> Musnad Abi A'awaana: V2 P38-240 qabl H1626

بيان الدليل على أن لاتسليم الواحدة غير كافية في جماعة من تسليم التشهد حتى يسلم تسليمتين... إلخ

<sup>1741</sup> Sunan Kubra: V2 P181

باب كراهة الإيماء باليد عند التسليم من الصلوة

<sup>1742</sup> Sharha as Sunnah: V3 P206 qabl H696

باب التسليم في الصلوة

<sup>1743</sup> Al Musnad al Mustaqhraj A'alaa Saheeh al Imam Muslim:

V2 P54 H962

باب الكراهية أن يضرب الرجل يديه عن يمينه و عن شماله في الصلوة

<sup>1744</sup> Al Ahkaam ush Shariyya al Kubra: V2 P283 (maktaba shamela)

باب كيفية السلام من الصلوة وكم يسلم؟

<sup>1745</sup> Sharha Ma'ani ul Asaar: V1 P268-269

باب السلام في الصلوة كيف هو؟

<sup>1746</sup> Kitab ul Hujjah: V1 P145 (إن صح سند الكتاب إليه)

باب التشهد والسلام والصلوة على النبي صلى الله عليه وسلم

<sup>1747</sup> Juz Raful Yadain: 37 P61-62

<sup>1748</sup> Al Ehsaan bi Tarteeb Saheeh Ibne Hibban: V5 P199 qabl

H1877; doosra nusqha: 1880

3: Haafiz Ibne Abdul Bar Andalusi (d 463h) ne farmaya:

Baaz mutaqqhireen ne kufiyo'n aur raful yadain ke bare mein inke ham-mazhab logo'n ke liye is hadees se hujjat pakdi hai, jo hame'n byan ki... (phir unho'n ne Syedna Jabir bin Samrah رضي الله عنه ki hadees ba-sanad e Tameem bin Tarfa zikr ki aur farmaya:) Aur isme (inke liye) koi hujjat (daleel) nahi hai. Kyou'nke Rasool Allah ﷺ ne to inhe'n is fe'el se roka hai, jo aap khud nahi karte the, kyou'nke ye muhaal hai ke aap inhe'n is fe'el se manaa karte, jisey aapne unke liye khud jaari farmaya tha aur aapne (baaz) logo'n ko hatho'n ke sath a'abas (fuzool) kaam karte hue dekha aur raful yadain ke baghair doosre maqamaat par hath uthaate dekha to inhe'n isse manaa farma diya.<sup>1749</sup>

وقد احتج بعض المتأخرين للكوفيين ومن ذهب مذهبهم في رفع اليدين بما حدثنا... وهذا لا حجة فيه لأن الذي نهاهم عنه رسول الله صلى الله عليه وسلم غير الذي كان يفعله لأنه محال أن ينهاهم عما سن لهم وإنما رأى أقوامًا يعبتون بأيديهم ويرفعونها في غير مواضع الرفع فنهاهم عن ذلك.

4: Allama Nawawi رحمته الله ne kaha:

Rahi Jabir bin Samrah رضي الله عنه ki hadees to in (logo'n) ka isse hujjat pakadna bahot ajeeb cheezo'n mein se hai aur sunnat se jahaalat ki aqsaam mein se battareen qism hai, kyou'nke ye hadees ruku se pehle aur baad waale raful yadain ke bare mein warid (aur mutalliq) nahi. Lekin wo (mumaaneat se pehle sahaba) namaz mein haalat e salam ke waqt hath uthaate the aur dono taraf inke sath ishaare karte the, is tarha se wo dono taraf apne qareebi sathiyo'n ko salam kehne ka irada karte the aur isme mohaddiseen aur jiska ahle hadees (mohaddiseen) se mamuli talluq ho, koi iqhtelaf nahi hai.<sup>1750</sup>

و أما حديث جابر بن سمرة فاحتجاجهم به من أعجب الأشياء وأقبح أنواع الجهالة بالسنة لأن الحديث لم يرد رفع الأيدي في الركوع و الرفع منه ولكنهم كانوا يرفعون أيديهم في حالة السلام من الصلاة ويثيرون بها إلى الجانبين يريدون بذلك السلام على من عن الجانبين، و هذا لا خلاف فيه بين أهل الحديث ومن له أدنى اختلاط بأهل الحديث.

5: Ibne Syed un Naas al Ya'amari (d 734h) ne farmaya:

Aur rahi hadees Jabir bin Samrah رضي الله عنه to iska takbeer ke waqt raful yadain se koi talluq nahi hai. Lekin isey in logo'n ke rad mein zikr kiya gaya hai jo namaz mein haalat e salam ke waqt apne hath uthaate the aur dono taraf salam pherte hue apne sathiyo'n ki taraf ishara karte the, lehaza inhe'n isse mana kar diya gaya.<sup>1751</sup>

و أما حديث جابر بن سمرة فلا تعلق له برفع اليدين في التكبير ولكنه ذكر للرد على قوم كانوا يرفعون أيديهم في حالة السلام من الصلوة و يثيرون بها إلى الجانبين مسلمين على من حولهم فنهاهم عن ذلك....

6: Haafiz Ibnul Mulqin (d 804h) ne kaha:

Is hadees se istedlal intehaai buree jahaalat hai, jisey Syedna Rasool Allah ﷺ ki sunant ke sath rawaa rakha gaya hai. Kyou'nke ye hadees ruku se pehle aur ruku ke baad waale raful yadain ke bare mein waarid nahi hui. Wo to namaz ki haalat e salam mein hatho'n se ishaara karte the... isme ahle hadees (mohaddiseen) ke darmiyan koi iqhtelaf nahi aur jis shaqs ka hadees ke sath zarra baraabar talluq hai, wo bhi tasleem karta hai (ke isey

من أقبح الجهالات لسنة سيدنا رسول الله صلى الله عليه وسلم لأنه لم يرد في رفع الأيدي في الركوع والرفع منه وإنما كانوا يرفعون أيديهم في حالة السلام من الصلوة... وهذا لا (اختلاف) فيه بين أهل الحديث ومن أدنى اختلاط بأهله.

<sup>1749</sup> At Tamheed Limaa Fil Maafi al Muwatta Minal Ma'ani wal Asaneed: V9 P221

<sup>1750</sup> Al Majmu Sharha al Mohzab: V3 P403

<sup>1751</sup> An Nafah ash Shazee Sharha Jaame Tirmizi: V4 P398

raful yadain qabl ar ruku o ba'ad ke khilaf pesh karna ghalat hai).<sup>1752</sup>

7: Haafiz Ibne Hajar Asqalani رحمہ اللہ ne kaha:

Maqhssoos maqam par maqhssoos haalat mein raful yadain yaane ruku se pehle aur baad waale raful yadain ki mumaaneat ki is hadees mein koi daleel nahi, kyou'nke ye taweel hadees se muqhtasar hai.<sup>1753</sup>

ولا دليل فيه على منع الرفع على الهيئة المخصوصة في الموضع المخصوص وهو الركوع والرفع منه، لأنه مختصر من حديث طويل.

8: Ali bin abi al Izz al Hanafi (d 792h) ne farmaya:

Aur (Syedna) Jabir bin Samrah رحمہ اللہ ki hadees se jo istedlal kiya gaya hai... qawee nahi hai... aur ham ye bhi tasleem nahi karte ke namaz mein sukoon ke hukam se ruku se pehle aur baad waale raful yadain ki nafee hoti hai. Kyou'nke sukoon ke hukam se namaz mein harkat ka qhata'an tark kar dena murad nahi, balkey namaz ke muqhalif harkat se manaa muraad hai. Iski daleel ye hai ke ruku aur sujood ke liye harkat mashroo (balkey zaroori) hai, takbeer e iftetaah, takbeer e qunoot, aur takbiraat e eidain mein raful yadain (kiya jaata) hai. Phir agar kaha jaae ke ye cheeze'n daleel se (is hadees ke maz-o'om istedlal se) kharij hain to kaha jaaega: Is tarha ruku se pehle aur baad waala raful yadain is (hadees ke maz-o'om istedlal) se kharij hai. Pas maloom ho gaya ke isse muraad salam ke waqt hath se ishaara hai. Wallhu A'alam.<sup>1754</sup>

وما استدلل به من حديث جابر بن سمرة رضي الله عنه... لا يقوي... وأيضاً فلا نسلّم أن الأمر بالسكون في الصلوة ينافي الرفع عند الركوع و الرفع منه لأن الأمر بالسكون ليس المراد منه ترك الحركة في الصلوة مطلقاً بل الحركة النافية للصلوة بدليل شرع الحركة للركوع والسجود ورفع اليدين عند تكبيرة الافتتاح وتكبيرة القوت وتكبيرات العيدين، فإن قيل: خرج ذلك بدليل، قيل: وكذلك خرج الرفع عند الركوع والرفع منه بدليل فعلم أن المراد منه الإشارة بالسلام باليد والله أعلم.

9: Ibnul Jauzi (d 597h) ne farmaya:

Baaz ashaab e abi hanifa (yaane baaz hanafiyya) ne is hadees ke sath ruku se pehle aur ruku se sar uthaate waqt raful yadain ki mumaaneat ki daleel pakdi hai aur isme unke liye koi daleel nahi hai, kyou'nke in do (2) hadeeso'n ke baad (Saheeh Muslim mein) mufsir (tafseel se) marwi hai.<sup>1755</sup>

وقد احتج بعض أصحاب أبي حنيفة بهذا الحديث في منعهم رفع اليدين في الركوع و عند الرفع منه وليس لهم فيه حجة لأنه قد روي مفسراً بعد حديثين.

10: Haafiz Ibne Taimiyya رحمہ اللہ ne Syedna Jabir bin Samrah رحمہ اللہ ki hadees bayan karne ke baad iski sharha mein farmaya:

Aur logo'n mein is (hadees se sabit shuda baato'n) ki itteba ke sabse ziyada haqdaar ahle hadees (mohaddiseen aur hadees par amal karne waale yaane mohaddiseen ke awaam) hain aur rjo shaqs ye gumaan karta hai ke is (hadees) mein hath uthaane ki mumaaneat se muraad ruku se pehle aur baad waala raful yadain hai aur wo isey is par mahmool karta hai to is shaqs ne ghalati ki hai.<sup>1756</sup>

وأحق الناس باتباع هذا: هم أهل الحديث من ظن أن نهيه عن رفع الأيدي هو النهي عن رفعها إلى منكبه حين الركوع وحين الرفع منه وحمله على ذلك فقد غلط....

<sup>1752</sup> Al BAdar ul Muneer: V3 P485

<sup>1753</sup> At Talqhees ul Habeer: V1 P221 H328

<sup>1754</sup> Al Tambeehiya A'ala Mushkilaat al Hidaaya: V2 P570-571

<sup>1755</sup> Al Mushkil Min Hadees as Sahihain laa Ibnul Jauzi: V1 P295 H429, 522 (Al Maktaba Shamela)

<sup>1756</sup> Al Qawaaed un Nooraniya al Fiqhiya laa Ibne Taimiyya: V1 P47; Majmua Fataawa: V22 P561; Jilaa ul A'ainain lish Shaikh



Iske baad Ibne Taimiya ne bataaya ke sarkash ghoda to daae'n aur baae'n taraf dum hilaata hai aur ye aisi harkat hoti hai jisme sukoon nahi hota. Raha ruku se pehle aur baad waale raful yadain ka masla to iske mashroo (shariyat e muhammadiya a'ala sahaaba as salaatu was salaam mein saabit) hone par musalmano ka ittefaq hai. Lehaza is hadees se wo kaise mamnu ho sakta hai?<sup>1757</sup>

★ Abul Abbas Ahmad bin Umar bin Ibrahim al Qurtabi (d 656h) ne is hadees ki sharha mein kaha:

*Wo namaz mein salam ke waqt apne hatho'n ke sath daae'n aur baae'n taraf ishare karte the aur inke hatho'n ko sarkash ghodo'n ki dumo'n se tashbeeh dena haqeeqat (yaane saheeh) hai. Kyou'nke wo (sarkash ghodey) apni dumo'n ko daae'n aur baae'n taraf harkat dete hain, pasjab aapne inhe'n is haalat mein dekha to namaz mein sukoon karne ka hukam diya aur ye Abu Hanifa ke khilaf daleel hai ke namazi par salam pher lene tak namaz ka hukam baaqi rehta hai aur is hadees se ye bhi laazim aata hai ke agar is haalat, yaane salam waale aqhri tassahud mein wazu toot jaae to namaz dobara padhni padegi.*<sup>1758</sup>

كانوا يشيرون عند السلام من الصلاة بأيديهم يميناً و شمالاً و تشبيه أيديهم بأذنان الخيل الشمس تشبيه واقع، فإنها تحرك أذناها يميناً وشمالاً. فلما رأهم على تلك الحالة أمرهم بالسكون في الصلاة وهذا دليل على أبي حنيفة في أن حكم الصلاة باق على المصلي إلى أن يسلم، ويلزم منه: أنه إن أحدث في تلك الحالة. أعني في حالة الجلوس الأخير للسلام. أعاد الصلاة.

- 4) Bahot se hanafi aur hanafiyyat ki taraf mansoob firqo'n ke ulama ne bhi apne qaul yaa fe'el se ye saraahat ki hai ke is hadees ka talluq ruku waale raful yadain se nahi, balkey tassahud ke waqt salam se hai. Mislan:

1: Ali bin Ali bin Abil Izz al Hanafi ر.ه. ka qaul faqhra # 3 ki shaq # 8 ke tahet guzar chuka hai.

2: Abul Hasan Muhammad bin Abdul Haadi as Sindhi (d 1138h) ne Syedna Jabir bin Samrah ر.ه. ki hadees ki sharha mein kaha:

*Aur is riwayat se waazeh ho gaya ke ye hadees salam ke waqt hath uthaakar dono taraf ishara karne se mumaaneat ke bare mein bayan ki gai hai aur isme ruku se pehle aur baad waale raful yadain ki mumaaneat ki koi daleel nahi hai.*<sup>1759</sup>

وبهذه الرواية تبين أن الحديث مسوق للنهي عن رفع الأيدي عند السلام إشارة إلى الجانبين ولا دلالة فيه على النهي عن الرفع عند الركوع وعند الرفع منه.

Abul Hasan as Sindhi ki hanafiyyat ke liye dekhiye Sunan Nisai.<sup>1760</sup>

3: Mahmood Hasan Deobandi ne kaha: “Baaqi aznaab kheel ki riwayat se jawab dena ba-roo e insaf durust nahi. Kyou'nke wo salam ke bare mein hai ke Sahaba ر.ه. farmate hain ke ham ba-waqt e salam namaz mein ishara bil-yad bhi karte the, aapne mana farma diya”.<sup>1761</sup>

Isi ibaat ka doosra hawaala: Al Ward ush Shazee A'ala Jaame Tirmizi<sup>1762</sup>

4: Ashraf Ali Thani Deobandi ne kaha: “Muslim ki hadees مالی اراکم رافعی ایديکم الخ mein Maulana Muhammad Yaqoob Sahab ر.ه. ne farmaya ke isse raful yadain haalat e salam mein muraad hai aur ye hanafiyya ko ziyaada mufeed hai, kyou'nke haalat e salam mein min wajah daqhil aur min wajah kharij hai...”.<sup>1763</sup>

Abi Muhammad Badiuddin Shah Rashadi Sindhi (rh), naqalah a'an al Qawaaed an Nooraniya: P48

<sup>1757</sup> Majmua Fataawa: V22 P562

<sup>1758</sup> Al Mufham Limaa Ashkal Min Talqhees Kitab Muslim: V2 P61 H340-341

<sup>1759</sup> Hashiya as Sindhi A'alaa Sunan Nisai: V1 P176 Kitab us Sahoo

<sup>1760</sup> Tarqeeq Abdul Fattah Abi Ghadda al Hanafi: V1 Pح qabl P1

<sup>1761</sup> Taqarar Shaik ul Hind Tarteeb Abdul Hafeez Balyaawi: P65

<sup>1762</sup> Jama Asghar Hussain Deobandi: P63

<sup>1763</sup> Malfuzaat e Hakeem ul Ummat: V26 P397; Al Kalaam ul Hasan: V2 P276



Tambee: Iske baad Yaqoob Nanotwi ka jo falsafa mazkoor hai, wo saheeh aur mutawaatir ahadees ke muqable mein hone ki wajah se mardood hai.

5: Muhammad Taqi Usmani Deobandi ne Syedna Jabir bin Samrah ؓ waali hadees ke bare mein kaha: *“Lekin insaf ki baat ye hai ke is hadees se hanafiyya ka istedlal mushtaba aur kamzor hai, kyou’nke Ibnul Qibitya ki riwayat mein salam ke waqt ki jo tasreeh maujood hai iski maujoodgi mein zahir aur mutabaadir yehi hai ke Hazrat Jabir ؓ ki ye hadees rafa’a indas salam hi se mutalliq hai aur dono hadeeso’n ko alag alag qarar dena jab ke dono ka raawi bhi ek hai aur matan bhi qareeb qareeb hai bua’ad se khaali nahi, haqeeqat yehi hai ke hadees ek hi hai aur rafa’a indas salam se mutalliq, Ibnul Qibitya ka tareeq mufassil hai aur doosra tareeq muqhtasar o mujmal. Lehaza doosre tareeqko pehle tareeq par hi mahmool karna chahiye, shayad yehi wajah hai ke Hazrat Shah Sahab noorullah ne is hadees ko hanafiyya ke dalaael mein zikr nahi kiya”.*<sup>1764</sup>

Shah Sahab se muraad Anwar shah Kashmiri Deobandi hain aur ibaat e mazkura mein unki kitab Neel ul Farqadain ki taraf ishaara hai.

6: Mughaltai Hanafi ne kaha:

*Aur raha baaz hanafiyya ka Saheeh Muslim se Jabir bin Samrah ؓ ki hadees se istedlal: Mujhe kya hai ke main tumhe’n hath uthae hue dekhta hoo’n, jaisa ke sarkash (ghodo’n ki) dume’n hain, to (ye) saheeh nahi hai. Kyou’nke ye baat haalat e salam ke bare mein hai. Jaisa ke Bukhari waghaira ne zikr kiya hai.*<sup>1765</sup>

وأما استدلال بعض الحنفية بحديث جابر بن سمرة من عند مسلم: مالي أراكم رافعي أيديكم كأنها أذنان شمس، فليس بصحيح لأنهم إنما كان ذلك حالة السلام فيما ذكره البخاري وغيره.

Sharha Sunan Ibne Majja lil Mughaltai ka teesra nusqha meri malumaat ke mutabiq Idaara tul Uloom al Athariya (Faislabad) ke kutub khane mein maujood hai aur Maktaba Ibne Abbas se 2008 mein pehli dafa (first edition) chapaa hai. Chaho’nta nushqa Maktaba Nazaar Mustafa al Baaz (Makkah, Riyadh) ne pehli dafa 1999 (1419h) mein Kamil A’awaidha ki tehqheeq se shaaya kiya tha. [ز ع]<sup>1766</sup>

7: Tahawi Hanafi ne is hadees ko tark e raful yadain ke dalaael mein zikr nahi kiya.<sup>1767</sup>

Balkey namaz mein salam waale baab mein zikr kiya hai.<sup>1768</sup>

Maloom hua ke Tahawi ke nazdeek is hadees ko tark e raful yadain ke masle mein pesh karna saheeh nahi hai.

8: Muhammad Abid bin Ahmad Ali as Sindhi ne kaha:

*Rahi hadees: Kya hai ke main tumhe’n hath uthae hue dekhta hoo’n... alaqh To is hadees ke sath rafa (yadain) ki nafee par istedlal munaasib nahi hai, lehaza is baat ko samajh le’n.*<sup>1769</sup>

أما حديث: مالي أراكم رافعي أيديكم إلخ فلا يليق الاستدلال لهذا الحديث في نفي الرفع فافهم.

Muhammad Abid Sindhi ki hanafiyyat ke liye dekhiye Hadaaeq ul Hanafiyya.<sup>1770</sup>

<sup>1764</sup> Dars e Tirmizi, Tarteeb Rasheed Ashraf Saifi Deobandi: V2 P36-37

<sup>1765</sup> Sharha Sunan Ibne Majja lil Mughaltai: V1 P1474 (Shamela); doosra nusqha: V2 P81 (shamela); teesra nusqha: V5 P298; chaho’nta nusqha: V5 P1474

<sup>1766</sup> T: Zubair Ali Zai

<sup>1767</sup> Sharha Ma’ani ul Asaar: V1 P222-228

باب التكبير للركوع والتكبير للسجود والرفع من الركوع هل مع ذلك رفع أم لا؟

<sup>1768</sup> Dekhiye yehi mazmoon faqhra # 2 Shaq # 11

<sup>1769</sup> Al Muwahib ul Lateefah (ba-hawaala) Mara’ah tul Mafateeh: V3 P18; doosra nusqha: V2 P257

<sup>1770</sup> P490

9: Ameer Ali Hanafi ne kaha:

*Isi tafseer par mohaddiseen ka ijma hai aur salam namaz ka iqhtetaam hai. Baaz logo'n ne isme naza'a (iqhtelaf) kiya aur kaha: Balkey is hadees mein ruku se pehle aur baad waale raful yadain se mana kiya gaya hai...alagh.*<sup>1771</sup>

أجمع المحدثون على هذا التأويل والسلام من تنمة الصلوة، نازع بغض الناس فيه فقال: بل هذا النهي عن رفع اليدين في الصلاة عند الركوع والرفع منه... إلخ.

Baaz logo'n ne Ameer Ali ke hanafi hone ka inkar kiya hai, lekin Sher Muhammad Deobandi (Mamati) ne kaha: "Hazrat Maulana Syed Ameer Ali hanafi farmate hain ke....".<sup>1772</sup>

(Muhammad Idress Zafar Sahab ne kaha:) Muhammad Hasan Qalandarani Barailwi ne kaha: "Hazrat Allama Maulana Ameer Ali Hanafi رضى الله عنه mutarjim Fataawa Aalamgiri aur mutarjim Tafseer Muwahib ur Rahman".<sup>1773</sup>

10: Raful Yadain ko mansooq samajhne waale Abid ur Rahman Siddiqi Kandhelwi (taqleedi) ne Syedna Jabir bin Samrah رضى الله عنه ki hadees ki sharha mein kaha: "(faeda) yaane salam ke waqt hath uthaane ki haajat nahi, banda mutarjim kehta hai ke in ahadees se aajkal ke dastoor ki bhi tardeed hoti hai, ke jab mulaqaat ke waqt salam karte hain, to hath zaroor uthaate hain".<sup>1774</sup>

Is mazmazmoon mein zikr shuda hawaalo'n ka khulaasa darj e zail hai:

Jin mohaddiseen e ikram aur ulama e hanafiyya ne is hadees ko salam aur tasshahud ke abwaab mein zikr kiya hai, inke naam darj e zail hain:

Shafai, Abu Dawood, Nisai, Ibne Khuzaima, Abdur Razzaq, Abu A'awaana, Baheqhi, Baghwi, Abu Nayeem al Asbahani, Abdul Haq Ashbili, Tahawi Hanafi aur Ibne Farqad Shaibani Hanafi.<sup>1775</sup>

Darj e zail mohaddiseen e ikram aur ulama e azzam ne ye saraahat ki hai ke is hadees ka talluq raful yadain ke sath nahi, balkey tasshahud ke waqt salam se hai:

Bukhari, Ibne Hibban, Ibne Abdul Bar, Nawavi, Ibne Syed un Naas, Ibnul Mulqin, Ibne Hajar Asqalani, Ali bin Abi al Izz al Hanafi, Ibnul Jauzi aur Ibne Taimiyya.<sup>1776</sup>

Abul Abbas Ahmad bin Umar al Qurtabi ne bhi is hadees ko tasshahud waale salam se mutalliq qarar diya hai.

Darj e zail hanafi aur hanafiyyat ki taraf mansoob ulama ne ye saraahat ki hai, yaa unke kalam se ye ishaara milta hai ke is hadees ka talluq salam se hai aur raful yadain se iska koi talluq nahi hai:

Ali bin Abi al Izz al Hanafi, Abul Hasan Muhammad bin Abdul Hadi as Sindhi, Mahmood Hasan Deobandi, Muhammad Yaqoob Nanotwi, Muhammad Taqi Usmani, Mughaltai Hanafi, Thawi, Muhammad Abid Sindhi, Ameer Ali Hanafi, Aur Aabid ur Rahman Sinddiqi Kandhelwi Taqleedi.<sup>1777</sup>

Tees (30) se ziyaada in Ahle Hadees aur Ghair Ahle Hadees jamhoor ulama ke muqable mein Qudoori<sup>1778</sup>, Ze'eli, A'aini, aur baaz mutaqqhireen e aal e taqleed ka is hadees ko raful yadain ke khilaf pesh karna ghalat aur mardood hai.

<sup>1771</sup> Hashiya Saheeh Muslim: V1 P182 (Nool Kishor, Luckhnow edition), ba-hawawala Mira'ah tul Mafateeh: V3 P18; doosra nusqha: V2 P257

<sup>1772</sup> Aaina Taskeen us Sudoor: P199; doosra nusqha: P206

<sup>1773</sup> Ghaebaana Namaz e Janaza Ki Sharai Haisiyat: P17

<sup>1774</sup> Saheeh Muslim Mutarjim: V1 P404 (Quran Manzil Muqabil Maulwi Musafir Khana Karachi edition)

<sup>1775</sup> Dekhiye faqhra # 2

<sup>1776</sup> Dekhiye Faqhra # 3

<sup>1777</sup> Dekhiye Faqhra # 4

<sup>1778</sup> At Tajreed: V2 P519-520 faqhra # 2223

- 5) Nabi e Kareem ﷺ se raful yadain qabl ar ruku o ba'ad ka suboot ahadees e saheeha mutawaaterah se hai aur kisi ek saheeh hadees se bhi ye saabit nahi ke aapne tassshahud mein salam ke waqt apne hatho'n se dono taraf ishaara kiya ho aur naa ye saabit hai ke aapne apne amal shareer ghodo'n ki dume'n hilne se tashbeeh di hai. Lehaza jo log aisi tashbeeh dene ki juraa-at karte hain, wo Aap ﷺ ki gustaqhi ke murtakib hain.
- 6) Imam Abu Hanifa se ye qhata'an saabit nahi ke unho'n ne tark e raful yadain ke masle par Syedna Jabir bin Samrah رضي الله عنه ki hadees se istedlal kiya ho, lehaza aisa istedlal karne waale Imam Abu Hanifa ke baaghi aur muqhalif hain.
- 7) Syedna Jabir bin Samrah رضي الله عنه ki bayan karda hadees ki kisi sanad mein ruku se pehle aur ruku ke baad waale raful yadain ki saraahat nahi, lehaza mufsir ke muqable mein ghair-mufsir ko pesh karna ghalat hai.
- 8) Baaz aal e taqleed is baat par ba-zid hain ke is hadees se namaz mein harr y ki mumaaneat saabit hoti hai, to arz hai ke aap jaise log takbeer e tehreema, takbeer e wirt, aur takbiraat e eidain mein kyou'n raful yadain karte hain?

Agar in maqamaat par raful yadain ki taqhsees daleel se saabit hai to phir ruku se pehle aur baad waale raful yadain ki taqhsees bhi yaqeeni aur qhattai saheeh dalaal se saabit hai. Lehaza aap log waha'n kyou'n nahi maante?

- 9) Khair ul Quroon (300h tak) mein se kisi ek siqa o sadooq sunni aalim se is hadees ke sath tark e raful yadain par istedlal saabit nahi, lehaza khair ul quroon ke ijma ke muqable mein shar ul quroon waale baaz ulama aur baaz ahle taqleed ki kya haisiyat hai?
- 10) Sarkash ghodo'n ki dume'n haalat e sarkashi mein oopar neech nahi, balkey daae'n baae'n hilti hain, jaisa ke Qurtabi aur Ibne Taimiyya ki tashreeh se saabit hai aur is baat ka mushaheda abh bhi sarkash ghodo'n ko dekh kar kiya jaa sakta hai, lehaza hadees e mazkoor ko ruku se pehle aur baad waale raful yadain ke khilaf pesh karna aqalan bhi baatil hai.
- 11) Musnad Ahmad mein Syedna Jabir bin Samrah رضي الله عنه ki riwayat mein aaya hai ke وهم قعود aur wo baithe hue the.<sup>1779</sup>

Raful Yadain haalat e qiyaam mein ruku se pehle aur baad mein hota hai, haalat e quo'ood (yaane haalat e tassshahud) mein nahi hota, lehaza is hadees se aal e taqleed ka istedlal asalan baatil o mardood hai.

وما علينا إلا البلاغ

Muhammad Idrees Zafar (hafizahullah)

Sep 21<sup>st</sup>, 2010

## Usool e Hadees Aur Mudallis Ki A'an Waali Riwayat Ka Hukam

Usool e hadees ka mashoor o maroof masla hai ke *mudallis raawi* (yaane jiska mudallis hona saabit ho) ki a'an (عن) waali riwayat na-qabil e hujjat yaane zaeef hoti hai.

Is silsila mein mohaddiseen e ikram, ulama e hadees aur deegar ulama ke 40 hawaale ma'a suboot pesh e khidmat hain:

- 1) Imam Abu Abdullah Muhammad bin Idress Shafai رحمہ اللہ (d 204h) ne farmaya:

*Pas hamne kaha: ham kisi mudallis se koi hadees qabool nahi karte, hatta ke wo haddasani yaa* *فقلنا: لا نقبل من مدلس حديثاً حتى يقول فيه: حدثني أو سمعت.* *same'etu kahe, yaane simaa ki tasreeh kare.*<sup>1780</sup>

Kita bur Risaala, usool e fiqha aur usool e hadees balkey usool e deen ki qadeem aur azeem ush shaan kitabo'n mein se hai aur muta'addid ulama ne iski shurooh likhi hain.

- 2) Imam Abdur Rahman bin Mahdi رحمہ اللہ (d 198h) Kitab ur Risaala ko pasand karte the.<sup>1781</sup>

Saabit hua ke Abdur Rahman bin Mahdi ke nazdeek bhi *mudallis* ki a'an waali riwayat qaabil e qabool nahi hai.

- 3) Imam Ahmad bin Hambal رحمہ اللہ (d 241h) Kitab ur Risaala se raazi the.<sup>1782</sup>

Aur farmate the ke ye unki sabse acchi kitabo'n mein se hai.<sup>1783</sup>

- 4) Imam Ishaq bin Rahwiya رحمہ اللہ (d 238h) bhi Kitab ur Risaala se muttafiq the.<sup>1784</sup>

- 5) Imam Ismail bin Yahya al Maznee رحمہ اللہ (d 264h) bhi Kitab ur Risaala ke muwaiyyed the.<sup>1785</sup>

- 6) Mashoor mohaddis Abu Bakar al Baheqhi رحمہ اللہ (d 458) ne Imam Shafai ka mazkura kalam (faqhra # 1) naqal kiya aur is par sukoot ke zariye se iski taeed farmai.<sup>1786</sup>

- 7) Saheeh Muslim ke musannif Imam Muslim رحمہ اللہ (d 261h) ne farmaya:

*Jisne bhi rawiyaan e hadees ka simaa talash kiya hai, to isne is waqt talash kiya hai jab raawi e hadees mein tadlees ke sath maroof (maloom) ho aur iske sath mashoor ho to is waqt riwayat mein iska simaa dekhte hain aur talash karte hain, taakey rawiyo'n se tadlees ka zoaf door ho jaae.*<sup>1787</sup>

و إنما كان تفقد من تفقد منهم سماع رواة الحديث ممن روى عنهم. إذا كان الراوي ممن عرف بالتدليس في الحديث وشهر به فحينئذ يبحثون عن سماعه في روايته و يتفقدون ذلك منه، كي تنزاح عنهم علة التدليس.

Is ibaat ki tashreeh mein Ibne Rajab Hambali رحمہ اللہ ne likha hai:

*Aur isme ehtemaal hai ke isse hadees mein kasrat e tadlees muraad ho, aur (ye bhi) ehtemaal hai ke isse tadlees ka suboot muraad ho, to ye sahfa ke qaul ki tarha hai.*<sup>1788</sup>

و هذا يحتمل أن يريد به كثرة التدليس في حديثه ويحتمل أن يريد (به) ثبوت ذلك عنه وصحته فيكون كقول الشافعي.

Arz hai ke isse dono muraad hain, yaane agar raawi kaseer ut tadlees ho to bhi iski ma'anea'an riwayat (apni shuroot ke sath) zaeef hoti hai aur agar raawi se (ek dafa hi) tadlees saabit ho jaae to phir bhi

<sup>1780</sup> Kita bur Risaalah: P53 (Matba al Kubra al Ameeriyah Bi Bulaaq (1321h edition), tehqeeq Ahmad Shakir: 1035

<sup>1781</sup> At Tewariyaat: V2 P761 H681 (sanad saheeh)

<sup>1782</sup> Kitab al Jirah wa Ta'adeel: V7 P204 (sanad saheeh); Imam Shafai Aur Mas-alah e Tadlees: Faqhra # 2

<sup>1783</sup> Tareeqh e Damishq laa Ibne Asaakir: V54 P291 (sanad saheeh)

<sup>1784</sup> Imam Shafai Aur Mas-alah e Tadlees: Faqhra # 3

<sup>1785</sup> Muqaddama ar Risala: P73; Riwaaya Ibn al Kafaani: 54 (sanad hasan)

<sup>1786</sup> Ma'arefa as Sunan wal Asaar: V1 P76; An Nukat lil Zarakshi: P191

<sup>1787</sup> Muqaddama Saheeh Muslim: P22 (Darussalam edition)

<sup>1788</sup> Shraha E'elal at Tirmizi: V1 P354

iski ma'anea'an riwayat (apni shuroot ke sath) zaeef hoti hai. Saabit hua ke Imam Muslim ke nazdeek mudallis ki ma'anea'an (a'an waali) riwayat hujjat nahi hai.

8) Khateeb Baghdadi (d 463h) ne farmaya:

Aur doosro'n ne kaha: Mudallis ki khabar (riwayat) maqbool nahi hoti, illa ye ke wo wahem ke ehtemaal ke baghair sareeh taur par tasreeh bis simaa ke sath bayan kare. Agar wo aisa kare to iski riwayat maqbool hai aur hamare nazdeek yehi baat saheeh hai.<sup>1789</sup>

وقال آخرون: خبر المدلس لا يقبل إلا أن يورده على وجه مبين غير محتمل لإيهام فإن أورده على ذلك قُبِلَ، وهذا هو الصحيح عندنا.

Al Kifaaya usool e hadees ki mashoor aur mustanad kitabo'n mein se hai.

9) Haafiz Ibne Hibban al Basti (d 354h) ne farmaya:

Pas jab tak mudallis, agar-che siqa ho, haddasani yaa same'etu naa kahe (yaane simaa ki tasreeh naa kare) to iski riwayat se hujjat pakadna jaez nahi hai aur ye Abu Abdullah Muhammad bin Idrees Shafai (d 204h) ki asal (buniyadi usool) hai aur hamare asaateza ka usool hai, jinho'n ne isme unki itteba (yaane muwafeqat) ki hai.<sup>1790</sup>

فما لم يقل المدلس وإن كان ثقة: حدثني أو سمعت فلا يجوز الإحتجاج بخبره وهذا أصل أبي عبدالله محمد بن إدريس الشافعي رحمه الله، ومن تبعه من شيوخوا.

Nez dekhiye Saheeh Ibne Hibban.<sup>1791</sup>

Haafiz Ibne Hibban ne mazeed farmaya:

Pas mudallis jab tak apne ustaz se simaa ki tasreeh naa kare to iski riwayat se hujjat pakadna jaez nahi hai, kyou'nke ye pataa nahi ke shayad isne kisi zaeef insan se suna ho, jiske maloom ho jaane se khabar (riwayat) baatil ho jaati hai. Pas mudallis agar-che siqa ho, apni riwayat mein sametu yaa haddasani naa kahe to iski riwayat se hujjat pakadna jaez nahi hai.<sup>1792</sup>

فإن المدلس مالم يبين سماع خبره عن كتب عنه لا يجوز الإحتجاج بذلك الخبر، لأنه لا يدري لعله سمعه من إنسان ضعيف يطل الخبر بذكره إذا وقف عليه و عرف الخبر به، فمالم يقل المدلس في خبره وإن كان ثقة: سمعت أو حدثني، فلا يجوز الإحتجاج بخبره.

10) Haafiz Ibne Salah as Shahrzori Shafai (d 643h) ne kaha:

Aur hukam (faisla) ye hai ke mudallis ki riwayat tasreeh e simaa ke baghair qabool naa ki jae, isey Shafai (d 204h) ne is shaqs ke bare mein jaari farmaya hai, jisne hamari malumaat ke mutabiq sirf ek dafa tadlees ki hai. Wallahu a'alam.<sup>1793</sup>

والحكم بأنه لا يقبل من المدلس حتى يبين، قد أجراه الشافعي رضي الله عنه فيمن عرفناه دلس مرة. والله أعلم.

Muqaddama Ibne Salah yaa uloom ul hadees (Ma'arefah Anwaa Ilm ul Hadees) usool e hadees ki mashoor o maroof kitab hai aur isey talqi bil-qabool haasil hai. Mislan dekhiye Al Haqaaeqh lin Nawavi: V1 P108, Al Manhal ur Rawee laa Ibne Jamea: P26, Iqhtesaar Uloom ul Hadees laa Ibne Kaseer: V1 P95-96 aur At Taqaiyyud wal Ezaah: P11, Nuzhatun Nazar laa Ibne Hajar: P5-6 aur Al Bahar uz Zee Zaqhar lis Siyuti: V1 P235 waghaira.

<sup>1789</sup> Al Kifaaya Fee Il mar Riwaaya: P361

<sup>1790</sup> Kitab al Majruheen: V1 P92; doosra nusqha: V1 P86

<sup>1791</sup> Al Ehsan: V1 P161; doosra nusqha: V1 P90

<sup>1792</sup> Kitab us Suqaat: V1 P12

<sup>1793</sup> Muqaddama Ibne Salah Ma'a at Taqaiyyid wal Izaah lil Iraqi: P99; doosra nusqha: P161

11) Allama Yahya bin Sharf an Nawavi (d 677h) ne farmaya:

*Pas wo (mudallis raawi) aise lafz se riwayat bayan kare, jisme ehtemaal ho, simaa ki tasreeh na aho to wo mursal hai... aur ye hukam iske bare mein jaari hai jo ek dafa tadlees kare.*<sup>1794</sup>

فما رواه بلفظ محتمل لم يبين فيه السماع فمرسل... وهذا الحكم  
جار فيمن دلس مرة.

Mursal ke bare mein Nawavi ne kaha:

*Phir (ye ke) mursal zaef hadees hai, jamhoor mohaddiseen ke nazdeek....*<sup>1795</sup>

ثم المرسل حديث ضعيف عند جماهير المحدثين....

12) Haafiz Ibne Abdul Bar (d 463h) ne farmaya:

*Aur isi tarha jo shaqs is tadlees ke sath maloom ho jaae, jis par ijma hai (ke wo tadlees hai) aur wo in narmi karne waalo'n mein se ho jo har ek se riwayat le lete hain, isne jo bhi riwayat bayan ki, isme se kisi ke sath bhi hujjat nahi pakdi jaaegi, illa ye ke wo aqhbarna yaa same'etu kahe yaane simaa ki tasreeh kare.*<sup>1796</sup>

وكذلك من عرف بالتدليس المجتمع عليه وكان من المسامحين في  
الأخذ عن كل أحد، لم يحتج بشيء مما رواه حتى يقول: أخبرنا  
أو سمعت.

Isse saabit hua ke zaef raawi se riwayat karne waale mudallis ki ghair masrah bis sama'a (a'an waali) riwayat Haafiz Ibne Abdul Bar ke nazdeek hujjat nahi, yaane zaef hai.

Hamare ilm ke mutabiq tamam saabit shuda mudalliseen mein se koi ek mudallis bhi aisa nahi, jo zaef raawi se riwayat bayan nahi karta tha.

Tambeeh: Haafiz Ibne Hibban waghaira ka ye daawa ke "Sufiyan bin Ua'aina sirf siqa se tadlees karte the" kai wajah se ghalat hai. Mislan:

1: Ye qaaeda kulliya nahi, balkey baaz auqaat Sufiyan bin Ua'aina رضي الله عنه ghair siqa se bhi tadlees ka lete the.

2: Sufiyan bin Ua'aina jin siqa raawiyo'n se tadlees karte the, inme se baaz ba-zaat e khud mudallis the aur unka sirf siqa se tadlees karne ka koi suboot nahi, lehaza yaha'n tadlees par tadlees ka shubha hai.

3: Sufiyan bin Ua'aina zaef raawiyo'n se bhi riwayat bayate'n bayan karte the, mislan unke asaatezah mein Ali bin Zaid bin Jada'aan (zaef raawi) bhi hain.

Haafiz Ibne Abdul Bar ne mazeed farmaya:

*Siwaae iske, ke (agar) admi tadlees ke sath mashoor ho to iski hadees qabool nahi ki jaati. Illa ye ke wo haddasana yaa sametu kahe (yaane simaa ki tasreeh kare) iske bare mein mujhe koi ihtelaf maloom nahi hai.*<sup>1797</sup>

إلا أن يكون الرجل معروفاً بالتدليس فلا يقبل حديثه حتى يقول:  
حدثنا أو سمعت، فهذا لا أعلم فيه أيضاً خلافاً.

Haafiz Ibne Abdul Bar ne Ma'anea'an (a'an waali) riwayat ke maqbool hone ki 3 sharte'n bayan farmai hain, jin par ijma hai.

(1) Tamam raawi aadil, yaane siqa o zaabit ho'n.

(2) Har raawi ki apni ustaz se mulaqaat saabit ho.

<sup>1794</sup> At Taqreeb lin Nawavi Fee Usool ul Hadees: P9 نوع 12;

Tadreeb ur Raawi lis Siyuti: V1 P229-230

<sup>1795</sup> At Taqreeb lin Nawavi: P7 نوع 9

<sup>1796</sup> At Tamheed Limaa Fee al Muwatta Min al Ma'ani wal

Asaneed: V1 P17

<sup>1797</sup> At Tamheed: V1 P13

(3) Tamam raawi tadlees se baree ho'n.<sup>1798</sup>

13) Abu Bakar as Seerfi (d 330h) ne Kitab ur Risaala lish Shafai ki Sharha Kitab ud Dalaael wal E'elaam mein farmaya:

Har wo shaqs jiski tadlees ghair siqa raawiyo'n se zaahir ho jaae to iski riwayat qabool nahi ki jaati, illa ye ke wo haddasani yaa sametu kahe, yaane simaa ki tasreeh kare.<sup>1799</sup>

كل من ظهر تدليسه عن غير الثقات لم يقبل خبره حتى يقول:  
حدثني أو سمعت.

14) Haafiz Zahabi ne ma'anea'an riwayat (jis mein a'an a'an عن ho) ke bare mein faramaya:

Phir agar mulaqaat ka yaqeen ho to is haalat mein shart ye hai ke raawi apne ustaz se mudallis (tadlees karne waala) naa ho, pas agar wo naa ho to ham isey (a'an waali riwayat ko) itsaal par mahmool karte hain. Pas agar wo mudallis ho to zaahir yehi hai ke wo simaa par mahmool nahi hai. Phir agar apne ustaz se mudallis aisa ho jo siqa raawiyo'n se tadlees karta tha, to koi harj nahi aur agar wo zaeeef raawiyo'n se tadlees karta tha to (iski a'an waali riwayat) mardood hai.<sup>1800</sup>

ثم بتقدير تيقن اللقاء يشترط أن لا يكون الراوي عن شيخه مدلساً  
فإن لم يكن حملناه على اتصال. فإن كان مدلساً فالأظهر أنه لا  
يحمل على السماع. ثم إن كان المدلس عن شيخه ذاتدليس عن  
الثقات فلا بأس وإن كان ذا تدليس عن الضعفاء فمردود.

Yaha'n ba-taur e faaeda arz hai ke siqa raawiyo'n se tadlees karne waalo'n ki misaal (duniya e tadlees mein) sirf Sufiyan bin Ua'aina hain aur unki ma'anea'an riwayat bhi do (2) wajah se zaeeef hai, jaisa ke faqhra # 12 mein bayan kar diya gaya hai.

Haafiz Zahabi ke darj e baala bayan se ye saaf zaahir hai ke unke nazdeek Sufiyan bin Ua'aina ke alaawa tamam mudalliseen mislan Sufiyan Soori aur Sulaiman al A'amash waghairahuma ki a'an waali riwayaat se (apni sharaaet ke sath) zaeeef o mardood hain.

15) Haafiz Ibne Hajar Asqalani ne farmaya:

Saheeh tareen baat ye hai ke jis raawi se tadlees saabit ho jaae, agar-che wo aadil (siqa) ho to uski sirf wohi riwayat maqbool hoti hai, jisme wo simaa ki tasreeh kare.<sup>1801</sup>

وحكم من ثبت عن التدليس إذا كان عدلاً، أن لا يقبل منه إلا  
مصرح فيه بالتحديث على الأصح.

16) Imam Bukhari رحمه الله ne ek riwayat par kalam karte hue farmaya:

Aur qataada ne Abu Nazrah se is riwayat mein apne simaa ka zikr nahi kiya.<sup>1802</sup>

ولم يذكر قتادة سماعاً من أبي نضرة في هذا.

Maloom hua ke Imam Bukhari ke nazdeek mudallis ka simaa ki tasreeh naa karna sehat e hadees ke manaafi hai.

17) Imam Sha'aba رحمه الله (d 160h) ne apne mudallis ustad Qataada رحمه الله ke bare mein farmaya: "Main Qataada ke mu'n ko dekhta rehta, jab aap kehte: Maine suna hai, yaa falaa'n ne hame'n hadees bayan ki, to main isey yaad kar leta aur jab wo kehte: falaa'n ne hadees bayan ki to main isey chodh deta tha".<sup>1803</sup>

<sup>1798</sup> At Tamheed: V1 P12

<sup>1799</sup> An Nukat A'ala Muqaddama Ibne Salah liz Zarakshi: P184;

Imam Shafai (rh) Aur Mas-alah e Tadlees: P11-12

<sup>1800</sup> Al Mauqzaz liz Zahabi Ma'a Kifaayatul Hifzah lis Saleem bin

Eid al Hilaali: P199 (bi-tehqheeq) Haatim bin Airf al Aafi: P132;

nusqha Abi Ghada Abdul Fattah: P45

<sup>1801</sup> Nuzhatun Nazar Sharha Nuqbatul Fikr: P66; Ma'a Sharha Mulla Ali al Qadri: P419

T: Shayad yahan Mulla Ali al Qaari ki jagah Qadri type ho gaya hai.

<sup>1802</sup> Juz al Qiraa-at lil Bukhari: P104

<sup>1803</sup> Taqaddama Al Jirah wa Ta'adeel: P169 (sanad saheeh)



Isse maloom hua ke Imam Sha'aba رحمہ اللہ bhi mudallis ki simaa ke baghair waali riwayat hujjat nahi samajhte the.<sup>1804</sup>

- 18) Imam Ibne Khuzaima رحمہ اللہ (d 311h) ne ek riwayat par jirah karte hue isey ma'alool (yaane zaef) qarar diya aur farmaya: *“Doosri baat ye hai ke A'amash mudallis hain (aur) unho'n ne Habib bin Abi Saabit se apne simaa (sunne) ka zikr nahi kiya... alagh”*.<sup>1805</sup>

Isse saabit hua ke Imam Ibne Khuzaima bhi Mudallis ki a'an waali riwayat ko ma'alool yaane zaeef samajhte the.

- 19) Haafiz Ibnul Mulqin (d 804h) ne bhi tadlees ke bare mein Haafiz Ibne Salah ke hukam ko bar-qarar rakha aur koi mughalifat nahi ki.<sup>1806</sup>

- 20) Haafiz Ibne Kaseer (d 774h) ne tadlees ke bare mein Imam Shafai ka qaul naqal kiya aur iski ko mughalifat nahi ki.<sup>1807</sup>

- 21) Haafiz al Iraqi (d 806h) ne Ibne Salah ka qaul:

مالم يبين فيه المدلس الاتصال حكمه حكم المرسل

Zikr kiya aur is par koi rad nahi kiya.<sup>1808</sup>

Aur Iraqi ne farmaya:

*Aur unho'n (mohaddiseen) ne is ma'anea'an  
riwayat ko mausoolan saheeh qarar diya, jo raawi  
ki tadlees (a'an) se mehfooz ho (aur ustad shagird  
ki) mulqaat maloom ho.*<sup>1809</sup>

وصححوا وصل معنعن سمل  
من دلسة راويه واللقا علم.

Iraqi ne mazeed farmaya:

*Aur jamhoor ne siqa mudallis raawiyo'n ki in  
riwayato'n ko saheeh qaar diya hai, jinme wo  
sima ki tasreeh kare'n aur dono (Khateeb o Ibne  
Salah) ne is qaul ko saheeh qaar diya hai.*<sup>1810</sup>

ولأكثرهم قبلوا ما صرحا  
ثقافتهم وصله و صححا.

- 22) Shareef Jarjaani yaane Ali bin Muhammad bin Ali al Hussaini (d 816h) ne mudallis raawi ke bare mein kaha:

*Aur saheeh ye hai ke isme tafseel hai: Pas wo aise  
alfaaz se riwayat bayan kare jisme simaa waazeh  
naa ho, ehtemaal ho to iska hukam mursal aur iski  
aqaam ka hukam hai.*<sup>1811</sup>

والأصح التفصيل: فما رواه بلفظ محتمل لم يبين فيه السماع  
فحكمه حكم المرسل وأنواعه.

Mursal za'eeif riwayat hoti hai, jaisa ke Imam Muslim, Imam Tirmizi aur jamhoor mohaddisen ka faisla hai. Jarjaani ne ma'anea'an riwayat ke bare mein kaha:

*Aur saheeh ye hai ke wo mutsal hai, ba-sharteke mulaqaat mumkin ho aur raawi tadlees se baree ho.*<sup>1812</sup>

والصحيح أنه متصل إذا أمكن اللقاء مع الرأفة عن التدليس.

<sup>1804</sup> Dekhiye Ilmi Magalaat: V1 P261-262

<sup>1805</sup> Kita but Tauheed: P38; Ilmi Magalaat: V3 P220

<sup>1806</sup> Al Magna'a Fee Uloom ul Hadees: V1 P158 aur Faghra # 10

<sup>1807</sup> Ightesar Uloom ul Hadees: V1 P174 نوع 12

1808 At Tagaiyyud wal Ezaah: P99

<sup>1809</sup> Al Fiyah al Iraqi sher: 136; Fathul Mughees Sharha al Fiya

tu| Hadees: V1 P163

<sup>1810</sup> Al Fiaytul Hadees lil Iraqi Ma'an Fathul Mughees: V1 P179

<sup>1811</sup> Risaala Fee Usool ul Hadees: P91; Ad Dibaaj ul Mazhab Ma'a Sharha at Tabrezi: P41

<sup>1812</sup> Risaala Fee Usool ul Hadees: P78; Ad Dibaaj ul Mazhab  
Ma'an Sharha at Tabrezi: P28



23) Badaruddin Muhammad bin Ibrahim bin Jamaa'ah (d 733h) ne ma'anea'an riwayat ke bare mein kaha:

*Aur ye saheeh hai, jis par jamhoor ulama, mohaddiseen, fuqaha aur usool ke mahareen (muttafiq) hain ke wo mutsal hai. Ba-sharteke mulaqaat mumkin ho aur ustad shagird dono tadlees se baree ho'n.*<sup>1813</sup>

والصحيح الذي عليه جماهير العلماء والمحدثين والفقهاء والأصوليين انه متصل إلا أمكن لقاءهما مع براءتهما من التدليس.

Isse sabit hua ke Qazi ibne Jamaa'ah mudallis ke a'an'aney ko sehat e hadees ke manaafi samajhte the.

24) Hussain bin Abdullah at Taibi (d 743h) ne usool e hadees waale risaale mein Imam Shafai ر.ه. ka usool darj farmaya aur koi tardeed nahi ki, lehaza wo is masle mein Imam Shafai se muttafiq the.<sup>1814</sup>

25) Siyuti ne ma'anea'an ke bare mein kaha:

*Aur jo a'an عن se riwayat byaan kare to uske mutsal hone ka faisla karo, ba-sharteke mulaqaat maloom ho aur wo mudallis naa ho...*<sup>1815</sup>

ومن روى بعن وأن فاحكم بوصله إن اللقاء يعلم ولم يكن مدلساً....

Siyuti ne mudallis ke bare mein kaha:

*Aur agar wo simaa ki tasreeh kare'n to inki riwayat maqbool hai, jahmoor ne isey saheeh qaarar diya hai.*<sup>1816</sup>

والمرتضى قبولهم إن صرحوا بالوصل قال أكثر هذا صحيحاً.

26) Umar bin Raslaan al Balqeeni (d 805h) ne Muqaddama Ibne Salah ki sharha mein tadlees ke bare mein Imam Shafai ka qaul naqal kiya aur koi muqhalifat nahi ki, lehaza ye inki taraf se usool e mazkoor ki muwafeqat hai.<sup>1817</sup>

27) Ibrahim bin Musa bin Ayuub al Abnaasi (d 802h) ne bhi Imam Shafai ke mazkura usool ko naqal kiya aur koi muqhalifat nahi ki, lehaza ye inki taraf se usool e mazkoor ki taeed hai.<sup>1818</sup>

28) A'aini ne kaha: "Aur mudallis ki a'an waali riwayat hujjat nahi hoti, illa ye ke uski tasreeh e simaa doosri sanad se saabit ho jaae".<sup>1819</sup> aur kaha:

*Aur is par inka ittefaq hai ke mudallis jab a'an kahe to hujjat nahi hai, illa ye ke doosri sanad se ye saabit ho jaae ke wo hadees us shaqs ne (apne ustaz) se suni hai.*<sup>1820</sup>

وقد اتفقوا على أن المدلس إذا قال: عن، لا يحتج به إلا أن يثبت من طريق آخر أنه سمع ذلك الحديث من ذلك الشخص.

29) Kirmani ne kaha: "Aur mudallis ki a'an waali riwayat hujjat nahi hoti, illa ye ke doosri sanad se simaa ki tasreeh saabit ho jaae".<sup>1821</sup>

30) Qastalaani ne kaha: "Aur mudallis ka a'ana'ana qabil e hujjat nahi hota, illa ye ke iske simaa ki tasreeh saabit ho jaae".<sup>1822</sup>

31) As Sabt Ibnul A'ajami ne kaha:

*Aur saheeh ye hai ke isme tafseel hai... aur agar wo (mudallis) aise alfaaz bayan kare jinme ehtemaal ho to iska hukam mursal ka hukam hai.*<sup>1823</sup>

والصحيح التفصيل... وإن أتى بلفظ يحتمل فحكمه حكم المرسل.

<sup>1813</sup> Al Minhal ur Rawee Fee Muqhtasar Uloom ul Hadees an Nabawi: P54

<sup>1814</sup> Al Khulaasa Fee Uloom ul Hadees: P72

<sup>1815</sup> Alfiah li Siyuti Ma'a Sharha Ahmad Shakir: P28-29

<sup>1816</sup> Alfiah li Siyuti: P31

<sup>1817</sup> Mahasin al Istelaah: P235

<sup>1818</sup> Ash Shazee al Fiyaah: V1 P177

<sup>1819</sup> Umdatul Qaari: V3 P112; Al Hadees, Hazro 66: P27

<sup>1820</sup> Sharha Sunan Abu Dawood lil A'aini: V1 P255 H92

<sup>1821</sup> Sharha al Kirmani li Saheeh Bukhari: V3 P62 H214

<sup>1822</sup> Irshad us Saari Sharha Saheeh Bukhari: V1 P286

<sup>1823</sup> At Tibbiyeen laa Asma ul Mudalliseen: P12

Yaane mudallis ki ghair masrah bis samaa riwayat mursal (munqate) ki tarha hai, yaad rahe ke jamhoor mohaddiseen ke nazdeek mursal riwayat munqate hone ki wajah se zaaf o mardood hoti hai.

32) Ibnul Qattan al Faasi ne kaha:

*Aur A'amash ki ma'anea'an (a'an waali) riwayat inqetaa bayan karne ka nishaana aur hadaf hai, kyou'nke mudallis hain.*<sup>1824</sup>

و معنعن الأعمش عرضة لتبين الإنقطاع فإنه مدلس.

Maloom hua ke mudallis ki a'an waali riwayat ko Ibnul Qattan munqate samajhte the.

33) Muhammad bin Fuzail bin Ghazwaan (d 195h) ne farmaya: "Mughaira (bin Muqsim) tadlees karte the, pas ham unse sirf wohi riwayat likhte jisme wo haddasana Ibrahim kehte the".<sup>1825</sup>

Maloom hua ke Muhammad bin Fuzail bhi Mudallis ki ghair masrah bis samaa yaane ma'anea'an riwayat ko zaaf o mardood samajhte the.

34) Ibne Rasheed al Fehri (d 721h) ne kaha:

*Magar jo tadlees ke sath maroof (yaane maloom) ho to ye maloom ho jaana iske liye kaafi hai ke iski hadees mein tauqaf kiya jaae, illa ye ke maamla waazeh ho jaae/yaane tasreeh e simaa saabit ho jaae.*<sup>1826</sup>

أما من عرف بالتدليس فعمرفته بذلك كافية في التوقف في حديثه حتى يتبين الأمر.

35) Imam Yaqoob bin Shaiba ر.ه (d 262h) ne farmaya:

*Pas jo shaqs ghair siqa se tadlees kare, aur isse jisse usne isey nahi sunaa to is shaqs ne tadlees ki had mein tajaawuz kar liya, jiske bare mein ulama ne ijaazat di thi.*<sup>1827</sup>

فأما من دلّس عن غير ثقة وعمن لم يسمع هو منه فقد جا وزحد التدليس الذي رخص فيه من رخص من العلماء.

Maloom hua ke Yaqoob bin Shaiba ke nazdeek mudallis ki a'an waali riwaya taur isi tarha mursal-khafee dono zaaf o ghair-maqbool hain.

36) Saqhawi e Iraqi ke qaul أثبت به بمره ki tashreeh mein kaha:

*Aur iski tashreeh ye hai ke iski ek dafa tadlees ke suboot se uski (tamam) ma'anea'an riwayaat mein iska zaahir haal yehi ban gaya (ke wo mudallis hai) jaisa ke ek dafa mulaqaat ke suboot se (ghair mudallis ka) zahir haal ye hota hai ke usne (apne ustad se) suna hai aur isi tarha agar kisi admi ka (sirf) ek hadees mein jhoot maloom ho jaae to iska zaahir haal yehi ban jaata hai (ke wo jhoota hai) aur iski tamam ahadees par amal saaqit ho jaata hai, is jawaz ke sath ke wo apni baaz riwayaat mein saccha ho sakta hai.*<sup>1828</sup>

وبيان ذلك أنه بثبوت تدليسه مرة صار ذلك هو الظاهر من حاله في معنعاته كما إنه ثبوت اللقاء مرة صار الظاهر من حاله السماع، وكذا من عرف بالكذب في حديث واحد صار الكذب هو الظاهر من حاله وسقط العمل بجميع حديثه مع جواز كونه صادقاً في بعضه.

Do (2) ahem daleele'n bayan karke Saqhawi ne Imam Shafai ki taeed kardi aur in logo'n mein shamil ho gae jo mudallis ki a'an waali riwayat nahi maante, chae usne saari zindagi mein sirf ek dafa tadlees ki ho.

37) Abdul Rauf al Manaawi (sufi) ne kaha:

<sup>1824</sup> Bayan al Waham wal Ilhaam: V2 P435 H441

<sup>1825</sup> Musnad Ali bin al Ja'ad: V1 P430 H663 (sanad hasan); doosra nusqha: 644

<sup>1826</sup> As Sunan al Ibyeen: P66

<sup>1827</sup> Al Kifaaya: P362 (sanad saheeh)

<sup>1828</sup> Fathul Mughees Sharha al Fiyah tul Hadees: V1 P193

*Mutaqaddimeen mislan (Imam) Muslim ke nazdeek ma'asir ki a'an waali riwayat simaa par mahmool hoti hai aur unho'n (Muslim) ne isme ijma ka daawa kiya hai aur iske bar-khilaf ghair-ma'asir ki riwayat mursal yaa munqate hoti hai aur isko simaa par mahmool karne ki shart ma'asirat (ham a'asar hone) ka suboot hai, siwaae mudallis ke iska a'ana'ana simaa par mahmool nahi hai.*<sup>1829</sup>

وعنه المعاصر محمولة على السماع عند المتقدمين كمسلم وادعى فيه الإجماع وبخلاف غير المعاصر فإنها تكون مرسلة أو منقطعة وشرط حملها على السماع ثبوت المعاصرة إلا من المدلس فإنها غير محمولة على السماع.

38) Zakariyya al Ansari (d 926h) ne Iraqi ka qaul والشافعي أثبتته بمرة naqal kiya aur iski koi muqhalifat nahi ki.<sup>1830</sup>

39) Imam Yahya bin Saeed al Qattan ne farmaya: “Maine Sufiyan (soori) se sirf wohi kuch likha hai jisme wo haddasani yaa haddasana kehte the...”<sup>1831</sup>

40) Ibnul Turkamani (hanafi) ne ek riwayat par jirah karte hue likha hai: “Isme 3 illate'n (wajah zoaf) hain: Soori mudallis hain aur unho'n ne ye riwayat a'an se bayan ki hai...”<sup>1832</sup>

Usool e hadees, shurooh e hadees, mohaddiseen e ikram aur deegar ulama ki mazkura tasrihaat se saabit hua ke mudallis raawi ki a'an (عن) waali riwayat za'ef o mardood hoti hai.

Jis tarha baaz usool o qawaaed mein taqhsisaat saabit ho jaane ke baad aam ka hukam umoom par jaari rehta hai aur khaas ko umoom se bahar nikaal liya jaata hai, isi tarha is usool ki bhi kuch taqhsisaat saabit hain, jo darj e zail hain:

- 1) Sahihain (Saheeh Bukhari, Saheeh Muslim) mein tamam mudalliseen ki tamam riwayaat simaa yaa motebar mataabea'aat o shawaahid par mahmool hain.
- 2) Mudallis ki agar motebar mataabea'at yaa qawee shaahid saabit ho jaae to tadlees ka eteraaz khatam ho jaata hai, jis tarha ke za'ef raawi ki riwayat ka koi motebar mataabe yaa qawee shahid mil jaae to zoaf khatam ho jaata hai.
- 3) Baaz mudalliseen ki riwayaat baaz shagirdo'n ki riwayat mein (jaisa ke daleel se saabit hai) simaa par mahmool hoti hain, mislan Sha'aba ki Qataada, A'amash aur Abu Ishaq al Sabe'ee se riwayat, Shafai ki Sufiyan bin Ua'aina se riwayat aur Yahya bin Saeed al Qattan ki Sufiyan Soori se riwayat simaa par mahmool hoti hai.
- 4) Baaz mudalliseen baaz shuyooqh se tadlees nahi karte the, mislan Ibne Juraij, A'ataa bin Abi Rabaah se aur Hasheem Hussain se tadlees nahi karte the. Lehaza aisi ma'anea'an riwayaat bhi simaa par mahmool hain.
- 5) Isi tarha agar koi baat daleel se saabit ho jaae to wo bhi qaabil e qabool hai.

Inke alaawa saabit shuda mudalliseen ki ma'anea'an (عن waali) riwayat (apni sharaet ke sath) za'ef hoti hain.

Khaas ko aam par muqaddam karne aur taqhssees ki chand misaale'n darj e zail hain:

- 1) Baaz raawi siqa hote hain, lekin jab wo apne kisi khaas ustado'n se riwayat bayan kare'n to wo riwayat za'ef hoti hai, mislan Sufiyan bin Hussain siqa hain, lekin Imam Zohri se unki riwayat za'ef hoti hai.
- 2) Baaz raawi za'ef hote hain, lekin jab wo apne kisi khaas ustad se riwayat kare'n to ye riwayat *hasan* hoti hai (jiski sareeh daleel mohaddiseen e ikram se saabit hoti hai) mislan Abdullah bin Umar al Umari za'ef hain, lekin Naafe se inki riwayat *hasan* hoti hai.
- 3) Baaz raawiyo'n ki riwayaat unke iqhtelaat ki wajah se za'ef hoti hain, lekin baaz shagirdo'n ke bare mein ye saraahat mil jaati hai ke unho'n ne apne ustaz ke iqhtelaat se pehle hadeese'n suni thee'n,

<sup>1829</sup> Al Yewaqiyat Waladar Rafee Sharha Tuqhbah Ibne Hajar: V1 P210 (Al Maktaba Shamela)

<sup>1830</sup> Fathul Baaqi b-sharha Al Fiyah al Iraaqi: P169-170

<sup>1831</sup> Kitab ul e'elal wa Ma'arefah ar Rijaaal lil Imam Ahmad: V1 P207 1130 (sanad saheeh); Imam Shafai aur Mas-alah e Tadlees: P15

<sup>1832</sup> Al Jauhar un Naqee: V8 P262; Al Hadees, Hazro: 67 P17

lehaza ye riwayat-e saheeh hoti hain, mislan A'ataa bin as Saeed se Imam Sha'aba ki riwayat saheeh hoti hai.

- 4) Mursal riwayat za'ef hoti hai, lekin SI ki tamam mursal riwayat saheeh hain aur is par ahle sunant ka ijma hai.
- 5) Za'ef riwayat saheeh o hasan shawahid o mataabea'at ke sath saheeh o hasan ban jaati hai.

Jis tarha usool e hadees aur asma ur rijaal mein mazkura taqhsisaat par amal kiya jaata hai aur khaas daleel ke muqable mein aam daleel ko pesh nahi kiya jaata, isi tarha tadlees ke masle mein bhi saabit shuda taqhsisaat par amal kiya jaata hai aur khaas daleel ke muqable mein aam daleel ko pesh nahi kiya jaata.

Tambeeh: Ye kisi daleel se saabit nahi hai ke A'amash aur Sufiyan Soori waghairahuma ki ma'anea'an riwayat saheeh hain aur Abu az Zubair, Hasan Basri aur Zohri waghairahum ki riwayat za'ef hoti hain!

Is silaila mein Haafiz Ibne Hajar Asqalani راجه کی tabaqaati taqseem kai wajah se ghalat hai. Mislan:

- 1) Ye tabaqaati taqseem jamhoor mohaddiseen ke usool e tadlees ke khilaf hai.
- 2) Ye taqseem khud Haafiz Ibne Hajar ki Sharha Nuqbatul Fikr ke usool ke khilaf hai.
- 3) Ye taqseem khud Haafiz Ibne Hajar ki At Talqhees ul Habeer<sup>1833</sup> ke khilaf hai.
- 4) Ahle Hadees aur Hanafi, balkey Barailwi aur Deobandi sab is tabaqaati taqseem par muttafiq nahi hain.

Is mazmoon mein mazkureen ke naam a'alat tarteeb darj e zail hain.

Ibnul Turkamani (40)	Ibne Salah (10)
Ibnul A'ajami (31)	Ibnul Qattan al Faasi (32)
Ibnul Mulqin (10)	Ibne Jaamea'a (23)
Ibne Hibban (9)	Ibne Hajar Asqalani (15)
Ibne Khuzaima (18)	Ibne Rasheed al Fehri (34)
Ibne Abdul Bar (12)	Ibne Kaseer (20)
Ibnaasi (27)	Abu Bakar As Seerfi (13)
Ahmad bin Hambal (3)	Ishaq bin Rahwiya (4)
Ismail bin Yahya al Maznee (5)	Bukhari (16)
Bilqeeni (26)	Baheghi (6)
Khateeb Baghdadi (8)	Zahabi (14)
Zakariyya al Ansari (38)	Saqhaawi (36)
Siyuti (25)	Shafai (1)
Shareef Jarjaani (22)	Sha'aba (17)
Taibee (24)	Abdur Rahman bin Mahdi (2)
Iraqi (21)	A'aini (28)
Qastalaani (30)	Kirmaani (29)
Muhammad bin Fuzail bin Ghazwaan (33)	Muslim (7)
Manaawi (37)	Nawavi (11)
Yahya bin Saeed al Qattan (39)	Yaqoob bin Shaiba (35)

Aug 30<sup>th</sup>, 2010

## Imam Shafai رحمته الله Aur Mas-alah e Tadleees

الحمد لله رب العالمين والصلوة والسلام على رسوله، أما بعد:

Riwayat e hadees mein tadleees, yaane *tadleees fil isnaad* ke bare mein mohaddiseen e ikram ka mashoor maslak o mazhab ye hai ke jis raawi se sanad mein tadleees karna saabit ho, to uski a'an (عن waali) riwayat za'eeif hoti hai.

Mislan Shaikh Irshad ul Haq Athari Sahab ne likha hai: “Aur mohaddiseen ka is par ittefaaq hai ke Qataada رحمته الله mudallis hai, jaisa ke aainda iski tafseel aarahi hai aur is par bhi ittefaaq hai ke mudallis ka a'ana'ana maujib e zoaf hai. Lehaza iski sanad ko saheeh kehna mahel e nazar hai”.<sup>1834</sup>

Athari Sahab ne mazeed farmaya: “Aur ye tai shuda usool hai ke mudallis ki ma'anea'an riwayat qabool nahi”.<sup>1835</sup>

Mohtaram Athari Sahab ne kai mudallis raawiyo'n ki ma'anea'an (عن waali) riwayat par jirah ki aur in riwayaat ko ghair saheeh qarar diya. Mislan:

- 1) Abu az Zubair al Makki.<sup>1836</sup>
- 2) Qataada bin Da-a'aamah.<sup>1837</sup>
- 3) Sulaiman bin Mahran al A'amash.<sup>1838</sup>
- 4) Ibrahim bin Yazeed an Naqhai.<sup>1839</sup>
- 5) Muhammad bin A'ajlaan.<sup>1840</sup>

Inme se Ibrahim Naqhai aur Sulaiman al A'amash dono Haafiz Ibne Hajar Asqalani ki tabaqaati taqseem ke mutabiq tabaqa saniya mein se the.<sup>1841</sup>

Haafiz Ibne Hajar ki ye tabaqaati taqseem saheeh nahi hai aur naa isey talqi-bil-qabool haasil hai.<sup>1842</sup>

Tadleees ke bare mein mufassil tehqheeq ke liye dekhiye meri kitab: Tehqheeqi, Islaahi aur Ilmi Maqalaat.<sup>1843</sup>

Mudallis raawi kaseer ut tadleees ho yaa qaleel ut tadleees, saari zindagi mein usne sirf ek dafa tadleees ul isnaad ki ho aur uska isse ruju o taqhsees saabit naa ho, yaa motebar mohaddiseen e ikram ne isey mudallis qarar diya ho to Saheeh Bukhari aur Saheeh Muslim ke alaawa doosri kitabo'n mein aise mudallis ki ghair masrah bis-samaa aur ma'anea'an riwayat za'eeif hoti hai. Illa ye ke iski motebar mataabeat, taqhsees e riwayat yaa shahid saabit ho. Taqhsees e riwayat ka matlab ye hai ke baaz shuyooq se mudallis ki ma'anea'an riwayat saheeh ho yaa iske baaz talaamezah ki riwayaat simaa par mahmool ho'n.

Yehi wo usool hai jis par Abu Hanifa, Hanafi, Shafai, Maliki, Hambali, Deobandi, Barailwi aur deegar log fareeq e muqhalif ki riwayaat par jirah karte rahe hain aur kar rahe hain. Lekin a'asr e haazir mein baaz jadeed ulama mislan Hatim ash Shareef al Aufi waghaira ne baaz *shaaz* aqwaal lekar kaseer ut tadleees aur qaleel ut tadleees

<sup>1834</sup> Tauzeeh ul Kalam: V1 P130; doosra nusqha: P137

<sup>1835</sup> Tauzeeh ul Kalam: V2 P765; doosra nusqha: 1030

<sup>1836</sup> Tauzeeh ul Kalam: V2 P558; doosra nusqha: 889

<sup>1837</sup> Tauzeeh ul Kalam: V2 P283; doosra nusqha: 688

<sup>1838</sup> Tauzeeh ul Kalam: V2 P765; doosra nusqha: 1030

<sup>1839</sup> Tauzeeh ul Kalam: V2 P758-759; doosra nusqha: 1026

<sup>1840</sup> Tauzeeh ul Kalam: V2 P331; doosra nusqha: 725

<sup>1841</sup> Al Fathul Mubeen: V2 P35; V2 P55

<sup>1842</sup> Al Hadees, Hazro: 67 P21-23

<sup>1843</sup> V1 P251-290; V3 P218-223 & P612-614

ka shosha chodh diya hai. Jisse unho'n ne usool e hadees ke is mashoor masle ko torpedo<sup>1844</sup> maar kar gharq karne ki koshish ki hai. Hamare is mazmoon mein in baaz un naas ka rad pesh e khidmat hai:

- 1) Imam Abu Abdullah Muhammad bin Idrees Shafai رحمته الله (d 204h) ne farmaya:

*Jiske bare mein hame'n maloom ho gaya ke usne ek dafa tadlees ki hai to usne apni poshida baat hamare saamne zaahir kardi.*<sup>1845</sup>

ومن عرفناه دلس مرة فقد أبان لنا عورته في روايته.

Iske baad Imam Shafai رحمته الله ne farmaya:

*Pas hamne kaha: Ham kisi mudallis se koi hadees qabool nahi karte, hatta ke wo haddasani yaa sametu kahe.*<sup>1846</sup>

فقلنا: لا تقبل من مدلس حديثاً حتى يقول فيه: حدثني أو سمعت.

Imam Shafai ke bayan karda is usool se maloom hua ke jis raawi se saari zindagi mein ek dafa tadlees karna saabit ho jaae to uski a'an عن waali riwayat qaabil e qabool nahi hoti.

Ek ghaali Hambali Ibne Rajab (d 795h) ne likha hai:

*Aur Shafai ne iska etebaar nahi kiya ke raawi baar baar tadlees kare aur naa unho'n ne iska etebaar kiya hai ke uski riwayat par tadlees ghalib ho, balkey unho'n ne raawi se suboot e tadlees ka etebaar kiya hai aur agar-che (saari zindagi mein) sirf ek martaba hi ho.*<sup>1847</sup>

ولم يعتبر الشافعي أن يتكرر التدليس من الراوي ولا أن يغلب على حديثه، بل اعتبر ثبوت تدليسه ولو بمرة واحدة.

Imam Shafai is usool mein akele nahi, balkey jamhoor ulama inke sath hain. Lehaza Zarkashi ka

وهو نص غريب لم يحكمه الجمهور.<sup>1848</sup>

Kehna ghalat hai. Agar koi shaqs is par ba-zid hai ke is manhaj aur usool mein Imam Shafai رحمته الله akele the, yaa jamhoor ke khilaf the(!) to wo darj e zail hawaalo'n par thande dil se ghaur kare:

- 2) Imam aBu Qudaib Obaidullah bin Fadhaala an Nisai (Siqa Mamoon) se riwayat hai ke (Imam) Ishaq bin Rahwiya ne farmaya: “Maine Ahmad bin Hambal ki taraf likh kar bheja aur darqast ki, ke wo meri zaroorat ke mutabiq (Imam) Shafai ki kitabo'n mein se (kuch) bheje'n. To unho'n ne mere paas Kitab ur Risaala bheji”.<sup>1849</sup>

Is asar se maloom hua ke Imam Ahmad bin Hambal رحمته الله Kita bur Risaala se raazi (muttafiq) the aur tadlees ke is masle mein unki taraf se Imam Shafai par rad saabit nahi. Lehaza unke nazdeek bhi mudallis ki a'an عن waali riwayat zaef hai, chahe qaleel ut tadlees ho yaa kaseer ut tadlees.

Imam Abu Zara'ah ar Raazi رحمته الله ne kaha: “Ahmad bin Hambal ne Shafai ki kitabo'n mein nazar farmai thi, yaane inhe'n ba-ghaur padha tha”.<sup>1850</sup>

<sup>1844</sup> T: A cigar-shaped self-propelled underwater missile designed to be fired from a ship or submarine or dropped into the water from an aircraft and to explode on reaching a target.

<sup>1845</sup> Ar Risaala: 1033

<sup>1846</sup> Ar Risaala: 1035

<sup>1847</sup> Sharha E'elal at Tirmizi: V1 P353 (Darul Malaah lit Taba'a wan Nashar edition)

<sup>1848</sup> An Nakat: P188

<sup>1849</sup> Kitab al Jirah wa Ta'adeel: V7 P204 (sanad saheeh); Tareeqh e Damishq laa Ibne Asakir: 54 P291-292; Mana'iqib ush Shafai lil Baheqhi: V1 P234 (sanad saheeh)

<sup>1850</sup> Kitab al Jirah wa Ta'adeel: V7 P204 (sanad saheeh)

Imam Ahmad bin Hambal ne apne shagird Abdul Malik bin Abdul Hameed al Maimooni se kaha:

*Kita bur Risaala dekho! Kyou'nke ye unki sabse acchi kitabo'n mein se hai.*<sup>1851</sup>

انظر في كتاب الرسالة فإنه من أحسن كتبه.

Tambee: Is tasreeh ke muqable mein Imam Ahmad ka qaul (mujhe maloom nahi) Sawalaat e Abi Dawood<sup>1852</sup> se pesh karna be-faaeda aur marjooh hai.

Masaael al Imam Ahmad (Riwaaya Abi Dawood)<sup>1853</sup> se istedlal karte hue ek shaqs ne likha: “Magar iske bawajood Imam Ahmad رحمته ne Hasheem ke a’ana’ana par tauquf bhi kiya hai”.

Arz hai ke agar Imam Hasheem (jinhe’n tadlees karne mein mazaa aata tha) ka a’ana’ana muzir nahi tha, to unki a’an عن waali riwayat mein tauquf karne ka kya matlab tha? Kisi riwayat mein tauquf karna iski daleel hai ke wo riwayat qabil e hujjat nahi hai. Kya kisi saheeh hadees ke bare mein bhi saheeh kehne se tauquf kiya jaa sakta hai?!

Ulama e ikram jab kisi riwayat ko mudallis ke a’ana’ane ki wajah se zaeef kehte hain to asal wajah ye hoti hai ke raawi mudallis hai aur riwayat e mazkurah mein simaa saabit nahi hai. Jab simaa saabit ho jaae to fauran ruju kiya jaata hai aur riwayat ko baghair kisi tauquf ke saheeh tasleem kar liya jaata hai.

Faaeda: Imam Ishaq bin Rahwiya ne kaha ke (Imam) Ahmad bin Hambal ne Kitab ur Risaala ke bare mein farmaya:

*Ye kitab Abdur Rahman bin Mahdi ko pasand thi.*<sup>1854</sup>

هذا كتاب أعجب به عبد الرحمن بن مهدي.

- 3) Imam Ishaq bin Rahwiya رحمته ke paas Imam Shafai ki kitab Ar Risaala paho’nchi, lekin unho’n ne tadlees ke is masle par koi rad nahi farmaya, jaisa ke kisi riwayat se saabit nahi hai. Lehaza maloom hua ke wo tadlees ke masle mein Imam Shafai رحمته ke muwafiq the.
- 4) Imam Ismail bin Yahya al Muznee رحمته ne farmaya:

Maine 40 saal se ziyada arse pehle Kitab ur Risaala (naqal karke) likhi aur main isey padhta hoo’n, isme (ghaur o fikr ke sath) dekhta hoo’n aur mere saamne padhi jaati hai. Phir har baar padhne yaa padhe jaane se mujhe aisa faaeda milta hai, jaise maine pehle acchi tarha nahi samajhta tha.<sup>1855</sup>

كتبتُ كتاب الرسالة منذ زيادة على أربعين سنة وأنا أقرأه وأنظر فيه  
ويقرأ عليّ فما من مرة قرأت أو قرئ عليّ إلا استفدت منه شيئاً لم  
أكم أحسنه.

40 saal padhne padhaane ke bawajood Imam Muznee ko tadlees ke mazkura masle ka ghalat hona maloom nahi hua, jaisa ke kisi saheeh riwayat mein unse saabit nahi. Lehaza zahir yehi hai ke wo bhi ek martaba tadlees karne waale raawi ki ma’anea’an riwayat ko saheeh nahi samajhte the.

- 5) Imam Shafai ki Kitab ur Risaala mein tadlees waale makzura qaul ko mashoor mohaddis Baheqhi ne naqal karke koi jirah nahi ki, balkey khamoshi ke zariye se taeed farmai.<sup>1856</sup>

<sup>1851</sup> Tareeqh e Damishq laa Ibne Asaakir: V54 P291 (sanad saheeh)

<sup>1852</sup> P199

<sup>1853</sup> P322

<sup>1854</sup> At Tauwairiyaat: V2 P761 H681 (sanad saheeh)

<sup>1855</sup> Muqaddama ar Risaalah: P73; Riwaayah Ibn Al Akfaani: P54 (sanad hasan); Tareeqh Damishq: V54 P292; Manaagib as Shafai lil Baheqhi: V1 P236 (ba-hawaala Alaabri al A’aasmi)

<sup>1856</sup> Ma’arefah as Sunan wal Asaar: V1 P76



Maloom hua ke Imam Baheqhi ka bhi yehi maslak hai.

Muhammad bin Abdullah bin Bahadur az Zarakshi (d 794h) ne kaha:

*Jo shaqs ek dafa tadlees kare to iske bare mein Baheqhi ne ye faisla kiya ke iski riwayat (ma'anea'an) ghair maqbool hai.*<sup>1857</sup>

وقد حكم البيهقي بعدم قبول قول من دّلس مرة. إلخ.

- 6) Khateeb Baghdadi ne Imam Shafai ke qaul e mazkoor ko riwayat kiya aur koi rad nahi kiya.<sup>1858</sup>

Balkey tadlees ke bare mein الغالب على حديثه لم تقبل رواياته wala qaul naqal karke Khateeb ne farmaya:

*Aur doosro'n ne kaha: Mudallis ki khabar (riwayat) maqbool nahi hoti, illa ye ke wo wahem ke ehtemaal ke baghair sareeh taur par tasreeh bis-samaa ke sath bayan kare, agar wo aisa kare to iski riwayat maqbool hai aur hamare nazdeek yehi baat saheeh hai.*<sup>1859</sup>

وقال آخرون: خبر المدلس لا يقبل إلا أن يورده على وجه مبين غير محتمل لإيهام فإن أورده على ذلك قبل، وهذا هو الصحيح عندنا.

- 7) Ghaali Shafai Haafiz Ibne Salah ash Shaherzori (d 643h) ne kaha:

*Aur hukam (faisla) ye hai ke mudallis ki riwayat tasreeh e simaa ke baghair qabool naa ki jaae, isey Shafai رحمه الله ne is shaqs ke bare mein jaari farmaya hai, jisne hamari malumaat ke mutabiq sirf ek dafa tadlees ki hai. Wallahu a'alam.*<sup>1860</sup>

والحكم بأنه لا يقبل من المدلس حتى يبين، قد أجراه الشافعي رضي الله عنه فيمن عرفناه دّلس مرة. والله أعلم.

Maloom hua ke Imam Shafai ki tarha Ibne Salah bhi ek dafa tadlees karne waale mudallis ki ma'anea'an riwayat ko sehat e hadees ke manaafi samajhte the.

Ibne Salah ke is qaul ko usool e hadees ki baad waali kitabo'n mein bhi naqal kiya gaya hai aur tardeed nahi ki gai, lehaza isey jamhoor ki talqi-bil-qabool haasil hai.

- 8) Allama Yahya bin Sharf an Nawawi (d 677h) ne mudallis ke bare mein farmaya:

*Pas wo (mudallis raawi) aise lafz se riwayat bayan kare jisme ehtemaal ho, simaa ki tasreeh naa ho to wo mursal (yaane ghair maqbool/zaeef) hai... aur ye hukam iske bare mein jaari hai, jo (sirf) ek dafa tadlees kare.*<sup>1861</sup>

فما رواه بلفظ محتمل لم يبين فيه السماع فمرسل... وهذا الحكم جار فيمن دّلس مرة.

Maloom hua ke Imam Shafai ki tarah Nawawi bhi mudallis ki a'an waali riwayat ko zaeef o mardood samajhte the, chahe usne saari umar mein sirf ek dafa hi tadlees ki ho.

- 9) Mashoor Sufi Haafiz Sirajuddin Umar bin Ali bin Ahmad al Ansari: Ibnul Mulqin (d 804) ne Ibne Salah ka qaul:

والحكم بأنه لا يقبل من المدلس حتى يبين، أجراه الشافعي فيمن عرفناه دّلس مرة.

<sup>1857</sup> An Nukat A'ala Muqaddama Ibne Salah: P191

<sup>1858</sup> Al Kifaaya Fee Il mar Riwaaya: P292

<sup>1859</sup> Al Kifaaya: P361

<sup>1860</sup> Muqaddama Ibne Salah Ma'a at Taqaiyyud wal Ezaah: P99; doosra nusqha: P161

<sup>1861</sup> At Taqreeb lin Nawawi Fee Usool ul Hadees: P9 نوع 12;

Ma'a Tadreeb ur Raawi lis Siyuti: V1 P229-230; doosra nusqha: P201



Naqal kiya aur koi rad nahi kiya. Lehaza ye inki taraf se Imam Shafai aur Ibne Salah dono ki muwafiqat hai.<sup>1862</sup>

10) Mashoor siqa mohaddis o mufassir Haafiz Ibne Kaseer ad Damishqhi رَضِيَ اللَّهُ عَنْهُ (d 774h) ne tadlees ke bare mein Imam Shafai ka qaul naqal kiya aur koi jirah yaa muqhalifat nahi ki.<sup>1863</sup>

11) Haafiz Abu al Fadhal Abdur Raheem bin al Hussain al Iraqi al Athari رَضِيَ اللَّهُ عَنْهُ (d 806h) ne farmaya:

*Aur Shafai ne (tadlees ko) iske liye saabit qarar diya hai, jo ek dafa (tadlees) kare.*<sup>1864</sup>

والشافعي أثبتته بمرة.

Maloom hua ke is masle mein Iraqi bhi Imam Shafai ke muwafiq the.

12) Mashoor Sufi Saqhai (d 902h) ne iraqi ke qaul أَثْبَتَهُ بِمَرَّةٍ ki tashreeh mein kaha:

*Aur iski tashreeh ye hai ke iski ek dafa tadlees ke suboot se uski (tamam) ma'anea'an riwayaat mein iska zahir haal yehi ban gaya (ke wo mudallis hai) jaisa ke ek dafa mulaqaat ke suboot se (ghair mudallis ka) zahir haal ye hota hai ke usne (apne ustad se) suna hai aur isi tarha agar kisi admi ka (sarf) ek hadees mein jhoot maloom ho jaae to iska zahir haal yehi ban jaata hai (ke wo jhoota hai) aur iski tamam ahadees par amal saaqit ho jaata hai, is jawaz ke sath wo apni baaz riwayaat mein saccha ho sakta hai.*<sup>1865</sup>

وبيان ذلك انه بثبوت تدليسه مرة صار ذلك هو الظاهر من حاله في معناته كما إنه ثبوت اللقاء مرة صار الظاهر من حاله السماع، وكذا من عرف بالكذب في حديث واحد صار الكذب هو الظاهر من حاله وسقط العمل بجميع حديثه مع جواز كونه صادقاً في بعضه.

Do (2) ahem daleele'n bayan karke Saqhawi ne Imam Shafai ki taeed kardi aur in logo'n mein shamil ho gae jo mudallis ki a'an عَنْ waali riwayat nahi maante, chahe usne saari zindagi mein sirf ek dafa tadlees ki ho.

13) Zakariyya bin Muhammad al Ansari (d 926h) ne bhi Iraqi ke mazkura qaul<sup>1866</sup> ko naqal karke iski daleel bayan ki aur koi muqhalifat nahi ki.<sup>1867</sup>

Maloom hua ke is masle mein wo bhi Imam Shafai رَضِيَ اللَّهُ عَنْهُ se muttafiq the.

14) Jalaluddin Siyuti (d 911h) ne bhi Imam Shafai ka qaul naqal karke koi muqhalifat nahi ki, lehaza inki taraf se taeed hai.<sup>1868</sup>

Balkey Siyuti ne ولو بمرة وضع kehkar tadlees ko saraahatan jirah qarar diya hai.<sup>1869</sup>

15) Haafiz Ibne Hibban al Basti (d 354h) ne farmaya:

*Teesri qism: wo siqa mudalliseen jo riwayaat mein tadlees karte the, mislan Qataada, Yahya bin Abi Kaseer, A'amash, Abu Ishaq, Ibne Juraij, Ibne Ishaq, Soori Hasheem aur jo unke mushaaba the, jinki tedaad ziyaada hai. Wo pasandeeda imaamo'n aur deen mein parhezgaaro'n mein se*

الجنس الثالث: الثقات المدلسون الذين كانوا يدلسون في الأخبار مثل قتادة و يحيى بن أبي كثير والأعمش وأبو إسحاق وابن جريج وابن إسحاق والثوري وهشيم ومن أشبههم ممن يكسر عددهم من

<sup>1862</sup> Al Muqna'a Fee Uloom ul Hadees: V1 P158 tehqheeq

Abdullah bin Yusuf al Jadee

<sup>1863</sup> Iqhtesaar uloom ul Hadees: V1 P17 نوع 12

<sup>1864</sup> Al Fiyah al Iraqi Ma'a Ta'aleeqat ash Shaikh Muhammad

Rafeeq al Athari: P32 sher 160

<sup>1865</sup> Fathul Mughees Sharha al Fiyah al Hadees: V1 P193

<sup>1866</sup> Faqhra # 11

<sup>1867</sup> Fathul BAAqi bi-Sharha Al Fiya al Iraqi (tehqheeq Haafiz

Sanaullah az Zahedi: P169-170)

<sup>1868</sup> Tadreeb ur Raawi: V1 P230

<sup>1869</sup> Al Fiyah as Siyuti Fee Ilm ul Hadees: P31 (tehqheeq Ahmad Muhammad Shakir)

the, wo sab se (riwayat) likhte aur jinse sunte to unse riwayat-e'n bhi bayan karte the. Baaz auqaat wo shaikh yaane ustad se sunney ke baad za'ee'f logo'n se suni hui riwayat is (shaikh) se ba-taur e tadlees bayan karte the. Inki (ma'anean) riwayat se istedlal jaa'ez nahi hai. Pas jab tak mudallis agar-che siqa ho haddasani yaa same'etu naa kahe (yaane simaa ki tasreeh naa kare) to iski riwayat se istedlal jaa'ez nahi hai aur ye Abu Abdullah Muhammad bin Idrees Shafai رحمته الله ki asal (yaane usool) hai aur hamare asaatezah ne isme unki itteba (yaane muwafeqat) ki hai.<sup>1870</sup>

Is azeem ush shaan bayan mein Haafiz Ibne Hibban ne tadlees ke masle mein Imam Shafai ki mukammal muwafeqat farmai, balkey 'manhaj ul mutaqaadimeen' ke naam se 'kaseer ut tadlees' aur 'qaleel ut tadlees' ki ajeeb o ghareeb, shaaz aur na-qabil e amal istelahaat ke riwaaj ke zariye se masla e tadlees ko torpedo karne waalo'n ke shubhaat ke par-khacche udaa diye hain.

Haafiz Ibne Hibban ne doosri jagah farmaya:

Aur magar wo mudalliseen jo siqa aur aadil hain, to ham inki bayan karda riwayat mein se sirf in riwayat se hi istedlal karte hain jinme unho'n ne simaa ki tasreeh ki hai. Mislan Soori, A'amash, Abu Ishaq aur in jaise doosre aimma muttaqeen (aimma mutqeneen) aur deen mein parhezgaari waale imam. Kyou'nke agar ham mudallis ki wo riwayat qabool kare'n, jisme usne simaa ki tasreeh nahi ki, agar-che wo siqa tha, to ham par ye laazim aata hai ke ham tamam munqate aur mursal riwayat qabool kare'n. **kyou'nke ye maloom nahi ke ho sakta hai is mudallis ne is riwayat mein za'ee'f se tadlees ki ho, agar iske bare mein maloom hota to riwayat za'ee'f ho jaati, siwaae iske, ke allah jaanta hai, agar mudallis ke bare mein ye maloom ho ke isne sirf siqa se hi tadlees ki hai. Phir agar is tarha hai to iski riwayat maqbool hai aur agar-che wo simaa ki tasreeh naa kare aur ye baat (saari) duniya mein siwaae Sufiyan bin Ua'aina akele ke kisi aur ke liye saabit nahi hai. Kyou'nke wo tadlees karte the aur sirf siqa mutqan se hi tadlees karte the. Sufiyan bin Ua'aina ki aisi koi riwayat nahi paai jaati jisme unho'n ne tadlees ki ho, magar isi riwayat mein unho'n ne apne jaise siqa se tasreeh e simaa kardi thi. Is wajah se inki riwayat ke maqbool hone ka hukam hai... agarche wo simaa ki tasreeh naa kare'n... isi tarha hai jaise Ibne Abbas رحمته الله agar Nabi ﷺ se aisi riwayat bayan kare'n jo unho'n ne Aap ﷺ se suni nahi thi, ka hukm hai.**<sup>1871</sup>

Is hawaale mein bhi Haafiz Ibne Hibban ne mudallis raawi ki is riwayat ko ghair maqbool qarar diya hai, jisme simaa ki tasreeh naa ho aur Imam Shafai رحمته الله ki ma'anana taeed farmai hai.

الأئمة المرضيين وأهل الورع في الدين كانوا يكتبون عن الكل ويروون عن سمعوا منه فربما دلّسوا عن الشيخ بعد سماعهم عنه عن أقوام ضعفاء لا يجوز الإحتجاج بأخبارهم، فما لم يقل المدّلس وإن كان ثقة: حدثني أو سمعت فلا يجوز الإحتجاج بخبره، وهذا أصل أبي عبد الله محمد بن إدريس الشافعي رحمه الله. ومم تبعه من شيوخنّا.

و أما المدّلسون الذين هم ثقات و عدول فإنّا لا نحتج بأخبارهم إلا ما بينوا السماع فيما رَووا مثل الثوري والأعمش وأبي إسحاق وأضرابهم من الأئمة المتقين (المتقنين) وأهل الورع في الدين لأنّا متى قبلنا خبر مدّلس لم يبين المسامع فيه. وإن كان ثقة لزمنا قبول المقاطيع والمراسيل كلها لأنّه لا يدري لعل هذا المدّلس دلّس هذا الخبر عن ضعيف يهيي الخبر بذكره إذا عرف، اللهم إلا أن يكون المدّلس يعلم أنّه مادّلس قط إلا عن ثقة فإذا كان كذلك قبلت روايته وإن يبين السماع وهذا ليس في الدنيا لإسفيان بن عيينة وحده فإنه كان يدّلس ولا يدّلس إلا عن ثقة متقن ولا يكاد يوجد لسفيان بن عيينة خبر دلّس فيه إلا وجد ذلك الخبر بعينه قد بيّن سماعه عن ثقة مثل نفسه والحكم في قبول روايته لهذه العلة. وإن لم يبين السماع فيها. كالحكم في رواية ابن عباس إذا روى عن النبي صلى الله عليه وسلم ما لم يسمع منه.

<sup>1870</sup> Kitab ul Majruheen: V1 P92; doosra nusqha: V1 P86

<sup>1871</sup> Saheeh Ibne hibban: al Ehsan: V1 P161; doosra nusqha: V1 P90

Haafiz Ibne Hibban ke is bayan se darj e zail ahem nukaaan waazeh hain:

1: Jis raawi ka mudallis hona saabit ho, iski a'adm e tasreeh simaa waali riwayat ghair-maqbool hoti hai.

2: Imam Shafai ka bayan karda usool saheeh hai.

3: Imam Shafai apne usool mein munfarid nahi, balkey Ibne Hibban aur unke shuyooq (nez [Abdur Rahman bin Mahdi], Ahmad bin Hambal, Ishaq bin Rahwiya, Muznee, Baheqhi aur Khateeb Baghdadi waghairahum jaisa ke hamare is mazmoon se saabit hai) ne Imam Shafai ki taeed farmai hai.

4: Kaseer aur qaleel ut tadlees mein farq karne waala manhaj saheeh nahi, balkey marjooh hai.

5: Agar mudallis ki a'an عن waali riwayat maqbool hai to phir munqate aur mursal riwayaat kyou'n ghair-maqbool hain?

6: Mudalliseen mislan Imam Sufiyan Soori رضى waghaira ki ma'anea'an aur simaa ki saraahat ke baghair waali riwayaat ghair-maqbool hain, agar-che baaz mutaqqhireen ne inhe'n tabaqa saniya yaa tabaqa oola mein zikr kar rakha ho.

7: Haafiz Ibne Hibban ke nazdeek Imam Sufiyan bin Ua'aina sirf siqa se hi tadlees karte the. Hame'n is aqhri shaq se do (2) daleelo'n ke sath iqhtelaf hai

a) Baaz auqaat Sufiyan bin Ua'aina رضى *ghair siqa* se bhi tadlees kar lete the. Mislan dekhiye Tareeqh Yahya bin Muyeen (Riwaaya ad Dauri)<sup>1872</sup>, Kitab al Jirah wa Ta'adeel<sup>1873</sup>, aur meri kitab Tauzeeh ul Ahkaam.<sup>1874</sup>

Lehaza ye qaaeda *kulliyya* nahi, balkey qaeda *aghlabiya* hai.

b) Imam Sufiyan bin Ua'aina رضى baaz auqaat *siqa mudallis* (mislan Ibne Juraij) se bhi tadlees karte the.<sup>1875</sup>

Maine ye kahee'n bhi nahi padha ke Sufiyan bin Ua'aina *siqa mudallis* raawiyo'n se ba-taur e tadlees sirf wohi riwayaat bayan karte the jinme unho'n ne Sufiyan ke saamne simaa ki tasreeh kar rakhi hoti thi. Lehaza kya baeed hai ke siqa mudallis ne ek riwayat tadlees karte hue bayan ki ho aur Sufiyan bin Ua'aina ne is siqa mudallis ko sanad se giraa kar riwayat bayan kardi ho. Lehaza is wajah se bhi inki ma'anea'an riwayat na-qaabil e etemaad hai. Wallahu A'alam.

16) Hussain bin Abdullah at Taibee (d 743h) ne apne usool e hadees waale risaale mein Imam Shafai رضى ke usool ko darj farmaya hai aur koi tardeed nahi ki, lehaza is masle mein wo bhi Shafai se muttafiq the.<sup>1876</sup>

17) Abu Bakar as Seerfi (d 330h) ne (Kitab ur Risaala ki Sharha) Kita bud Dalaael wal E'elaam mein farmaya:

*Har wo shaqs jiski tadlees ghair siqa raawiyo'n se zaahir ho jaae to iski riwayat qabool nahi ki jaati, illa ye ke wo haddasani yaa sametu kahe/ yaane simaa ki tasreeh kare.*<sup>1877</sup>

كل من ظهر تدليسه عن غير الثقات لم يقبل خبره حتى يقول: حدثني او سمعت.

Tambeeh: Choo'nke Kitab ud Dalaael wal E'elaam mere paas maujood nahi aur naa mujhe iske wajood ka koi ilm hai, lehaza ye hawaala majbooran Zarakshi se liya hai aur doosre kai ulama ne bhi Seerfi se is hawaale ko naqal kiya hai.<sup>1878</sup> Nez ye ke kitab se riwayat jaaez hai, illa ye ke asal kitab mein hi ta'an saabi tho to phir jaaez nahi hai.

<sup>1872</sup> 979

<sup>1873</sup> V7 P191

<sup>1874</sup> V2 P149

<sup>1875</sup> Al Kifaaya: P359-360 (sanad saheeh); Tauzeeh ul Ahkaam:

V2 P148

<sup>1876</sup> Al Khulaasah Fee Usool ul Hadees: P72 (tehqheeq Subhi Samraai)

<sup>1877</sup> An Nukat A'alaa Muqaddama Ibne Salah lil Zarakshi: P184

<sup>1878</sup> Sharha al Fiyah al Iraqi bit Tabserah wat Tazkirah: V1 P183-184

Isse maloom hua ke zaeeef raawi se ek dafa bhi tadlees karne waale siqa raawi ke bare mein Seerfi ka ye mauqif tha ke iski sirf wohi riwayat maqbool hoti hai, jisme simaa ki tasreeh ho, lehaza Imam Shafai ke usool se Seerfi bhi muttafiq the.

18) Haafiz Ibne Hajar Asqalaani ne tadlees ul isnaad ke bare mein kaha:

*Saheeh tareen baat ye hai ke jis raawi se tadlees saabit ho jaae, agar-che wo aadil ho to uski sirf wohi riwayat maqbool hoti hai, jisme wo simaa ki tasreeh kare.*<sup>1879</sup>

وَحَكَمَ مَنْ ثَبَتَ عَنْهُ التَّدْلِيلَ إِذَا كَانَ عَدْلًا، أَنْ لَا يَقْبَلَ مِنْهُ إِلَّا مَا صَرَّحَ فِيهِ بِالتَّحْدِيثِ عَلَى الْأَصَحِّ.

Isse maloom hua ke ek dafa tadlees saabit ho jaane apr bhi Haafiz Ibne Hajar mudallis ka a'ana'ana sehat ke manaafi samajhte the.

Haafiz Ibne hajar ne apne nazdeek tabaqa saniya ke ek mudallis A'amash ke bare mein kaha: “*Kyou’nke kisi sanad ke raawiyo’n ka siqa hona saheeh hone ko laazim nahi hai, choo’nke A’amash mudallis hain aur unho’n ne A’ataa se (is hadees mein) apne simaa ka zikr nahi kiya hai*”.<sup>1880</sup>

19) Muhammad bin Ismail al Yamani (d 1182h) ne bhi Haafiz Ibne Hajar ke mazkura qaul (faqhra # 18) ko ba-taur e jazam aur baghair kisi tardeed ke naqal kiya hai.<sup>1881</sup>

20) Shaikh ul Islam Sirajuddin Umar bin Raslan al Barqeeni (d 805h) ne Muqaddama Ibne Salah ki Sharha mein Imam Shafai ka qaul naqal kiya aur koi tardeed nahi ki, lehaza ye inki taraf se usool e mazkoor ki muwafeqat hai.<sup>1882</sup>

21) Burhan Uddin Abu Ishaq Ibrahim bin Musa bin Ayyub al Ibnaasi (d 802h) ne bhi Imam Shafai ke mazkura usool ko naqal kiya aur koi muqhalifat nahi ki, lehaza ye inki taraf se usool e mazkoor ki taeed hai.<sup>1883</sup>

Inke alaawa aur bhi kai hawaale hain, mislan dekhiye An Nukat A’alaa Ibne Salah laa Ibne Hajar.<sup>1884</sup>

Usool e hadees ke is buniyadi masle ke khilaf arab mumaalik mein Haatim Shareef al Aufi, Nasir bin Hamd al Fahad, aur Abdullah bin Abdur Rahman al Sa’ad waghairahum ne Manhaj ul Mutaqaddimeen (wal Mutaqqhireen) ke naam se ek naya usool muta’arif karaane ki koshish shuru kardi hai, aur wo ye hai ke mudalliseen ki do (2) qisme’n hain:

1: Kaseer ut Tadlees, mislan Baqiya bin al Waleed, Hajjaj bin Artath aur Abu Janab al Kalbi waghairahum.

2: Qaleel ut Tadlees, mislan Qataada, A’amash, Hasheem, Soori, Ibne Juraij aur Waleed bin Muslim waghairahum.<sup>1885</sup>

In logo’n ka khayal hai ke *qaleel ut tadlees raawi* ki sirf wohi riwayat zaef hoti hai, jisme uska tadlees karna saabit ho, warna saheeh aur maqbool hoti hai. Ye log apne manhaj ki taeed mein darj e zail daleel pesh karte hain:

★Yaqoob bin Shaiban ne kaha: “*Maine Ali bin al Madeeni se poocha: Jo shaqs tadlees karta hai, kya wo haddasana kahe to hujjat hota hai? Unho’n ne farmaya:*”

<sup>1879</sup> Nuzhatun Nazar Sharha Nuqbatul Fikr: P66; Ma’a Sharha al Mulla Ali Qaari: P419

<sup>1880</sup> At TALqhees ul Habeer: V3 P19 H1181; As Silsilah as Saheeha: V1 P165 H104

<sup>1881</sup> Isbaal ul Matar A’alaa Qasab us Sukar (b-tehqheeq Shaikh Muhammad Rafeeq Athari: P116-117

<sup>1882</sup> Muhaasin al Istelaah: P235 (tehqheeq Ayesha Abdur Rahman bin Shaati)

<sup>1883</sup> Ash Shazaa al Fiyaah: V1 P177

<sup>1884</sup> V2 P634

<sup>1885</sup> Manhaj ul Mutaqaddimeen Fit Tadlees lin Naasir bin Hamd al Fahad: P155-156

Agar is par tadlees ghalib ho to jab tak haddasana naa kahe, hujjat nahi hota.<sup>1886</sup>

إذا كان الغالب عليه التدليس فلا حتى يقول: حدثنا.

Arz hai ke ye qaul 8 wajah se marjooh aur na-qabil e hujjat hai:

1: Ye jamhoor ke khilaf, yaane Shaaz hai. Jaisa ke hamne 20 se ziyaada ulama e ikram ke hawaalo'n se saabit kar diya hai aur baaqi hawaale aage aarahe hain. In sha Allah.

Yaad rahe ke is qaul yaane *Al ghalib a'alaihe at tadlees* ko jamhoor ka mauqif qarar dena ghalat hai.

2: Is qaul ke raawi Khateeb Baghdadi ne riwayat ke bawajood is qaul ki amalan muqhalifat ki.<sup>1887</sup>

3: Mohaddiseen muqtaqaddimeen mislan teesri sadee hijri (300h) tak tadlees karne waale aam raawiyo'n ke bare mein mohaddiseen e ikram se *qaleel ut tadlees* aur *kaseer ut tadlees* ki saraahate'n saabit nahi hain.

4: Ye mafhoom e muqhalif hai aur nas e sareeh ke muqable mein mafhoom e muqhalif hujjat nahi hota.

5: Ye qaul mansooqh hai aur iski daleel ye hai ke khud Imam Ibnul Madeeni ne Sufiyan Soori ke bare mein farmaya:

*Log Sufiyan ki hadees mein Yahya al Qattan ke mohtaj hain, kyou'nke wo masrah bis-samaa riwayaat bayan karte the. Ali bin al Madeeni ka khayal hai ke Sufiyan tadlees karte the aur Yahya al Qattan inki sirf masrah bis-samaa riwayate'n hi bayan karte the.*<sup>1888</sup>

والناس يحتاجون في حديث سفيان إلى يحيى القطان لحال الإخبار  
يعني عليّ ان سفيان كان يدلّس وأن يحيى القطان كان يوقفه على  
سمع مما لم يسمع.

Yaad rahe ke Manhaj ul Mutaqaddimeen waale Imam Sufiyan Soori رحمته ko kaseer ut tadlees nahi samjhate, balkey bahot se ulama inhe'n qaleel ut tadlees samajhte hain, lehaza Sufiyan Soori ki a'an عن waali aur ghair masrah bis-samaa riwayate'n (jinme saraahatan tadlees saabit nahi hai) saheeh o maqbool hote'n, to phir log inki riwayaat mein Imam Yahya bin Saeed al Qattan ke mohtaaaj kyou'n the?

Jab qaleel ut tadlees raawi ki ma'anea'an riwayat mein simaa ki tasreeh zaroori nahi, to phir yaha'n logo'n ka mohtaaaj hokar Yahya al Qattan ki taraf ruju karna na-qabil e faham hai.

Yaha'n par ba-taur e faaed arz hai ke Imam Yahya bin Saeed al Qattan ne farmaya:

*Maine Sufiyan (soori) se sirf wohi kuch likha hai, jisme wo haddasani yaa haddasana kehte the, siwaae do (2) hadeeso'n ke.*<sup>1889</sup>

ما كتبت عن سفيان شيئاً إلا ما قال: حدثني أو حدثنا إلا  
حديثين....

Maloom hua ke Yahya al Qattan is jadeed manhaj ul mutaqaddimeen ke qaael nahi the, balkey apne ustaz Imam Sufiyan Soori ke a'ana'ane aur a'adm e tasreeh e simaa ko sehat ke liye manaafi samajhte the, warna itni takleef ki zaroori kya thi?

6: Ibnul Madeeni ke is qaul ko naa Abu Hanifa ne qabool kiya hai (Mislan Shaikh Irshad ul Haq Athari Sahab ne Abu Az Zubair, Qataada, A'amash, Ibrahim Naqhai aur Muhammad bin A'ajlaan waghairahum ki riwayaat par tadlees ki wajah se jirah ki hai) aur naa Hanafiyya, Shafaiyya, Deobandiya, Barailwiya aur deegar log isey tasleem karte hain. Mislan Sarfaraz Khan Safdar Deobandi aur Ahmad Raza Khan

<sup>1886</sup> Al Kifaaya: P362 (sanad saheeh); Manhaj ul Mutaqqidmeen: P23 (Muqaddama ba-qalam Shaikh Abdullah bin Abdur Rahman as Sa'ad)

<sup>1887</sup> Dekhiye yehi mazmoon faqhrah# 6

<sup>1888</sup> Al Kifaaya: P362 (sanad saheeh)

<sup>1889</sup> Kitab ul E'elal wa Ma'arefah ar Rijaal lil Imam Ahmad: V1 P207 ت 1130 (sanad saheeh)

(Yaad rahe ke in do (2) riwayato'n ko Yahya al Qattan ne bayan kar diya tha)

Barailwi waghairahum ne kai mudallis yaa tadlees ki taraf mansoob raawiyo'n ki riwayaat par tadlees ki jirah ki hai, jaisa ke aagey aaraha hai.<sup>1890</sup>

Aam kutub e usool e hadees mein bhi is qaul ko ba-taur e hujjat naqal nahi kiya gaya, balkey isse aghmaaz is baat ki daleel hai ke ye qaul ghalat aur marjooh hai.

7: Kaun kaseer ut tadlees tha aur kaun qaleel ut tadlees tha, is masle ko mutaqaddimeen se saabit karna aur aam musulmano ko is par muttafiq karne ki koshish karna joo-e-sher laane ke mutaraadif hai.

8: Iqhtelafi masaael ki kitabo'n aur munazeraat e ilmiya mein ye usool ghair maqbool hai, balkey iske bar-aks saabit hai.

★ Imam Yahya bin Muyeen رحمته الله ne mudallis raawi ke bare mein farmaya:

*Wo jis mein tadlees kare to hujjat nahi hota.*<sup>1891</sup>

لا تكون حجة فيما دلس.

Is qaul ka matlab ye bhi ho sakta hai ke wo jo riwayat a'an se bayan kre to hujjat nahi hota. Fil-haal is matlab ki taeed mein 4 hawaale pesh e khidmat hain:

1- Imam Abu Nayeem al Fadhal bin Dakeen al Kufi (d 218h) ne Sufiyan Soori ke bare mein farmaya:

*Aur jab aapn un (Umro bin Murra) se tadlees karte to farmate: Umro bin Murra ne kaha.*<sup>1892</sup>

إذا دلس عنه يقول: قال عمرو بن مرة.

Maloom hua ke Imam Abu Nayeem ghair masrah bis-samaa riwayat ko dallas kehte the.

2- Tahawi ne kaha: Aur is hadees ko Zohri ne Urwa se nahi suna, unho'n ne to iske sath tadlees ki hai.<sup>1893</sup>

Yaha'n Zohri ki a'an Urwah waali riwayat ko دلس به qarar diya gaya hai.

3- Muhammad bin Ishaq Yasaar Imam al Maghaazi ne ek hadees Imam Zohri se فذكر kehkar simaa ki tasreeh ke baghair bayan ki to Imam Ibne Khuzaima ne إن صح الخبر ki saraahat ke sath riwaya tki sehat mein shak kiya aur farmaya:

*Maine is riwayat ki sehat ka isteshna is liye kiya ke mujhe dar hai ke Muhammad bin Ishaq ne Muhammad bin Muslim (az Zohri) se (is riwayat ko) nahi suna aur unho'n ne to isme tadlees ki hai.*<sup>1894</sup>

أنا استشيت صحة هذا الخبر لأني خائف أن يكون محمد بن إسحاق لم يسمع من محمد بن مسلم وإنما دلسه عنه.

Is qaul mein a'adm e tasreeh e simaa waali riwayat par tadlees ka itlaaq kiya gaya hai.

4- Jarir bin Haazim ne Ibne Abi Najeesh se ek riwayat a'an عن ke sath bayan ki, to Baheqhi ne farmaya:

*Aur ye sanad (ba-zaahir) saheeh hai, illa ye ke wo log (ulama) samajhte hain ke Jairi ne isey Muhammad bin Ishaq se liya aur phir isme tadlees kardi (yaane bataur e a'an عن bayan kar diya) pas agar isme Jarir ka Ibne Abi Najeesh se simaa waaze ho jaae to hadees sasheeh ho jaaegi. Wallhu A'alam.*<sup>1895</sup>

وهذا إسناد صحيح إلا أنهم يرون أن جرير بن حازم أخذه من محمد بن إسحاق ثم دلسه فإنه بين فيه سماع جرير من ابن أبي نجيح صار الحديث صحيحاً. والله أعلم.

<sup>1890</sup> Dekhiye meri kitab Ilmi Maqalaat: V3 P221-612

T: yaha'n par shayad typing ki ghalati ki wajah se 612 likha gaya hai

<sup>1891</sup> Al Kifaaya: P362 (sanad saheeh)

<sup>1892</sup> Tareeqh Abi Zara'a ad Damishqhi: 1193 (sanad saheeh); Ilmi Maqalaat: V1 P287

<sup>1893</sup> Sharha Ma'ani ul Asaar: V1 P72; Ilmi Maqalaat: V1 P288

<sup>1894</sup> Saheeh Ibne Khuzaima: V1 P71 H137

<sup>1895</sup> Sunan Kubra: V5 P230 Kitab ul Haj Baab Jawaaz az Zikr wal Unsa Fil Hidaaya



Muta'addid ulama ne mudallis ki a'an عن waali riwayat ko ... ضعيف لتدليس kehkar zaef qarar diya hai. Mislan Sunan Ibne Majja ki ek riwayat:

الوليد بن مسلم عن ابن ثوبان عن أبيه عن مكحول عن جبير بن نفير عن عبد الله بن عمرو عن النبي صلى الله عليه وسلم. 1896

Ke bare mein Boosiri ne kaha:

*Ye sanad zaef hai, isme Waleed bin Muslim mudallis hain aur unho'n ne a'an عن se riwayat ki hai aur isi tarha Makhool ad Damishqhi (mudallis hain aur unho'n ne a'an عن se riwayat ki hai)....* 1897  
 هذا إسناد ضعيف، فيه الوليد بن مسلم وهو مدلس وقد عنعنه وكذلك مكحول الدمشقي.

Riwayat e mazkura mein Waleed bin Muslim ka khaas taur par tadlees karna saabit nahi, balkey unke a'an عن ki wajah se hi Boosiri ne isey tadlees qarar diya hai. Halaa'nke wo is riwayat mein munfarid nahi, balkey ek jamat ne unki mataabeat ki hai. Jaisa ke Boosiri ke baqiya kalam se bhi zaahir hai. Imam Makhool ka mudallis hona saabit nahi, kajaa ye ke wo kaseer ut tadlees ho'n aur khaas is riwayat mein inka tadlees karna bhi saabit nahi. Lehaza Boosiri ka is riwayat ko Makhool ki tadlees ki wajah se zaef qarar dena is baat ki daleel hai ke mudallis ki a'an عن waali riwayat ko ulama tadlees qarar dete hain aur ye shart nahi lagaate ke agar kisi khaas riwayat mein mudallis ne saraahat ke sath tadlees ki hoti go isey tadlees qarar de'nge, warna nahi!

Saabit hua ke دلّسه ko عنعنه qarar dena bilkul saheeh hai.

Minhaj ul Mutaqaddimeen waali party ka ye kehna: “Mudallis ki a'an عن waali riwayat saheeh hoti hai, illa ye ke kisi khaas riwayat mein tasreeh saabit ho jaae ke ye riwayat usne apne ustad se nahi suni thi, to sirf ye riwayat zaef hogi”. Usool e hadees ki roo se ghalat hai, warna mudallis aur ghair-mudallis ki a'an عن waali riwayat mein farq hi baaqi nahi rehta.

Agar siqa mudallis raawi ki kisi khaas riwayat mein ye saabit ho jaae ke unho'n ne is riwayat ko apne ustad se nahi suna tha to ma'alool hone ki wajah se ye riwayat zaef hoti hai.

Faaeda: Sunan Ibne Majja ki riwayat e mazkura mein Imam Makhool par tadlees ka eteraaz ghalat hai aur Abdur Rahman bin Sabit bin Saubaan jamhoor ke nazdeek mausiq hone ki wajah se hasan ul hadees the, lehaza ye riwayat hasan lizaatehi hai aur iske shawahid bhi hain. Walhamdulillah.

In hawaalo'n se maloom hua ked alas ka lafz ghair masrah bis-samaa riwayat bayan karne par bhi bola jaa sakta hai, lehaza zaroori hai ke Imam Ibne Muyeen ke mazkura qaul ka wohi mafhoom liya jaae jo jamhoor mohaddiseen o ulama ki tehqheeq ke mutabiq hai.

Yaqoob bin Sufiyan al Farsi رحمه الله ke qaul:

*Aur Sufiyan, Abu Ishaq aur A'amash ki hadees, jab maloom naa ho ke isme tadlees ki gai hai to hujjat ke maqam par qaaem yaane hujjat hai.*  
 وحديث سفيان و أبي إسحاق و الأعمش مالم يعلم أنه مدلس يقوم مقام الحجة.

Ka bhi yehi matlab hai jo Imam Ibne Muyeen رحمه الله ke qaul ka bayan kiya gaya hai.

Ye kaise maloom hoga ke Sufiyan Soori, Abu Ishaq as Subae'ee aur A'amash ne falaa'n hadees mein tadlees ki hai yaa nahi? To iska jawab asaan hai ke agar inke simaa ki tasreeh saabit ho jaae to qhattai faisla ho gaya ke unho'n ne tadlees nahi ki aur agar tasreeh saabit naa ho to phir is baaq ka qawee khauf aur dar hai ke ho sakta hai ke unho'n ne is riwayat mein tadlees ki ho, kisi ghair siqa se riwayat e mazkura ko sunkar isey giraa diya ho. Jaisa ke Sufiyan Soori ne ek hadees apne nazdeek ghair-siqa se suni thi, jisne isey Asim se bayan kiya tha, phir isi riwayat ko Soori ne baghari tasreeh e simaa ke Asim se bayan kar diya to unke shagird Abu Asim ne kaha: *"Ham samajhte hain ke Sufiyan Soori ne is hadees mein.... Se tadlees ki hai"*.<sup>1898</sup>

★Manhaj ul Mutaqaddimeen ke Shaikh Abdullah bin Abdur Rahman al Sa'ad hafizahullah ne Imam Shafai ke usool e tadlees ko *"Kalam e Nazri"* kehkar ye ajeeb o ghareeb daaya kiya: *"Balkey ho sakta hai ke Shafai ne is (usool) par khud amal nahi kiya, kyou'ne unho'n ne apni kitabo'n mein baaz jagah Ibne Juraij ki ma'anea'an riwayaat se hujjat pakdi aur Shafai ne ye zikr nahi kiya ke Ibne Juraij ne ye riwayaat apne asaateza se suni hain"*.<sup>1899</sup> Aur baraae Abu az Zubair.<sup>1900</sup>

Arz hai ke ye kalam kai wajah se baatil hai:

1: Imam Shafai ka *isnaadahu saheeh* waghaira kehne ke baghair mujarrad riwayaat bayan karna hujjat pakadna nahi hai.

2: Ye zaroori nahi hai ke mudallis ke simaa ki tasreeh khud Imam Shafai se saraahatan saabit ho, balkey doosri kitab mein iski saraahat kaafi hai. Jaisa ke Saheeh Bukhari o Saheeh Muslim ke mudalliseen ki marwiyaat ke bare mein ulama e ikram ka amal jaari o saari hai.

3: Riwayaat e mazkura ki tafseel darj e zail hai:

○ (Ar Risaala: 498) Isme simaa ki tasreeh Kitab ul Umm<sup>1901</sup> mein maujood hai.<sup>1902</sup>

○ (Ar Risaala: 890) Ibne Juraij ki A'ataa se riwayat qawee hoti hai, lehaza sima ki yaha'n zaroorat nahi. Doosre ye ke ye Syedna Jubair bin Mutim رضي الله عنه ki bayan karda saheeh hadees<sup>1903</sup> ki taeed mein hai.

○ (Ar Risaala: 903) Riwayat e mazkura mauquf hai aur isme Ibne Juraij ke Ibne Abi Malkiyya se simaa ki tasreeh Aqhbar Makkah lil Faakhi<sup>1904</sup> mein maujood hai.

○ (Ar Risaala: 498) Abu az Zubair ke simaa ki tasreeh Sunan Nisai<sup>1905</sup> mein maujood hai.

○ Ek shaqs ne Kita bur Risaalah ke faqhra # 1220 ka hawaala bhi Imam Shafai ke usool ke khilaf ba-taur e rad pesh kiya hai. Halaa'nke isi hawaale mein أخبره ke sath simaa ki tasreeh maujood hai. Saabit hua ke Shaikh Abdullah al Sa'ad ka Imam Shafai par ma'areza pesh karna baatil hai.

Manhaj ul Mutaqaddimeen ke naam se baaz jadeed ulama ne ye daawa kiya hai ke siqa mudallis ki ghair masrah bis-samaa (a'an عن waali) har riwayat saheeh o maqbool hoti hai, illa ye ke kisi khaas riwayat mein saraahatan tadlees saabit ho, to wo zaeef ho jaati hai.

Is marjooh aur ghalat manhaj ki tardeed ke liye hamare zikar karda 21 hawaale kaafi hain, taa-ham mazed hawaale bhi pesh e khidmat hain:

22) Imam Bukhari رحمته الله ne Qataada a'an Abi nazrah waali ek riwayat ke bare mein farmaya:

<sup>1898</sup> Sunan Darqutni: V3 P201 H3423; Ilmi Maqalaat: V1 P252-253

<sup>1899</sup> Kitab ur Risaala: 498, 890, 903

<sup>1900</sup> Ar Risaala: 498, 889

<sup>1901</sup> V1 P84

<sup>1902</sup> Ar Risaalah : P178 Number 9

<sup>1903</sup> Sunan Sughra lin Nisai: V1 P284 H586 (tarqeem ta'aliqaat salafiyya)

<sup>1904</sup> V1 P257 H496 (sanad hasan lizaatehi)

<sup>1905</sup> V1 P284 H586



Aur Qataada ne Abu Nazrah se is riwayat mein  
apne simaa ka zikr nahi kiya.<sup>1906</sup>

ولم يذكر قتادة سماعاً من أبي نضرة في هذا.

Maloom hua ke Imam Bukhari ke nazdeek mudallis ka simaa ki tasreeh naa karna sehat e hadees ke manaafi hai.

- 23) A'amash a'an Habib bin Abi Saabit a'an A'ataa bin Abi Rabaah a'an (ibne) Umar waali riwayat ek riwayat par jirah karte hue Imam Ibne Khuzaima ne farmaya: "Doosri baat ye hai ke A'amash mudallis hain, unho'n ne Habib bin Abi Saabit se apne simaa ka zikr nahi kiya... alaqh".<sup>1907</sup>

- 24) Imam Sha'aba bin al Hajjaj ر.ك. (d 160h) ne farmaya: "Main Qataada ke mu'n ko dekhta rehta, jab aap kehte: Maine suna hai yaa falaa'n ne hame'n hadees bayan ki, to main isey yaad kar leta aur jab aap kehte falaa'n ne hadees bayan ki, to main isey chod deta tha".<sup>1908</sup>

Maloom hua ke Imam Sha'aba bhi mudallis ki a'adm e tasreeh e simaa waali riwayat ko hujjat nahi samajhte the.<sup>1909</sup>

- 25) Haafiz Ibne Abdul Bar ne kaha: "Aur unho'n (mohaddiseen) ne farmaya: A'amash ki tadlees (yaane a'an waali riwayat) ghair maqbool hai. Kyou'nke inhe'n jab (ma'anea'an riwayat ke bare) poocha jaata to ghair siqa ka hawaala dete the".<sup>1910</sup>

Ibne Abdul Bar se iske alaawa Tasuf waala ek gol-mol qaul bhi maujood hai.<sup>1911</sup>

Lekin wo qaul jamhoor ke khilaf hone ki wajah se marjooh hai.

- 26) Muhammad bin Fuzail bin Ghazwan (d 195h) ne kaha: "Mughaira (bin Muqsim) tadlees karte the, pas ham unse sirf wohi riwayat likhte jisme wo haddasana Ibrahim kehte the".<sup>1912</sup>

Maloom hua ke Muhammad bin Fuzail bhi mudallis ki wo riwayat, jisme simaa ki tasreeh naa ho zaeef o mardood samajhte the.

- 27) Ibnul Qattan al Faasi (d 628h) ne kaha:

Aur A'amash ki ma'anea'an (a'an waali riwayat inqetaa bayan karne ka nishana aur hadaf hai, kyou'nke wo mudallis hain.<sup>1913</sup>

ومنعن الأعمش عرضة لتبين الإقطاع فإنه مدلس.

Agar mudallis ki a'an waali riwayat mutalqan saheeh hoti hai to phir inqeta ke hadaf aur nishaana hone ka kya matlab?

- 28) Zohri a'an Urwan waali ek riwayat ke bare mein Imam Abu Haatim ar Raazi ne farmaya:

Zohri ne Urwah se ye hadees nahi suni, lehaza ho sakta hai ke unho'n ne isme tadlees ki ho.<sup>1914</sup>

الزهري لم يسمع من عروة هذا الحديث فلعله دلس.

- 29) Imam Yahya bin Saeed al Qattan bhi mudallis ki tasreeh e simaa naa hone ko sehat e hadees ke manaafi samajhte the, jaisa ke unke amal se saabit hai.<sup>1915</sup>

- 30) Ibnul Turkamani Hanafi ne ek riwayat par jirah karte hue kaha: "Isme 3 illate'n (wajah e zoaf) hain: Soori mudallis hain aur unho'ne ye se bayan ki hai...".<sup>1916</sup>

<sup>1906</sup> Juz al Qiraa-at: 104

<sup>1907</sup> Kita but Tauheed: P38; Ilmi Maqalaat: V3 P220

<sup>1908</sup> Taqaddima Al Jirah wa Ta'adeel: P169 (sanad saheeh)

<sup>1909</sup> Ilmi Maqalaat: V1 P261-262

<sup>1910</sup> At Tamheed: V1 P30; Ilmi Maqalaat: V1 P270

<sup>1911</sup> At Tamheed: V19 P287

<sup>1912</sup> Musnad Ali bin al Ja'ad: V1 P430 H663 (sanad hasan); doosra nusqha: 644; Ilmi Maqalaat: V1 P287

<sup>1913</sup> Bayan ul Waham wal Ilhaam: V2 P435 H441

<sup>1914</sup> E'elal ul Hadees: V1 P324 H968

<sup>1915</sup> Mislan dekhiye yehi mazmoon (faqhra: 21) Ibnul Madeeni (rh) ke qaul ka rad # 4

<sup>1916</sup> Al Jauhar un Naqee: V8 P262; Al Hadees, Hazro, 67 P17

Maloom hua ke Ibnul Turkamani ke nazdeek bhi har riwayat mein mudallis raawi ke simaa ki tasreeh ka suboot zaroori hai aur mutlaqan a’adm e tasreeh e simaa waali riwayat ma’alool yaane zaeef hoti hai. Inke alaawa aur bhi bahot se hawale hain, mislan A’aini Hanafi ne kaha: “*Aur Sufiyan (soori) mudalliseen mein se the aur mudallis ki a’an (عن) waali riwayat hujjat nahi hoti, illa ye ke uski tasreeh e simaa doosri sanad se saabit ho jae*”.<sup>1917</sup>

Abh A’asr e Haazir Ke Baaz Ahle Ahdees Ulama Ke 10 Hawaale Pesh e Khidmat Hain:

- 31) Maulana Irshad ul Haq Athari Sahab ne Haafiz Ibne Hajar ke nazdeek tabaqa e saalisa o tabaqa e saniya ke mudalliseen ki ma’anea’an aur ghair masrah bis samaa riwayaat ko ghair saheeh aur zaeef qarar diya hai, jaisa ke is mazmoon ke bilkul shuru mein ba-hawaala bayan kar diya gaya hai.
- 32) Maulana Muhamamd Dawood Arshad Sahab ne Imam Sufiyan Soori ko mudallis qarar dene ke baad likha: “*Jab ye baat mutahaqqiqh ho gai ke Sufiyan Soori mudallis hain, to abh suniya ke zer e bahes ahadees mein Imam Sufiyan Soori ne tahdees ki saraahat nahi ki, balke ma’anea’an marwi hai, aur mudallis raawi ki riwayat simaa ki saraahat ke baghair zaeef hoti hai... alaqh*”.<sup>1918</sup>
- 33) Zahabi e a’asar haqqan Shaikh Abdur Rahman bin Yahya al Ma’alami al Yamaani al Makki ر.ه.ه. ne Sufiyan Soori ki ek ma’anea’an riwayat ko ma’alool qarar dete hue pehli illat ye bayan ki, ke Sufiyan tadlees karte the aur kisi sanad mein unke simaa ki tasreeh nahi hai.<sup>1919</sup>
- 34) Mohtaraf Mubasshir Ahmad Rabbani Sahab ne A’amash ki ek riwayat par doosri jirah darj e zail alfaaz mein likhi: “*A’amash mudallis hain aur zoafa o majaheel se tadlees kar jaate hain aur is riwayat mein unho’n ne simaa ki tasreeh nahi ki*”.<sup>1920</sup>

Maloom hua ke Rabbani Sahab ke nazdeek mudallis ki ma’anea’an riwayat (ghair sahihain mein) zaeef hoti hai aur is silsila mein unse raabta karke mazeed malumaat bhi haasil ki jaa sakti hain.

- 35) Maulana Abdur Rahman Mubarakpuri ر.ه.ه. ne Syedna Bilal ر.ه.ه. ki taraf mansoob juraabo’n par masah waali ek riwayat ko zaeef qarar diya aur farmaya:

*Iski pehli sanad mein A’amash hain aur wo mudallis hain, unho’n ne isey Hakam (bin Utaiba) se a’an عن ke sath riwayat kiya hai aur unse simaa ka zikr nahi kiya...alaqh*.<sup>1921</sup>

في سنده الأول الأعمش وهو مدلس ورواه عن الحكم بالعنعنة ولم يذكر سماعه منه....

- 36) Haafiz Ibne Hajar ki Tabaqaat ul Mudalliseen ke nazdeek tabaqa saniya ke mudallis Yahya bin Abi Kaseer ke bare mein Saudi Arab ke mashoor Shaikh Abdul Aziz bin Baaz ر.ه.ه. ne farmaya:

*Aur Yahya mudallis hain aur mudallis agar simaa ki tasreeh naa kare to isse hujjat nahi pakdi jaati, illa ye ke jo kuch sahi hain mein hai/to wo hujjat hai*.<sup>1922</sup>

ويحيى مدلس و المدلس إذا لم يصرح بالسماع لم يحتج به إلا ما كان في الصحيحين.

- 37) Maulana Muhammad Yahya Gondalwi ر.ه.ه. ne mudallis ki a’an عن waali riwayat ke bare mein aam usool bayan farmaya ke: “*mudallis ki ma’anea’an riwayat naqaabil e qabool hai*”.<sup>1923</sup>

<sup>1917</sup> Umdatul Qaari: V3 P112; Al Hadees, Hazro, 66 P27; Al Hadees, Hazro, 67: P16

<sup>1918</sup> Hadees Aur Ahle Taqleed: V1 P723

<sup>1919</sup> At Tankeel Bimaa Fee Taneeb al Kausar Minal Abateel: V2 P20; Al Hadees, Hazro: 67 P18

<sup>1920</sup> Ahkaam o Masael Kitab o Sunnat Ki Raushni Mein: V1 P176 (first edition 2008); Aapke Masael Aur Inka Hal: V3 P53; V3 P57-58

<sup>1921</sup> Tohfatul Ahwazi: V1 P101 ت H99 Baab Fil Masah A’alal Jurbain wal Na’alain

<sup>1922</sup> Majmua Fataawa Ibne Baaz: V26 P236 (ba-hawaala Maktaba Shamela); nez dekhiye Ahkam o Masaael az Haafiz Abdul Mannan Noorpuri Sahab: V1 P246-247

<sup>1923</sup> Zaeef Aur Mauzoo Riwayaat P68 (Kitab ul Eman se thoda pehle); doosra nusqha: P66

Gondalwi Sahab ne Sufiyan Soori ki tadlees (a'ana'ane) ko riwayat ki illat (wajah e zoaf) qarar diya hai.<sup>1924</sup>

Aur farmaya: “Is riwayat ke zoaf ki wajah Sufiyan Soori ki tadlees hai. Sufiyan mudallis hain aur mudallis jab a'an عن se riwayat kare to qaabil e hujjat nahi aur mazkura riwayat bhi a'an se hai, jis wajah se is riwayat ko saheeh qarar nahi diya jaa sakta”.<sup>1925</sup>

Gondalwi Sahab ne apni ek saabeqa baat se ruju karte hue likha hai ke: “raaqim ne Khair ul Baraheen mein likha tha ke Sufiyan ki tadlees muzir nahi, magar (Sah wafil asal: bagar) baad azaa'n tehqheeq se maloom hua ke muzir hai”.<sup>1926</sup>

38) Malik Abdul Aziz Munazir Multani ر.ت.ه ([Sabiq] Mohtamim Madrasa Arabiyya Darul Hadees Muhammadiya, Multan) ne Qataada ki ek riwayat ke bare mein farmaya: “Qataada choo'nke mudallis aur a'ana'an se riwayat karta hai, aisi hadees qaabil e hujjat nahi hoti”.<sup>1927</sup>

39) Maulana Muhammad Abul Qasim Saif bin Muhammab Saeed al Banarasi ر.ت.ه ne ek riwayat par jirah karte hue likha: “... Khud maloom aur qabil e hujjat o tasleem nahi kyou'nke iska ek raawi Sufiyan Soori mudallis hai aur a'an عن se riwayat karta hai...”<sup>1928</sup>

40) Haafiz Ibne Hajar ke nazdeek tabaqa saniya ke mudallis Zakariyya bin Abi Zaaeda ke bare mein Maulana Khuwaja Muhammad Qasim ر.ت.ه ne likha hai: “Guzarish hai ke Hazrat Noman bin Basheer ر.ت.ه waali sanad mein Zakariyya bin Abi Zaaeda mudallis hai jo a'an عن se riwayat karta hai”.<sup>1929</sup>

Manhaj ul Mutaqaddimeen waale naa to Imam Shafai ر.ت.ه ke bayan karda usool ko maante hain aur naa Haafiz Ibne Hajar ki tabaqaati taqseem par yaqeen rakhte hain, lehaza arz hai ke Haafiz Muhammad Gondalwi ر.ت.ه (sabiq) Shaikh ul Hadees Jamea Islamiya, Gujrawala ne ek riwayat par jirah karte hue likha hai: “Is hadees ki sanad mein Imam Qataada hain, jo teesre tabqe ke mudalliseen se hain aur wo a'an عن ke sath riwayat karte hain. Yaane ye nahi kehte ke maine ye hadees suni aur aisi hadees hujjat nahi hoti... alaqh”.<sup>1930</sup>

Inke alaawa aur bhi bahot se hawaale hain aur a'asar e haazir mein maslak e haq ka difaa karne waale munazereen mislan mohtaram Abul Hasan Mubasshir Ahmad Rabbni, Mohtaram Maulana Muhammad Dawood Arshad, Mohtaram Abul Asjad Muhammad Siddiq Raza Aur Mohtaraf Haafiz Umar Siddiq hafizahumullah waghairahum isi manhaj par qaaem hain ke Saheeh Bukhari o Saheeh Muslim ke alaawa doosri kitabo'n mein mudallis ki a'an عن waali riwayat hujjat nahi hoti aur yehi *mufta-behi* qaul hai aur isi par amal hai.

In 40 hawaalo'n ke baad Barailwiyo'n aur Deobandiyo'n ke 10 hawaale pesh e khidmat hain:

41) Ahmad Raza Khan Barailwi ne Abdullah bin Abi Najeesh al Makki al Mufsir (tabaqa salisa ind Ibne Hajar) ki ek riwayat ke bare mein likha hai: “Iska madaar Ibne Abi Najeesh par hai, wo mudallis tha aur yaha'n riwayat mein a'ana'ana kiya hai aur a'ana'ana e mudallis jamhoor ke mazhab muqhtar o motebar mein mardood o na-mustanad hai”.<sup>1931</sup>

<sup>1924</sup> Saheeh Sunan Tirmizi (mutarjim): V1 P192

<sup>1925</sup> Saheeh Sunan Tirmizi (mutarjim): V1 P193

<sup>1926</sup> Zaeef Aur Mauzoo Riwayaat P259 (ka hashiya) (second edition Sep 2006)

<sup>1927</sup> Faisla Raful Yadain, Tabreed ul A'ainain Fee Isbaat Raful Yadain: P34; Istesaal ut Taqleed o Deegar Rasaael: P90

<sup>1928</sup> Tazkiratul Munazereen az Muhammad Muqhtada Athari Umari: P335

<sup>1929</sup> Hadees Aur Ghair Ahle Hadees Ba-Jawab Hadees Aur Ahle Hadees: P72

<sup>1930</sup> Khair ul Kalaam: P159; doosra nusqha: P123; Tauzeeh ul Kalam: V2 P295; doosra nushqa: P700 (bi-lafz muqhtalif)

<sup>1931</sup> Fataawa Rizwiya Ma'a Taqhreej o Tarjuma (Arabi Ibaaraat): V5 P245

Shareek al Qaazi (tabaqa saniya ind Ibne Hajar) phir bhi Ahmad Raza Khan ne tadlees waali jirah ba-taur e razamandi naqal ki hai.<sup>1932</sup>

- 42) Barailwiyo'n ke munazir Muhammad Abbas Rizwi Barailwi Razakhani ne Sufiyan Soori ki ek riwayat ke bare mein likha hai: *"yaane Sufiyan mudallis hai aur ye riwayat unho'n ne Asim bin Kaleeb se a'an عن ke sath ki hai aur ye usool mohaddiseen ke tahet mudallis ka a'ana'ana ghair maqbool hai, jaisa ke aagey in sha allah bayan hoga"*.<sup>1933</sup>  
 Abbas Rizwi ne Sulaiman al A'amash ki ek ma'anea'an riwayat ke bare mein kaha: *"Is riwayat mein ek raawi Imam A'amash hain, jokey agarche bahot bade Imam hain, lekin mudallis hain aur mudallis raawi jab a'an عن se riwayat kare to iski riwayat bil-ittefaq mardood hogi"*.<sup>1934</sup>
- 43) Ghulam Mustafa Noori Barailwi ne Saeed bin Abi Urooba (tabaqa saniya ind Ibne Hajar) ki riwayat ke bare mein likha hai: *"Lekin iski sanad mein ek to Saeed bin Abi Urooba hain, jokey siqa hain. Lekin mudallis hain aur ye riwayat bhi unho'n ne Qataada se lafz e a'an عن ke sath ki hai aur jab mudallis a'an عن ke sath riwayat kare to wo hujjat nahi hoti"*.<sup>1935</sup>
- 44) Muhamamd Shareef Kotalwi Barailwi ne Sufiyan Soori ki ek riwayat par jirah karte hue likha: *"Aur Sufiyan ki riwayat mein tadlees ka shubha hai"*.<sup>1936</sup>
- 45) Mahmood Ahmad Rizwi Barailwi ne kaha: *"Aur ye bhi musallam hai ke mudallis lafz e a'an عن se riwayat kare to riwayat mutsal nahi qarar paaegi... lehaza ye riwayat munqate hogi aur qabil e hujjat naa rahegi"*.<sup>1937</sup>
- 46) Hussain Ahmad Madani Tandawi Deobandi ne Imam Sufiyan Soori ki riwayat par jirah karte hue kaha: *"Aur Sufiyan tadlees karta hai"*.<sup>1938</sup>
- 47) Safarfaraz Khan Safdar Deobandi ne kaha: *"Mudallis raawi a'an عن se riwayat kare to wo hujjat nahi, illa ye ke wo tahdees kare yaa iska koi siqa mataabe ho. Magar ye yaad rahe ke sahihain mein tadlees muzir nahi. Wo doosre turq se simaa par mahmool hai (Muqaddama Nawawi: P18; Fathul Muqghees: P77; Tadreeb ur Raawi: P144)"*.<sup>1939</sup>
- 48) Faqeerullah Deobandi ne likha hai: *"Haafiz Ibne Hajar رافع likhte hain:"*

*Aadil raawi se jab ek martaba tadlees saabit ho jaae to iska hukam ye hai ke iski wohi riwayat maqbool ki jaaegi, jisme tahdees ki tasreeh hogi.*<sup>1940</sup>

حكم من ثبت عنه التدليس اذا  
 كان عدلاً ان لا يقبل منه الا ما  
 صرح فيه بالتحديث على الاصح.

Haafiz Ibne Hajar رافع ka bayan karda ye hukam tamam ulama e usool ke yaha'n muttafiq a'alai hai. Allama Iraaqi رافع, Allama Ibne Abdul Bar رافع ke Muqadamma e Tamheed se mudallis ka yehi hukam naqal karte hue likhte hain:

*Is hukam mein ulama e usool ka koi iqhtelaf mere ilm mein nahi hai.*<sup>1941</sup> <sup>1942</sup> فهذا ما لا اعلم فيه ايضاً خلافاً.

<sup>1932</sup> Fataawa Rizwiya: V24 P239

<sup>1933</sup> Munazre Hi Munazre: P249

<sup>1934</sup> Wallah Aap Zinda Hain: P351

<sup>1935</sup> Tark e Raful Yadain: P425 (matbua Maktaba Nooriya Rizwiya, Gulbarg-A, Faisalabad)

<sup>1936</sup> Fiqh ul Faqhiya: P134

<sup>1937</sup> Fuyooz ul Baari Fee Sharha Saheeh Bukhari: Hissa 3 P406;

Ilmi Maqalaat: V3 P613-614

<sup>1938</sup> Taqreer e Tirmizi: P391 (Kutub Khana Majeediya, Multan)

<sup>1939</sup> Khazaaen us Sunan: V1 P1

<sup>1940</sup> Nuzha tun Nazar Sharha Nuqbatul Fikr: P45

<sup>1941</sup> Khatematul Kalam: P476

<sup>1942</sup> At Taqaiyyud Wal Ezaah: P

T: Urdu edition mein yaha'n par page number print nahi hua hai, jagah khaali (blank) hai.

49) Ek ghaali Deobandi Imdadullah Anwar Taqleedi ne ek riwayat ke bare mein kaha: “*Iski sanad mein A’amash raawi mudallis hain, isne a’ana’an se riwayat ki hai aur iska simaa Hakam se saabit nahi hai*”.<sup>1943</sup>

50) Muhammad Iliyas Faisal Deobandi ne likha hai: “*Iski sanad mein A’amash raawi mudallis hai. Isne a’ana’ana se riwayat ki hai aur iska simaa Hakam se saabit nahi hai*”.<sup>1944</sup>

In hawaalo’n se ye saabit ho gaya ke jamhoor mohaddiseen e ikram aur ulama e haq ke nazdeek mudallis raawi ki a’an عن waali riwayat (ghair sahihain mein) hujjat nahi hai aur isey “*sar taa sar haqeeqat ke manaafi*” qarar dena ghalat hai. Nez ahle haq ke alaawa doosre firqo’n se bhi yehi usool o manhaj saabit hai. Lehaza *Manhaj ul Mutaqaddimeen* waalo’n ka baaz *shaaz* aqwaal lekar *kaseer ut tadlees* aur *qaleel ut tadlees* ka shosha chodkar masla e tadlees ka inkar baatil o mardood hai.

Is tehqheeqi mazmoon mein bayan karda 50 hawaalo’n ke mazkureen ke naam a’alat tarteeb al hajaai darj e zail hain:

Ibnul Turkamani Hanafi (30)	Ibne Salah (7)
Ibnul Qattan al Faasi (27)	Ibnul Mulqin (9)
Ibne Baaz (26)	Ibne Hibban (15)
Ibne Hajar Asqalani (18)	Ibne Khuzaima (23)
Ibne Abdul Bar (25)	Ibne Kaseer (10)
Ibnaasi (21)	Abul Qasim Banarasi (39)
Abu Bakar as Seerfi (17)	Abu Haatim ar Raazi (28)
Ahmad bin Hambal (2)	Ahmad Raza Khan Barailwi (41)
Irshad ul Haq Athari (31)	Ishaq bin Raahwiya (3)
Ismail bin Yahya al Muznee (4)	Imdadullah Anwar (49)
Bukhari (22)	Balqeeni (20)
Baheqhi (5)	Hussain Ahmad Madani (46)
Hussain At Taibee (16)	Khateeb Baghdadi (6)
Khuwaja Muhammad Qasim (40)	Dawood Arshad (32)
Zakariyya al Ansari (13)	Saqhaawi (12)
Sarfaraz Khan Safdar (47)	Siyuti (14)
Shafai (1)	Sha’aba (24)
Abbas Rizwi (42)	Abdur Rahman bin Mahdi (2)
Abdur Rahman Mubarakpuri (35)	Abdul Aziz Multani (38)
Iraqi (11)	Ghulam Mustafa Noori (43)
Faqeerullah Deobandi (48)	Mubasshir Rabbani (34)
Muhammad Iliyas Faisal (50)	Muhammad bin Ameer as Sana’aani (19)
Muhammad bin Fuzail bin Ghazwan (26)	Muhammad Shareef Kotalwi (44)
Muhammad Yahya Gondalwi (37)	Muhammad Ahmad Rizwi (45)
Moa’allami (33)	Nawavi (8)

<sup>1943</sup> Mustanad Namaz e Hanafi: P35

<sup>1944</sup> Namaz e Paighambar ﷺ: P85

★ Imam Muslim رحمہ اللہ ne farmaya:

*Jisne bhi rawiyaan e hadees ka simaa talash kiya hai, to isne is waqt talash kiya hai jab raawi e hadees mein tadlees ke sath maroof (maloom) ho aur iske sath mashoor ho to is waqt riwayat mein iska simaa dekhte hain aur talash karte hain, taakey rawiyo'n se tadlees ka zoaf door ho jaae.*<sup>1945</sup>

و إنما كان تفقد من تفقد منهم سماع رواية الحديث ممن روى عنهم. إذا كان الراوي ممن عرف بالتدليس في الحديث و شهر به فحينئذ يبحثون عن سماعه في روايته و يتفقدون ذلك منه، كي تنزاح عنهم علة التدليس.

Is ibaarat ki tashreeh mein Ibne Rajab Hambali ne likha hai:

*Aur isme ehtemaal hai ke isse hadees mein kasrat e tadlees muraad ho aur (ye bhi) ehtemaal hai ke isse tadlees ka suboot muraad ho, to ye Shafai ke qaul ki tarha hai.*<sup>1946</sup>

وهذا يحتمل أن يريد به كثرة التدليس في حديثه ويحتمل أن يريد (به) ثبوت ذلك عنه و صحته فيكون كقول الشافعي.

Arz hai ke, isse dono muraad hain, yaane agar raawi kaseer ut tadlees ho to bhi iski ma'anea'an riwayat (apni shuroot ke sath) zaef hoti hai aur agar raawi se (ek dafa hi) tadlees saabit ho jaae to phir bhi iski ma'anea'an riwayat (apni shuroot ke sath) zaef hoti hai.

★ Baaz un naas ne Al Kifaaya<sup>1947</sup> se ma'anea'an riwayat ke bare mein Imam Humaidi ka ek qaul pesh kiya hai.

Arz hai ke, is ibaarat mein tadlees ka lafz yaa maane maujood nahi, balkey Umro bin Dinaar a'an Obaid bin Umair mein ye ishaara hai ke isse ghair mudallis ki ma'anea'an riwayaat muraad hain.

★ Bataur e lateefa arz hai ke, hamare ilaaqe mein ek mashoor qissa bayan kiya jaata hai ke ek shaqs ek daraqht ki tehni par baitha hua aari ke sath usey kaat raha tha, jis hisse ko wo kaat raha tha, wo daraqht ki taraf tha aur ye khud doosi taraf baitha hua tha, phir nateeja kya hua? Dhadaam se neeche aaraha aur aisi "phakki" mili ke din mein bhi taarey nazar aagae.

Bilkul yehi maamla us shaqs ka hai jo ek taraf Manhaj ul Mutaqaddimeen ke naam se tadlees ke do (2) hisse (kasee o qaleel) banakar mudalliseen ki ma'anea'an riwayaat ko saheeh samajhta hai aur doosri taraf A'amash waghaira mudalliseen (jinka kaseer ut tadlees hona mutaqaddimeen se saraahatan saabit nahi) ki ma'anea'an riwayaat ko zaef samajhta hai. Ye shaqs agar neeche naa girey to kya asmaan mein udeyga?

Aqhir mein arz hai ke tadlees ke masle mein do (2) baato'n ki tehqheeq intehaai zaroori hai:

1. Kya raawi waqai mudallis tha yaa nahi? Agar mudallis nahi tha, to baree minat tadlees hai. Mislan Abu Qulaaba al Jarmi aur Bukhari waghairahuma. Lehaza unki ma'anea'an riwayat (apni shuroot ke sath) maqbool hai.
2. Irsaal e khafee aur irsaal e jalee ki tehqheeq karke masla waazeh kar diya jaae.

Kaash ke apne qalam ko tanaquzaat ki waadiyo'n mein daudaane waale saheeh tehqheeq ka raasta iqhteyaar karke is taraf bhi apni tawajje mabzool farmaae'n.

Aug 2<sup>nd</sup>, 2010

<sup>1945</sup> Muqaddama Saheeh Muslim: P22 ب (Darussalam edition)

<sup>1947</sup> P374; doosra nusqha: V2 P409 # 1190

<sup>1946</sup> Sharha E'elal at Tirmizi: V1 P354

## Ilyas Ghumman Sahab Ke “Raful Yadain Naa Karne” Ka Jawab

Muhammad Ilyas Ghumman Sahab Deobandi ne ek ishtehaar shaaya kiya hai:

“Namaz Mein Raful Yadain Naa Karne Ke Dalaael”!

Is ishtehaar mein Ghumman Sahab ne apne za’am mein “*das (10) dalaael*” pesh kiye hain, in mazooma dalaael mein se ek “*daleel*” bhi apne mudda’a par saheeh nahi aur naa Imam Abu Hanifa se in mazooma “*dalaael*” ke sath istedlal saabit hai.

Darj e zail tehqheeqi mazmoon mein in *ghummani* “*dalaael*” ko zikr karke inka jawab pesh e khidmat hai:

<p>تفسیر: ”قال ابن عباس ؓ: متواضعون لا يفتنون يمينا ولا شمالا ولا يرفعون ايديهم في الصلوة.....“ (تفسير ابن عباس ؓ: ۲۱۲)</p> <p>ترجمہ: حضرت عبداللہ بن عباس ؓ فرماتے ہیں: ”خشوع کرنے والے سے مراد وہ لوگ ہیں جو نماز میں تواضع اور عاجزی اختیار کرتے ہیں اور وہ بائیں بائیں توجہ نہیں کرتے ہیں اور نہ ہی نماز میں رفع یدین کرتے ہیں۔“</p>	<p><b>دلیل نمبر 1</b></p> <p>اللہ تعالیٰ کا ارشاد گرامی ہے: ”قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ“ (سورہ مؤمنون: ۲۰۱)</p> <p>ترجمہ: ”کئی بات ہے کہ وہ ایمان لانے والے کامیاب ہو گئے جو نماز میں خشوع اختیار کرنے والے ہیں۔“</p>
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Ghumman Sahab ne apni pehli “daleel” mein Surah Mominoon ki do (2) pehli ayaat likhi hain, jinme (ruku se pehle aur ruku ke baad waale) tark e raful yadain ka naam o nishan tak nahi aur phir Syedna Ibne Abbas ؓ ki taraf makzooaba taur par mansoob “*Tafseer Ibne Abbas ؓ*” ka hawaala pesh kiya gaya hai. Halaa’nke ye tafseer Syedna Abdullah bin Abbas ؓ se saabit nahi, balkey iska markazi raawi Muhammad bin Marwan as Sadee as Sagheer kazzab hai aur baaqi sanad bhi *silsilatul kazb* hai.

Aal e Deoband ke “*Shaikh ul Islam*” Muhammad Taqi Usmani Deobandi ne fatwa dete hue likha hai: “*Rahe Hazrat Abdullah bin Abbas ؓ, so agar-che ba-ittefaq e mufasssireen ke imam hain. Lekin awwal to inki tafseer kitabi shakal mein kisi saheeh sanad se sabit nahi hai. Aaj kal “Tanweer ul Miqbaas” ke naam se jo nusqha Hazrat Abdullah bin Abbas ؓ ki taraf mansoob hai, iski sanad saqht zaeef hai. Kyou’nke ye nushq Muhammad bin Marwan as Sadee as Sagheer a’an al Kalbi a’an Abi Saaleh ki sanad se hai aur is silsila e sanad ko mohaddiseen ne “Silsilatul Kazb” qarar diya hai*”<sup>1948</sup>

Mazeed tafseel ke liye dekhiye meri kitab Tehqheeqi Maqalaat.<sup>1949</sup>

Is mauzu aur manghadat kitab ke muqable mein ye saabit hai ke Syedna Ibne Abbas ؓ ruku se pehle aur ruku ke baad raful yadain karte the.<sup>1950</sup>

<sup>1948</sup> Fataawa Usmani: V1 P215

<sup>1950</sup> Juz Raful Yadain lil Bukhari: 21; Noor ul A’ainain: P246

<sup>1949</sup> V4 P408-410 & 503-505; Noor ul A’ainain: P238-246 (taba jadeed)



## دلیل نمبر (2)

”قال الامام الحافظ المحدث احمد بن شعيب النسائي اخبرنا سويد بن نصر حدثنا عبد الله بن المبارك عن سفیان عن عاصم بن كليب عن عبد الرحمن بن الاسود عن علقمة عن عبد الله بن فضال قال الاخير كم بصلوة رسول الله ﷺ قال؛ فقام فرفع يديه اول مرة ثم

لم يعد.

(سنن النسائي ج ۱ ص ۱۵۸، سنن ابی داؤد ج ۱ ص ۱۱۶)

ترجمہ: حضرت عبد اللہ بن مسعود رضی اللہ عنہ نے فرمایا: ”کیا میں تمہیں اس بات کی خبر نہ دوں کہ رسول اللہ ﷺ کیسے نماز پڑھتے تھے؟ حضرت علقمہ رضی اللہ عنہ فرماتے ہیں کہ حضرت ابن مسعود رضی اللہ عنہ کھڑے ہوئے پہلی مرتبہ رفع یدین کیا (یعنی تکبیر تحریمہ کے وقت) پھر (پوری نماز میں) رفع یدین نہیں کیا۔“

Is riwayat ki sanad do (2) wajah se zaeef hai:

Awwal: Imam Sufiyan bin Saeed bin Masrooqh as Soori رحمہ اللہ siqa, aabid hone ke sath mudallis bhi the. Jaisa ke Hussain Ahmad Madani Deobandi ne kaha: “*Aur Sufiyan tadlees karta hai... alaah*”.<sup>1951</sup>

Ibnul Turkamani Hanafi ne ek riwayat ke bare mein likha hai:

عن Soori mudallis hain aur unho'n ne ye riwayat a'an se bayan ki hai.<sup>1952</sup>

الثوري مدلس وقد عنعن.

Imam Sufiyan Soori ko Master Ameen Okadwi ne bhi mudallis qarar diya hai.<sup>1953</sup>

عن waali riwayat zaeef Ye riwayat a'an se hai aur usool e hadees ka mashoor masla hai ke mudallis ki a'an se hai.<sup>1954</sup>

Duwwam: Is riwayat ko jamhoor mohaddiseen ne zaeef, khataa aur waham waghaira qarar diya hai, jin mein se baaz ke naam darj e zail hain: “*Abdullah bin Mubarak, Shafai, Ahmad bin Hambal, Abu Haatim ar Raazi, Darqutni, Ibne Hibban, Abu Dawood al Sajistani, Bukhari, Abdul Haq Ashbeeli, Haakim Nishapuri aur Bazaar waghairahum*”.<sup>1955</sup>

## دلیل نمبر (3)

”الامام الحافظ ابو حنيفة نعيم بن ثابت يقول سمعت الشعبي يقول سمعت البراء بن عازب رضي الله عنه يقول؛ كان رسول الله ﷺ اذا افتتح الصلاة رفع يديه حتى يحاذي منكبيه لا يعود برفعهما حتى

يسلم من صلاته.

(مسند ابی حنیفہ رضی اللہ عنہ ج ۱ ص ۳۳۳، سنن ابی داؤد ج ۱ ص ۱۱۶)

ترجمہ: حضرت براء بن عازب رضی اللہ عنہ فرماتے ہیں: ”آپ ﷺ جب نماز شروع کرتے تو رفع یدین کرتے، (اس کے بعد پوری نماز میں) سلام پھیرنے تک دوبارہ رفع یدین نہیں کرتے تھے۔“

Imam Abu Nayeem se lekar Imam Abu Hanifa tak is riwayat ke saare raawi: Abul Qasim bin Baalwiya an Nisapuri, Bakar bin Muhammad bin Abdullah al Jibaal ar Raazi, Ali, Ali bin Muhammad bin Rooh bin Abi al Harsh al Musaisi, Muhammad bin Rooh aur Rooh bin Abi al Harsh (6 ke 6) sab majhool hain. Lehaza ye sanad mardood hai.<sup>1956</sup>

<sup>1951</sup> Taqreer e Tirmizi: P391 (Urdu) tarteeb Muhammad Abdul Qadir Qasmi Deobandi

<sup>1952</sup> AlJauhar un Naqee: V8 P362

<sup>1953</sup> Tajalliyaat e Safdar: V5 P470

<sup>1954</sup> Nuzhatun Nazar Sharha Nuqbatul Fikr: P66; Ma'a Sharha al Mulla Ali Qaari: P419

<sup>1955</sup> Noor ul A'ainain: P130-134

<sup>1956</sup> Musnad Abi Hanifa laa Abi Nayeem al Asbahani: P156; Archive Multaqa Ahlul Hadees: A'adad 4 V1 P926; Tehqheeqi Maqalaat: V3 P123



Tambeeh: Ghumman Sahab ne riwayat e mazkura mein Sunan Abu Dawood<sup>1957</sup> ka bhi hawaala diya hai, halaa'nke Sunan Abu Dawood mein Imam Abu Hanifa ki taraf mansoob ye riwayat qhata'an maujood nahi. Balkey saari Sunan Abu Dawood mein Imam Abu Hanifa ka naam o nishan tak maujood nahi.

Sunan Abu Dawood mein Syedna Baraa bin Aazib رضي الله عنه ki taraf mansoob doosri riwayat do (2) sanado'n se maujood hai. Jiski ek sanad mein Yazeed bin Abi Ziyaad jamhoor mohaddiseen ke nazdeek zaef raawi hai aur doosri sanad mein Muhammad bin Abdur Rahman bin Abi Laila jamhoor ke nazdeek zaef hai.<sup>1958</sup>

Maloom nahi ke deobandiyo'n ki "qismat" mein itni ziyada zaef, mardood aur mauzu riwayaat kyou'n hain yaa inhe'n aisi riwayaat jamaa karne aur inse istedlal ka waalehaana junoon hai?

Saheeh Ahadees ko chodkar zaef o mardood riwayaat ki taraf jaane waale aal e taqleed kis za'am e baatil mein ahle hadees ki muqhalifat karna chahte hain?

Elaan: Agar Iliya Ghumman Sahab aur inke jaali Zahabi e dauraan sab milkar Imam Abu Hanifa ki taraf mansoob ye riwayat is sanad ke sath Sunan Abu Dawood se hawaala nikaal kar pesh kar de'n to unke naam sahihain aur sunan e arba ka tohfa rawaana kar diya jaaega. Himmat kare'n!

**دلیل نمبر 4**

”قال الامام الحافظ المحدث ابو بكر عبد الله بن الزبير الحميدي ثنا الزهري قال اخبرني سالم بن عبد الله عن ابيه رضي الله عنه قال رضي الله عنه راييت رسول الله ﷺ اذا افتتح الصلوة رفع يديه حذو منكبيه واذا اراد ان يركع وبعد ما يرفع راسه من الركوع فلا يرفع ولا بين السجدين.“

(مسند حميد بن مسعود، مسند ابى حنيفة، ص 333)

**ترجمہ** ”حضرت عبداللہ بن عمر رضی اللہ عنہما فرماتے ہیں ”میں نے رسول اللہ ﷺ کو دیکھا جب نماز شروع کرتے تو رفع یدین کرتے۔ رکوع کی طرف جاتے ہوئے، رکوع سے سر اٹھاتے ہوئے اور سجدوں کے درمیان رفع یدین نہیں کرتے تھے۔“

يرفع ولا بين السجدين.“

(مسند حميد بن مسعود، مسند ابى حنيفة، ص 333)

**ترجمہ** ”حضرت عبداللہ بن عمر رضی اللہ عنہما فرماتے ہیں ”میں نے رسول اللہ ﷺ کو دیکھا جب نماز شروع کرتے تو رفع یدین کرتے۔ رکوع کی طرف جاتے ہوئے، رکوع سے سر اٹھاتے ہوئے اور سجدوں کے درمیان رفع یدین نہیں کرتے تھے۔“

Is istedlal mein Iliyas Ghumman Sahab ne 7 ghalatiya'n ki hain:

Awwal (1<sup>st</sup>): Jis nusqhe ka hawaala diya gaya hai, wo Habib ur Rahman Azmi Deobandi ka shaaya karda nusqha hai, jabke mulk e sham se Musnad Humaidi ka jo nusqha shaaya kiya gaya hai, usme ye ibaat nahi, balkey ruku se pehle aur ruku ke baad waale raful yadain ka isbat hai.<sup>1959</sup>

Duwwam (2<sup>nd</sup>): Musnad Humaidi ke qadeem qalmi nusqho'n mein ye ibaat maujood nahi, balkey ruku se pehle aur ruku ke baad waale raful yadain ka isbat hai.<sup>1960</sup>

Suwwam (3<sup>rd</sup>): Imam Sufiyan bin Ua'aina رضي الله عنه ki yehi riwayat Saheeh Muslim mein ruku se pehle aur ruku ke baad waale raful yadain ke isbat se maujood hai.<sup>1961</sup>

Chahaarum (4<sup>th</sup>): Is hadees ke markazi raawi Sufiyan bin Ua'aina رضي الله عنه se ruku se pehle aur baad waala raful yadain ba-sanad e saheeh saabit hai.<sup>1962</sup>

Panjum (5<sup>th</sup>): Al Mustaqhraj laa Abi Nayeem al Asbahani mein yehi hadees Imam Humaidi ki sanad se ruku se pehle aur baad waale raful yadain ke isbat se maujood hai.<sup>1963</sup>

<sup>1957</sup> V1 P116

<sup>1958</sup> Tehqheeqi Maqalaat: V3 P123

<sup>1959</sup> Musnad Humaidi: V1 P515 H626

<sup>1960</sup> Noor ul A'ainain: P70-71

<sup>1961</sup> Saheeh Muslim: 390

<sup>1962</sup> Sunan Tirmizi: 256 (Tehqheeq Ahmad Shakir (rh))

<sup>1963</sup> V2 P12

Sheshum (6<sup>th</sup>): Musnad Abi A'awaana waale matbua nusqhe se و (wao) reh gai hai aur Saheeh Muslim mein و (wao) maujood hai, jisse raful yadain ka isbaat hota hai.<sup>1964</sup>

Haftum (7<sup>th</sup>): Musnad Abi A'awaana ke qalimi nusqhe mein و (wao) maujood hai, jisse Deobandi istedlal ka “luck” toot jaata hai.<sup>1965</sup>

Musnad Humaidi aur Musnad Abi A'awaana ke mohrif nusqho'n se *ghummani istedlal* ke muqable mein arz hai ke, Saheeh Bukhari aur doosri kitabo'n se saabit hai ke Syedna Ibne Umar رضى الله عنه ruku se pehle aur ruku ke baad raful yadain karte the.

Hadees us Siraaaj aur Al Muqhlasiyaat waghairahuma kutub e hadees se saabit hai ke Syedna Ibne Umar رضى الله عنه ke jaleel ul qadar faqeh bete Imam Saalim bin Abdullah al Madani at Taabai رضى الله عنه bhi ruku se pehle aur ruku ke baad raful yadain karte the. Kya Ghumman Sahab aur inki saari party Imam Saalim bin Abdullah bin Umar رضى الله عنه se tark e raful yadain ba-sanad e saheeh yaa hasan lizaatehi saabit kar sakte hain?

<p>ایدیہم فقال قد رفعوها كانها اذنان خيل شمس اسكنوا في الصلاة.<sup>5</sup></p> <p>(صحیح ابن حبان ج ۳ ص ۱۷۸، صحیح مسلم ج ۱ ص ۱۸۱)</p> <p>ترجمہ حضرت جابر بن سمرہ رضی اللہ عنہ فرماتے ہیں کہ ایک دن رسول اللہ ﷺ مسجد میں داخل ہوئے لوگوں کو رفع یدین کرتے ہوئے دیکھا تو فرمایا: ”انہوں نے اپنے ہاتھوں کو شری گھوڑوں کی دمیں</p>	<p>”قال الامام الحافظ المحدث ابن حبان اخبرنا محمد بن عمر بن يوسف قال حدثنا بشر بن خالد العسكري قال حدثنا محمد بن جعفر عن شعبة عن سليمان قال سمعت المسيب بن رافع عن تميم بن</p>
<p>کی طرح اٹھایا ہے تم نماز میں سکون اختیار کرو۔“ (نماز میں رفع یدین نہ کرو)</p>	<p>طرفه عن جابر بن سمره رضى الله عنه عن النبي ﷺ انه دخل المسجد فابصر قوما قد رفعوا</p>

Is saheeh hadees mein ruku se pehle aur ruku ke baad waale raful yadain ka zikr nahi, balkey Mahmood Hasan Deobandi “aseer e maalta” ne kaha: “Baaqi aznaab kheel ki riwayat se jawab dena ba-roo e insaf durust nahi. Kyounke wo salam ke bare mein hai, ke sahaba farmate hain ke ham ba-waqt e salam namaz ishaara bil-yad bhi karte the. Aap ﷺ ne isko mana farmadiya”.<sup>1966</sup>

Muhammad Taqi Usmani Deobandi ne kaha: “Lekin insaf ki baat ye hai ke is hadees se hanafiyya ka istedlal mushtaba aur kamzor hai...”.<sup>1967</sup>

Saabit hua ke Mahmood Hasan aur Taqi Usmani dono ke nazdeek Iliyas Ghumman Sahab be-insaf hain.

<sup>1964</sup> Noor ul A'ainain: P76-81

<sup>1965</sup> Noor ul A'ainain: P78-79

<sup>1966</sup> Al Ward ush Shazee: P63; Taqareer: P65

<sup>1967</sup> Dars e Tirmizi: V2 P36

## دلیل نمبر 6

**ترجمہ** محمد بن عمرو بن عطاء رحمہ اللہ، آپ ﷺ کے صحابہ کرام رضی اللہ عنہم کی مجلس میں بیٹھے ہوئے تھے فرماتے ہیں: ”ہم نے حضور ﷺ کی نماز کا ذکر کیا (کہ حضور ﷺ کیسے نماز پڑھتے تھے؟) تو حضرت ابو حمید الساعدی رضی اللہ عنہ نے فرمایا: ”میں تم سے حضور ﷺ کی نماز پڑھنے کے طریقے کو زیادہ یاد رکھنے والا ہوں پھر رسول اللہ ﷺ کے نماز پڑھنے کے طریقے کو بیان کیا کہ میں نے رسول اللہ ﷺ کو دیکھا جب تکبیر تحریر یہی تو اپنے ہاتھوں کو کندھوں کے برابر اٹھایا اور جب رکوع کیا تو اپنے ہاتھوں سے اپنے گھٹنوں کو مضبوطی سے پکڑا پھر اپنی پیٹھ کو جھکا یا جب سر کو رکوع سے اٹھایا تو سیدھے کھڑے ہو گئے حتیٰ کہ ہر بڑی اپنی جگہ پر لوٹ آئی اور جب سجدہ کیا تو اپنے ہاتھوں کو اپنے حال پر رکھنا پھیلا یا اور نہ ہی ملایا۔“

”قال الامام الحافظ المحدث محمد بن اسماعيل البخاري حدثنا يحيى بن بكير قال حدثنا الليث عن خالد عن سعيد عن محمد بن عمرو بن حنبل عن محمد بن عمرو بن عطاء انه كان جالسا مع نفر من اصحاب النبي ﷺ فذكرنا صلوة النبي ﷺ فقال ابو حميد الساعدي رضي الله عنه انا كنت احفظكم لصلوة رسول الله ﷺ رايتُه اذا كبر جعل يديه حذو منكبيه واذا ركع امكن يديه من ركبتيه ثم هصر ظهره فاذا رفع راسه استوى حتى يعود كل فقار مكانه واذا سجد وضع يديه غير مفترش ولا قابضهما.....“ (صحیح بخاری: ج ۱ ص ۱۱۳ صحیح ابن خزیمہ: ج ۱ ص ۲۹۸)

Saheeh Bukhari ki is hadees mein ruku se pehle aur baad waale raful yadain ke tark ka koi zikr nahi aur Muhammad Qasim Nanotwi (baani Madrasa Deoband) ne likha hai: “mazkoor naa hona ma’adoom hone ki daleel nahi hai... janab maulwi sahab maqulaat ke taur par to itna hi jawab bahot hai ke a’adm ul ittela yaa a’adm uz zikr, a’adm ush shai par dalaalat nahi karta”.<sup>1968</sup>

Faaeda: Saheeh Bukhari waali riwayat doosri sanad se Sunan Abu Dawood aur Sunan Tirmizi waghairahuma mein ruku se pehle aur ruku ke baad waale raful yadain ke isbaat se maujood hai aur ye sanad saheeh hai. Walhamdulillah

## 7

عباس بن النبی ﷺ قال: ترفع الايدي في سبع مواطن: في افتتاح الصلوة وعند البيت وعلى الصفاء والمروة وبعرقات والمزلفة وعند الجمرتين. (سنن طحاوي ج ۱ ص ۴۱۶)

**ترجمہ** حضرت ابن عباس رضی اللہ عنہما فرماتے ہیں کہ حضور ﷺ نے فرمایا: ”سات جگہوں پر ہاتھوں کو اٹھایا جاتا ہے“

”قال الامام الحافظ المحدث ابو جعفر احمد بن محمد الطحاوي حدثنا ابن ابي داود قال ثنا نعيم بن حماد قال ثنا الفضل بن موسى قال ثنا ابن ابي ليلى عن نافع عن ابن عمر رضي الله عنهما وعن الحكم بن عتيبة عن مقسم بن عتيبة عن ابن

Is riwayat ki sanad mein Muhammad bin Abdur Rahman bin Abi Laila jamhoor mohaddiseen ke nazdeek zaef raawi hai.<sup>1969</sup>

Zaef raawiyo’n ki zaef o mardood riwayaat se istedlal karna Ilyas Ghuman jaise logo’n ka hi kaam hai.

**8**

رسول اللہ ﷺ وابی بکر رضی اللہ عنہما و عمر رضی اللہ عنہما  
 فلم یرفعوا یدہم الا عند افتتاح الصلاة۔  
 (کتاب العلم، امام اسماعیلی: ج ۲ ص ۶۹۲، سنن کبریٰ، امام  
 بیہقی: ج ۲ ص ۷۹)

**ترجمہ** حضرت عبداللہ بن مسعود رضی اللہ عنہ فرماتے ہیں  
 ”میں نے رسول اللہ ﷺ، حضرت ابوبکر رضی اللہ عنہ اور حضرت  
 عمر رضی اللہ عنہ کے ساتھ نماز پڑھی انہوں نے پوری نماز میں  
 صرف تکبیر تحریر کے وقت رفع یدین کی۔“

”قال الامام ابو بکر اسماعیلی  
 حدثنا عبد اللہ صالح بن عبد اللہ ابو محمد  
 البخاری قال حدثنا اسحاق بن ابراہیم  
 المروزی حدثنا محمد بن جابر السحیمی  
 عن حماد (ابن ابی سلیمان) عن ابراہیم  
 (نخعی) عن علقمہ (بن قیس) عن  
 عبد اللہ (بن مسعود رضی اللہ عنہ) قال صلیت مع

Ye riwayat kai wajah se zaef o mardood hai, mislan:

- 1) Iska buniyadi raawi Muhammad bin Jabir jamhoor mohaddiseen ke nazdeek zaef o majrooh hai.  
 Haafiz Haithami ne farmaya: 1970. وهو ضعيف عند الجمهور.
- 2) Jamhoor mohaddiseen ne khaas is riwayat par jirah ki, mislan Ahle Sunnat ke mashoor Imam Ahmad bin Hambal رحمہ اللہ ne farmaya: “Ye riwayat munkar hai”. 1971
- 3) Iliyas Ghumman Sahab ne riwayat e mazkura mein Imam Baheqhi ka hawaala bhi likha hai aur isi hawaale mein Imam Baheqhi ne Muhammad bin Jabir par jirah naqal kar rakhi hai. 1972

**9**

الصلاة ثم لا يعود .....  
 (المندويہ الکبریٰ: ج ۱ ص ۷۱، مسند زید بن علی ص ۱۰۰)  
**ترجمہ** ”حضرت علی رضی اللہ عنہ جب نماز شروع  
 کرتے تو رفع یدین کرتے پھر پوری نماز میں رفع  
 یدین نہیں کرتے تھے۔“

”قال الامام ابن قاسم  
 (حدثنا) وكيع عن ابی بکر بن عبد اللہ بن  
 قطاف النهشلي عن عاصم بن كليب عن  
 ابیه ان علیاً رضی اللہ عنہ کان یرفع یدیه اذا افتتح

Madoona Kubra na-qabil e etebaar aur be-sanad marwi kitab hai aur Musnad e Zaid ahle sunnat ki kitab nahi. Balkey Zaidi shiyyo'n ki man-ghadat kitab hai. Lehaza ye dono hawaale ghalat aur mardood hain.

Tambeeh: Abu Bakar an Nehshali waali riwayat jo doosri kitabo'n mein hai, wo iske wahem o khataa ki wajah se zaef hai. 1973

**10**

عمر رضی اللہ عنہ یرفع یدیه الافی اول ما یفتتح.  
 (معنف ابن ابی شیبہ ج ۱ ص ۲۶۸ حدیث ۱۳)  
**ترجمہ** معروف تابعی حضرت مجاہد رضی اللہ عنہ فرماتے  
 ہیں: ”میں نے حضرت عبداللہ بن عمر رضی اللہ عنہما کو شروع  
 نماز کے علاوہ رفع یدین کرتے ہوئے نہیں دیکھا۔“

”قال الامام الحافظ المحدث ابو  
 بکر بن ابی شیبہ حدثنا ابو بکر بن عیاش  
 عن حصین عن مجاهد قال ما رأیت ابن

Musannaf Ibne Abi Shaiba waali ye riwayat Qari Abu Bakar bin A'ayash رحمہ اللہ ke wahem o khataa ki wajah se zaef hai aur do (2) wajah se mardood hai:

- 1) Imam Ahmad bin Hambal, Imam Yahya bin Muyeen aur Imam Darqutni ne is riwayat ko wahem o baatil waghaira qarar diya aur kisi ek qaabil e etemaad mohaddis ne iski tasheeh nahi ki aur agar kisi chote se mohaddis se saabit bhi ho jaae to jamhoor ke muqable mein mardood hai.

1970 Noor ul A'ainain: P153; Majmua az Zawaaed: V5 P191

1971 Kitab ul E'elal; V1 P144 # 701

1972 Mazeed tafseel ke liye dekhiye Noor ul A'ainain: P151-154

1973 Noor ul A'ainain: P165

- 2) Bahot se siqa raawiyo'n aur saheeh o hasan li-zaatehi sanado'n se saabit hai ke Syedna Abdullah bin Umar رضي الله عنه namaz mein ruku se pehle aur ruku ke baad raful yadain karte the. Jinme se inke chand shagirdo'n ke hawaale darj e zail hain:

Imam Naafe al Madani رضي الله عنه, Imam Mahaarib bin Dasaar al Kufi رضي الله عنه, Imam Tawoos bin Kisaan al Yamaani رضي الله عنه, Imam Saalim bin Abdullah bin Umar al Madani رضي الله عنه aur Imam Abu az Zubair al Makki رضي الله عنه.<sup>1974</sup>

Siqa raawiyo'n ke khilaf wahem o khataa waali riwayat munkar o mardood hoti hai.

Qaraeen e Ikram! Aapne dekh liya ke Iliyas Ghumman Sahab aur Aal e Deoband ke paas tark e raful yadain qabl ar ruku o ba'ad ki ek saheeh yaa hasan li-zaatehi riwayat nahi hai.

Raful Yadain Par Khair ul Quroon Mein Musalsil Amal:

Syedna Abdullah bin Umar رضي الله عنه se riwayat hai ke: *“maine Rasool Allah ﷺ ko dekha, jab aap namaz mein khade hote to kandho'n tak raful yadain karte, ruku karte waqt bhi aap isi tarha karte the aur jab ruku se sar uthaate to isi tarha karte the”*.<sup>1975</sup>

Is hadees ke raawi Syedna Abdullah bin Umar رضي الله عنه bhi shuru namaz, ruku se pehle, ruku ke baad aur do (2) rakat padhkar khade hote to raful yadain karte the aur farmate ke Nabi ﷺ aisa hi karte the.<sup>1976</sup>

Syedna Abdullah bi Umar رضي الله عنه se is hadees ke raawi unke jaleel ul qadar bete Imam Saalim bin Abdullah bin Umar رضي الله عنه bhi shuru namaz, ruku ke waqt aur ruku se uthne ke baad raful yadain karte the.<sup>1977</sup>

وما علينا إلا البلاغ

Nov 21<sup>st</sup>, 2011 Sargodha

<sup>1974</sup> Noor ul A'ainain: P159

<sup>1975</sup> Saheeh Bukhari: V1 P102 H736; Saheeh Muslim: H390

<sup>1976</sup> Saheeh Bukhari: H739; Sharha as Sunnah lil Baghwi: V3

P21 H560 وقال: هذا حديث صحيح

<sup>1977</sup> Hadees us Siraaj: V2 P34-35 H115 (sanad saheeh)

## Rasool Allah ﷺ Ki Aqhri Zindagi Ka Amal: Raful Yadain

الحمد لله رب العالمين والصلوة والسلام على رسوله، أما بعد:

Rasool Allah ﷺ namaz mein ruku se pehle aur ruku ke baad raful yadain karte the, ye hadees bahot se SI ﷺ ne bayan farmai hai aur ye hadees mutawaatir hai. In SI mein se 5 Sahaba ki riwayaat ma'a tehqeeq, tabserah o fawaaed pesh e khidmat hain. Jo Nabi e Kareem ﷺ ki aqhri zindagi mein aapke peeche namaze'n padhte the aur aapki wafaat ke waqt Madina Taiyyaba mein maujood the.

### 1) Syedna Abdullah bin Umar ﷺ

Syedna Abdullah bin Umar ﷺ se riwayat hai ke:

*Nabi ﷺ ne apni zindagi ke aqhri daur mein hame'n isha ki namaz padhai, phir jab aapne salam pher to khade ho gae.*<sup>1978</sup> صَلَّى بِنَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ فِي آخِرِ حَيَاتِهِ فَلَمَّا سَلَّمَ قَامَ...

Is hadees se saabit hua ke Syedna Ibne Umar ﷺ ne Nabi e Kareem ﷺ ki aqhri zindagi mein aapke peeche namaz padhi hai.

Syedna Abdullah bin Umar ﷺ se riwayat hai ke: "Rasool Allah ﷺ ki bimari jab ziyada ho gai to aapne farmaya: Abu Bakar ko Hukam de'n ke wo logo'n ko namaz padhae'n... alaqh".<sup>1979</sup>

Ye bhi Nabi ﷺ ki zindagi ke aqhri daur aur aqhri dino ka waqea hai.

Syedna Abdullah bin Umar ﷺ se riwayat hai ke:

*Maine Rasool Allah ﷺ ko dekha, aap jab namaz ke liye khade hote to kandho'n tak raful yadain karte, ruku karte waqt bhi aap isi tarha karte the aur jab ruku se sar uthaate to isi tarha karte the.*<sup>1980</sup> رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى تَكُونَا حَذْوِ مَنْكِبَيْهِ وَكَانَ يَفْعَلُ ذَلِكَ حِينَ يَكْبُرُ لِلرُّكُوعِ وَيَفْعَلُ ذَلِكَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ...

Raawi ka amal: Abh is hadees par isi hadees ke raawi ka amal pesh e khidmat hai:

1: Imam Saalim bin Abdullah bin Umar ﷺ ne farmaya:

*Maine apne walid (Abdullah bin Umar ﷺ) ko ye kaam (Shuru namaz mein ry, ruku ke waqt raful yadain aur ruku se sar uthaakar raful yadain) karte hue dekha.*<sup>1981</sup> رَأَيْتُ أَبِي يَفْعَلُهُ.

2: Imam Naafe ﷺ ne farmaya ke "Ibne Umar ﷺ jab namaz mein daqhil hote takbeer kehte aur raful yadain karte the, jab ruku karte to raful yadain karte the aur jab samee allahu liman hamida kehte, to raful yadain karte the...alaqh".<sup>1982</sup>

3: Mahaarib bin Dasaar ﷺ ne farmaya: "Maine Abdullah bin Umar ﷺ ko dekha, aap jab namaz shuru karte takbeer kehte aur raful yadain karte, jab ruku ka iraada karte to raful yadain karte aur jab ruku se sar uthaate (to raful yadain karte the)".<sup>1983</sup>

<sup>1978</sup> Saheeh Bukhari: V1 P22 H116 (Kitab ul Ilm); Saheeh Muslim: V2 P310 H2537

<sup>1979</sup> Saheeh Bukhari: H682

<sup>1980</sup> Saheeh Bukhari: V1 P102 H736; Saheeh Muslim: V1 P168

H390; tarqeeem Darussalam: 862 وعندہ: إذا قام للصلوة

<sup>1981</sup> Hadees as Siraaj: V2 P34-35 H115 (sanad saheeh)

<sup>1982</sup> Saheeh Bukhari: H739 (sanad saheeh); Sharha as Sunnah lil Baghwi: V3 P21 H560 وقال: هذا الحديث صحيح

<sup>1983</sup> Juz Raful Yadain lil Bukhari: V48 (sanad saheeh)

4: Abu az Zubair Muhammad bin Muslim bin Tadras al Makki رحمہ اللہ ne farmaya:

Maine Ibne Umar aur Ibne Zubair رحمہ اللہ ko dekha,  
wo ruku ke waqt aur (ruku se) uthte waqt raful  
yadain karte the.<sup>1984</sup>

رأيت ابن عمر و ابن الزبير يرفعان أيديهما إذا ركعا وإذا رفعاً.

Yaad rahe ke Syedna Abdullah bin Zubair رحمہ اللہ hijrat ke baad madina mein paida hue the aur aap Nabi e Kareem ﷺ ki aqhari zindagi ke gawah hain.

In saheh o saabit riwayaat ke muqable mein kisi ek bhi saheeh yaa hasan riwayat ke sath Syedna Ibne Umar رحمہ اللہ se tark e raful yadain saabit nahi aur is silsila mein hanafiyya ki pesh karda dono riwayat n zaeef o mardood hain. Jinki tafseel darj e zail hai:

1: Ibne Farqad:

أخبرنا محمد بن أبان بن صالح عن عبدالعزیز بن حکیم قال: رأيت ابن عمر يرفع يديه حذاء أذنيه في أول تكبيرة افتتاح الصلاة ولم يرفعهما فيما سوى ذلك.<sup>1985</sup>

Is riwayat ki sanad do (2) wajah se zaeef hai:

Awwal: Ibne Farqad jamhoor mohaddiseen ke nazdeek zaeef o majrooh hai.<sup>1986</sup>

Duwwam: Muhammad bin Abaan bin Saaleh jamhoor mohaddiseen ke nazdeek zaeef o majrooh raawi hai.<sup>1987</sup>

2: Abu Bakar bin A'ayaash a'an Hussain a'an Mujahid... alaqh.<sup>1988</sup>

Ye riwayat Abu Bakar bin A'ayaash (sadooq, hasan ul hadees o siqa al jamhoor) ki ghalati aur wahem ki wajah se zaeef hai. Imam Ahmad bin Hambal ne farmaya: “Ye baatil hai”.<sup>1989</sup>

Imam Yahya bin Muyeen ne farmaya: Abu Bakar ki Hussain se riwayat iska wahem hai, is riwayat ki koi asal nahi.<sup>1990</sup>

Imam Darqutni ne farmaya:

قاله أبوبكر بن عياش عن حصين وهو وهم منه أو من حصين.<sup>1991</sup>

Qari Abu Bakar bin A'ayash رحمہ اللہ jo jamhoor ke nazdeek mausiqa hone ki wajah se sadooq, hasan ul hadees hain. Inke bare mein inke shagird Imam Abu Nayeem al Fadhal bin Dakeen al Kufi رحمہ اللہ ne farmaya:

Hamare ustaado'n mein Abu Bakar bin  
A'ayaash se ziyaada ghalatiya'n karne waala  
koi nahi tha.<sup>1992</sup>

لم يكن من شيوخنا أكثر غلطاً من أبي بكر بن عياش.

Imam Tirmizi ne ek jagah farmaya:

وأبو بكر بن عياش كثير الغلط.<sup>1993</sup>

Saabit hua ke Abu Bakar bin A'ayaash ki tark e raful yadain waali riwayat ghalat, wahem aur zaeef hai aur unki baaqi riwayaat (siwaae is riwayat ke jis par khaas jirah saabit ho) hasan hain.

Raawi se Raawi, Yaane Taabai Ka Amal:

<sup>1984</sup> Kitab ul E'elal lil Athram (ba-hawaala at Tamheed): V9 P217 (sanad hasan)

<sup>1985</sup> Muwatta Ibne Farqad: V1 P140-141 H108 (Maktaba al Bushra, Karachi)

<sup>1986</sup> Tehqheeqi Maqalaat: V2 P341-364

<sup>1987</sup> Tehqheeqi Maqalaat: V3 P126

<sup>1988</sup> Sharha Ma'ani ul Asaar: V1 P225; Nasbur Raaya: V1 P409

<sup>1989</sup> Masaael Ahmad: Riwaaya Ibne Haani: V1 P50

<sup>1990</sup> Juz Raful Yadain lil Bukhari: 16; Nasbur Raaya: V1 P392

<sup>1991</sup> Al E'elal: V13 P16, Sawal: 2902

<sup>1992</sup> Tareeqh Baghdad: V14 P378 (sanad saheeh)

<sup>1993</sup> Sunan Tirmizi: H2567

Syedna Ibne Umar رضي الله عنه ke darj e zail shagird bhi ruku se pehle aur ruku ke baad raful yadain karte the:

1: Saalim bin Abdullah bin Umar رضي الله عنه.<sup>1994</sup>

2: Tawoos bin Kisaan رضي الله عنه.<sup>1995</sup>

## 2) Syedna Anas bin Maalik al Ansari al Madani رضي الله عنه

Syedna Anas bin Maalik رضي الله عنه se riwayat hai ke “Nabi ﷺ jis bimaari mein faut hue, is (bimaari ke dino’n) mein Abu Bakar رضي الله عنه inhe’n namaz padhaate the, hatta ke somwar ke din jab namaz mein safe’n qaaem thee’n to Nabi ﷺ ne hujre ka parda hataaya, aap hamari taraf dekh rahe the... alaqh”.<sup>1996</sup>

Aap isi din faut ho gae the, lehaza saabit hua ke Syedna Anas رضي الله عنه Nabi e Kareem ﷺ ki wafat ke din bhi Madina Taiyyaba mein aapke qareeb maujood the.

Ek hadees mein aaya hai ke Syedna Fatima رضي الله عنها ne farmaya: “Aye Anas! Kya Rasool Allah ﷺ (ki qabar) par mitti daalte waqt tumhare dil raazi the?”.<sup>1997</sup>

Saabit hua ke Rasool Allah ﷺ ki wafaat ke baad bhi Anas رضي الله عنه Madina mein maujood the, aur aapko hujra e mutahhera o raudha tul Jannah ki qabar mein dafan karne waalo’n mein shamil the. Yaane wo Aap ﷺ ki aqhri zindagi ke gawaah hain.

Imam Abu Ya’ala al Mausuli رحمته الله ne farmaya:

Anas رضي الله عنه se riwayat hai ke maine Rasool Allah ﷺ ko dekha, aap jab namaz shuru karte to raful yadain karte the, jab ruku karte aur jab ruku se sar uthaate to raful yadain karte the.<sup>1998</sup>

حدثنا أبو بكر (بن أبي شيبة): حدثنا عبد الوهاب الثقفي عن حميد (الطويل) عن أنس قال: رأيت رسول الله صلى الله عليه وسلم يرفع يديه إذا افتتح الصلاة وإذا ركع وإذا رفع رأسه من الركوع.

Hameed at Taweel *siqa mudallis* hain, lekin Syedna Anas رضي الله عنه se unki *a’an* waali riwayat bhi saheeh hoti hai. Lehaza yaha’n tadlees ka eteraaz karna ghalat hai.<sup>1999</sup>

Raawi Ka Amal:

1: Asim al Ahwal رحمته الله se riwayat hai ke maine dekha: “Anas bin Malik ne jab namaz shuru ki to takbeer kahi aur raful yadain kiya, aap ruku ke waqt aur ruku se sar uthaakar raful yadain karte the”.<sup>2000</sup>

2: Hameed at Taweel رحمته الله se riwayat hai ke “Anas رضي الله عنه jab namaz mein daqhil hote to raful yadain karte aur jab ruku karte aur jab ruku se sar uthaate to raful yadain karte the”.<sup>2001</sup>

Yaad rahe ke Syedna Anas رضي الله عنه se tark e raful yadain hargiz saabit nahi.

<sup>1994</sup> Hadees e Siraaj: V2 P34-35 H115 (sanad saheeh); Juz Raful Yadain lil Bukhari: 62 (sanad hasan)

<sup>1995</sup> Sunan Kubra lil Baheghi: V2 P74 (sanad saheeh); Al Jaame li Aqhlaaq ur Raawi wa Adaab us Saame’e: V1 P118 H101

من اجتزأ بالسماع النازل مع كون الذي حدث عنه موجوداً  
Doosa nusqha: V1 P175 H104

<sup>1996</sup> Saheeh Bukhari: H680 Kitab ul Azaan; Saheeh Muslim: H419; tarqem Darussalam: 944

<sup>1997</sup> Saheeh Bukhari: H4462

<sup>1998</sup> Musnad Abi Ya’ala: V6 P424-425 H1038 (sanad saheeh)

<sup>1999</sup> Tehqheeqi Maqalaat: V5 P215-217

<sup>2000</sup> Juz Raful Yadain lil Bukhari: 20 (sanad saheeh)

<sup>2001</sup> Musannaf Ibne Abi Shaiba: V1 P235 H2433 (sanad saheeh)



### 3) Syedna Abu Bakar Siddiq رضي الله عنه

Syedna Anas رضي الله عنه ki hadees mein aaya hai ke Nabi ﷺ jis bimaari mein faut hue, isme logo'n ko Abu Bakar (Siddiq رضي الله عنه) namaze'n padhate the aur jis din Aap ﷺ faut hue is din bhi Abu Bakar رضي الله عنه ne namaz padhai thi.<sup>2002</sup>

Syedna Abu Bakar Siddiq رضي الله عنه se saabit hai ke unho'n ne farmaya: *"Maine Rasool Allah ﷺ ke peeche namaz padhi hai, aap namaz shuru karte waqt ruku se pehle aur ruku ke baad raful yadain karte the"*.<sup>2003</sup>

Raawi Ka Amal:

Syedna Abdullah bin Zubair رضي الله عنه ne farmaya: *"Maine Abu Bakar Siddiq رضي الله عنه ke peeche namaz padhi hai, aap namaz shuru karte waqt, ruku se pehle aur ruku ke baad raful yadain karte the"*.<sup>2004</sup>

Yaad rahe ke Syedna Abu Bakar Siddiq رضي الله عنه se tark e raful yadain qhata'an saabit nahi aur is silsila mein Muhammad bin Jabir al Yamaani ki riwayat uske za'eeif o majrooh hone ki wajah se za'eeif o mardood hai. Muhammad bin Jabir ke bare mein Haafiz Haithami ne farmaya:

*Aur wo jamhoor ke nazdeek za'eeif hai.*<sup>2005</sup>

وهو ضعيف عنج الجمهور.

### 4) Syedna Abu Musa al A'ashari رضي الله عنه

Syedna Abu Musa al A'ashari رضي الله عنه ne farmaya: *"Nabi ﷺ bimaar hue aur aapki bimaari ziyaada ho gai, to aapne farmaya: Abu Bakar ko hukam de'n ke wo logo'n ko namaz padhaae'n.... alaqh. Pas aapne (Abu Bakar رضي الله عنه) ne Nabi ﷺ ki zindagi mein logo'n ko namaze'n padhaae'n"*.<sup>2006</sup>

Syedna Abu Musa al A'ashari رضي الله عنه ne logo'n ko Rasool Allah ﷺ ki namaz bataai to ruku se pehle aur ruku ke baad raful yadain kiya.<sup>2007</sup>

Raawi Ka Amal:

Hattan bin Abdullah ar Qaashi رضي الله عنه ne farmaya ke *"Abu Musa al A'ashari رضي الله عنه ne shuru namaz, ruku ke waqt aur ruku se sar uthaakar raful yadain kiya"*.<sup>2008</sup>

<sup>2002</sup> Saheeh Bukhari: H680; Saheeh Muslim: H419; Darussalam: 944

<sup>2003</sup><sup>2003</sup> Sunan Kubra lil Baheqhi: V2 P73 (kaha iske ruwaat siqa hain); Al Mohazb Fee Iqhtesaar as Sunan ul Kabeer Iiz Zahabi; V2 P49 H1943 (kaha iske ruwaat siqa hain); At Talqhees ul Habeer Iaa Ibne Hajar Asqalani: V1 P219 H328

وقال: "ورحاله ثقاة" قلت: وسند صحيح

Tafseel ke liye dekhiye meri kitab Noor ul A'ainain: P120-121

<sup>2004</sup> Sunan Kubra lil Baheqhi: V2 P73 (sanad saheeh)

<sup>2005</sup> Majmua Az Zawaaed: V5 P191

<sup>2006</sup><sup>2006</sup> Saheeh Bukhari: H678; Saheeh Muslim: H420; Darussalam: H948

<sup>2007</sup> Sunan Darqutni: V1 P292 H1111 (sanad saheeh); Noor ul A'ainain: P118-119

<sup>2008</sup> Sunan Darqutni: V1 P292 H1111 (mulqishan o sanad saheeh)

## 5) Syedna Jabir bin Abdullah al Ansari ؓ

Syedna Jabir bin Abdullah ؓ se riwayat hai ke maine Rasool Allah ﷺ ko wafaat se 3 (din) pehle ye farmate hue suna: *“Allah ke sath sirf hus e zan ki haalat mein hi tumhe’n maut aani chahiye”*.<sup>2009</sup>

Syedna Jabir ؓ se riwayat hai ke *“jab Rasool Allah ﷺ ne apni is bimari mein, jisme aap faut hue the kaghaz mangwaaya taakey apni ummat ke liye kuch tehreer likhwaa de’n, naa to log khud gumrah ho’n aur naa doosro’n ko gumrah kare’n. Phir jab ghar mein shor hua o baate’n hue’n to Umar bin Khattab ؓ ne kalam kiya, phir Nabi ﷺ ne ye iradaa tark kar diya”*.<sup>2010</sup>

Yaane aaqhri daur mein tehreer likhwaane waali hadees mansooqh hai.

Syedna Jabir bin Abdullah ؓ se riwayat hai ke *“maine Rasool Allah ﷺ ko isi tarha namaz padhte hue dekha, yaane aap shuru namaz, ruku se pehle aur ruku ke baad raful yadain karte the”*.<sup>2011</sup>

Raawi Ka Amal:

Abu az Zubair Muhammad bin Muslim bin Tadras al Makki ؓ se riwayat hai ke *“maine dekha, Jabir ؓ shuru namaz, ruku se pehle aur ruku ke baad raful yadain karte the”*.<sup>2012</sup>

Inke alaawa deegar sahaba ki riwayat bhi maujood hain. Mislan:

1: Syedna Umar ؓ Nabi e Kareem ﷺ ki wafaat ke waqt madina mein maujood the, balkey itne pareshan hue the ke inhe’n Aap ﷺ ki wafaat ka yaqeen nahi aaraha tha aur baad mein Syedna Abu Bakar ؓ ke samjhaane par ruju kiya aur talwaar phenk di.

Ruku se pehle aur ruku ke baad raful yadain ke liye Syedna Umar ؓ ki marfu hadees ke liye.<sup>2013</sup>

Syedna Umar ؓ ke apne amal ke liye dekhiye Al Khilafiyaat lil Baheqhi.<sup>2014</sup>

Yaad rahe ke Syedna Umar ؓ se tark e raful yadain saabit nahi aur is silsila mein baaz hanafiyya ki pesh karda riwayat Ibrahim Naqhai mudallis ke عن ا’ان ki wajah se zaeef hai.

2: Syedna Abdullah bin Abbas ؓ ne Rasool e Kareem ﷺ ke aqhri dino ki ahadees bayan ki.<sup>2015</sup>

Abu Hamza se riwayat hai ke *“maine (Abdullah) bin Abbas ko dekha, aap shuru namaz, ruku ke waqt aur ruku se sar uthaakar raful yadain karte the”*.<sup>2016</sup>

Darj e zail kitabo’n mein Abu Hamza (ابو حمزه) ke bajaare Abu Jamrah (ابو جرهمه) likha hua hai:

Musannaf Ibne Abi Shaiba.<sup>2017</sup>

<sup>2009</sup> Saheeh Muslim: H2877; Darussalam: H7229, 7231

<sup>2010</sup> Tabaqaat Ibne Sa’ad: V2 P243 (sanad saheeh)

<sup>2011</sup> Musnad as Siraaj: P39 H92 (sanad hasan); doosra nusqha; P62-63; Sunan Ibne Majja: 868

<sup>2012</sup> Musnad as Siraaj: 92 (sanad hasan)

<sup>2013</sup> Sunan Tirmizi laa Ibne Syed un Naas: V2 P217 (maqhtoota); Noor ul A’ainain: P195-196; Al Jaame laa Khalaq ur Raawi o Adaab us Saame: V1 P118 H101

<sup>2014</sup> (ba-hawaala An Nafah ash Shazee Sharha Jaame Tirmizi laa Ibne Syed un Naas al Ya’amari: V4 P390 (matboo)

<sup>2015</sup> Saheeh Bukhari: H4432, 4443, 4444, 4454, 4455, 4457, 5478; Tabaqaat Ibne Sa’ad: V2 P252 (sanad hasan)

<sup>2016</sup> Musannaf Ibne Abi Shaiba: V2 P411 H2446 (Nusqha Muhammad A’awaamah); V2 P62 (nusqha Had al Juma wal Luhaidan); Juz Raful Yadain lil Bukhari: 21

<sup>2017</sup> V1 P235 (1966 edition) وفي هامشه: ابو حمزه

Syedna Abdullah bin Abbas رضي الله عنه ke do (2) shagird darj e zail hain:

1- Abu Hamza al Qasaab.<sup>2018</sup>

Imran bin Abi A'ataa al Asadi Maulaa-hum, al Waasti.<sup>2019</sup>

★ صدوق وثقة الجمهور (*sadooq wa siqa al jamhoor*)

2- Abu Jamrah al Dhabe'ee.<sup>2020</sup>

Nasar bin Imran bin Isaam al Basri.<sup>2021</sup> ثقة ثبت (*siqa sabat*)

Yaha'n in dono mein pehle raawi yaane Abu Hamza al Qasaab muraad hain, jiski do (2) dalee'en darj e zail hain:

Awwal: Imran bin Abi A'ataa ke shagirdo'n mein Hasheem aur Hasheem ke ustado'n mein Imran bin Abi A'ataa ka naam hai, jabkey Nasar bin Imran ke shagirdo'n mein Hasheem Yaa Hasheem ke ustado'n mein Nasar bin Imran ka naam nahi mila.<sup>2022</sup>

Duwwam: Musannaf Abdur Razzaq<sup>2023</sup> mein Hasheem ki isi riwayat mein "Abu Hamza Maula Bani Asad" ki saraahat hai aur Imran bin Abi A'ataa Asadi hain. Jabkey Nasar bin Imran ka Asadi hona saabit nahi.

Lateefa: Deobandi Qafila e baatil ke ek lakhaari Shabbir Ahmad (deobandi) ne likha hai: "Abu Hamza se riwayat hai ke...".

"Isse ghair muqallideen ka 'mazhab' kisi tarha saabit nahi hota, is liye ke 1) iski sanad mein Abu Jamrah (ج ke sath) majhool hai,, isliye sanad saheeh nahi (Uswah: P27 (nusqha delhi)). Afsos ke ghair muqallideen ne tehreef karke isko Abu Hamza bana diya hai (Juzz Raful Yadain mutarjim Hazrat Okadwi: P279)".<sup>2024</sup>

Arz hai ke Ahle Hadees ne tehreef nahi ki, balkey Musannaf Ibne Abi Shaiba ke kai nusqho'n mein Abu Hamza likha hua hai aur baaqi tafseel abhi guzar chuki hai. Muhammad A'awaamah (ghaali Hanafi taqleedi) ke nusqhe mein bhi Abu Hamza hi hai. Lehaza agar tehreef ka ilzaam lagaana hai to apne "buzrugo'n" par lagaaen. Agar is sanad mein Abu Jamrah raawi hain to phir ye sanad bilkul saheeh hai aur Abu Jamrah ko Shabbir Ahmad jaise jahil shaqs ka 'majhool' kehna kya haisiyat rakhta hai?

Agar isme Abu Hamza raawi hain to ye sanad hasan lizaatehi hai.

Kya Aal e Deoband mein se koi ek bhi aisa nahi jo Shabbir Ahmad Deobandi ko samjhaa ke jaahil hokar 'mufti' banney ki koshish naa karo, warna ruswaai aur zillat ka bhaanda a'ain chauk mein phoot jaaega aur 'be-izzati' mazed gharab ho jaaegi.

Qaraeen e Ikram! Syedna Maalik bin al Huwairis aur Syedna Waael bin Hajar رضي الله عنه ki ahadees bhi Nabi e Kareem ﷺ ki aqhri zindagi par hi mahmool hain.

3: Syedna Abu Huraira رضي الله عنه apni namaz ke bare mein farmate the: "Aur is zaat ki qasam jiske hath mein meri jaan hai! Main be-shak tum sabse ziyada Rasool Allah ﷺ se mushabehat rakhta hoo'n, aapki yehi namaz thi hatta ke aap duniya se tashreef le gae".<sup>2025</sup>

<sup>2018</sup> Tehzeeb ul Kamaal: V4 P178; V2 P699 (qalimi)

<sup>2019</sup> Taqreeb ut Tehzeeb: 5162

<sup>2020</sup> Tehzeeb ul Kamaal: V2 P699 (qalimi)

<sup>2021</sup> Taqreeb ut Tehzeeb: 7122

<sup>2022</sup> Tehzeeb ul Kamaal

<sup>2023</sup> V2 P69 H2523; doosra nusqha: 2526

<sup>2024</sup> Qafila.... V6 Shumaara 3 P31

<sup>2025</sup> Sunan Nisai: H1157; Saheeh Bukhari: H803

Syedna Abu Huraira رضي الله عنه se riwayat hai ke wo (ruku ke liye) jhukte waqt aur har (ruku se) uthte waqt raful yadain karte the aur farmate the: “*main tum sabse ziyaada Rasool Allah ﷺ ki namaz ke mushaaba hoo’n*”.<sup>2026</sup>

Ye hadees marfu bhi hai aur maquoof bhi. Nez Syedna Abu Huraira رضي الله عنه ki doosri riwayat mein aaya hai ke wo takbeer e tehrema, ruku ke liye takbeer kehte waqt aur ruku se uthkar raful yadain karte the.<sup>2027</sup>

Is riwayat ko madde nazar rakh kar oopar waali riwayat ki bracket mein ‘ruku ke liye aur ruku se’ ka izaafa kiya gaya hai, kyou’nke hadees hadees ki tashreeh karti hai.

Hamne is tehqheeqi mazmoon mein ye saabit kar diya hai ke Rasool Allah ﷺ ki aqhri zindagi ka mushaheda karne waale SI ne Aap ﷺ se ruku se pehle aur ruku ke baad waala raful yadain riwayat kiya aur aapki wafaat ke baad in sahaba ne raful yadain par amal kiya. Jabkey tark e raful yadain yaa nasqh e raful yadain kisi saheeh yaa hasan lizaatehi sanad ke sath naa to Rasool Allah ﷺ se saabit hai aur naa kisi sahabi se saabit hai. Lehaza baaz un naas ka raful yadain ko matrook yaa mansooqh qarar dena ghalat o baatil hai.

وما علينا إلا البلاغ

Shawwal 13, 1443h - Sep 1<sup>st</sup>, 2012

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<sup>2026</sup> Al Muqhlasiyaat: V2 P139 H1229 (sanad hasan)

<sup>2027</sup> Juz Raful Yadain lil Bukhari: 22 (sanad saheeh)

## Mahmood bin Ishaq al Bukhari al Khuzaai al Qawaas رحمہ اللہ

Ameer ul Momineen fil Hadees Imam Bukhari رحمہ اللہ ki do (2) mashoor kitabo'n (Juz Raful Yadain aur Juz al Qiraat) ke raawi Abu Ishaq Mahmood bin Ishaq al Khuzaai al Bukhari al Qawaas رحمہ اللہ ka jaame o mufeed tazkirah darj e zail hai:

Naam o Nasab:

Abu Ishaq Mahmood bin Ishaq al Qawaas al Bukhari al Khuzaai رحمہ اللہ

Asaatezah:

Aapke asaateza mein se baaz ke naam darj e zail hain:

1. Imam Abu Abdullah Muhammad bin Ismail Bukhari رحمہ اللہ
2. Muhammad bin al Hasan bin Jafar al Bukhari.<sup>2028</sup>
3. Abu A'asemah Sahal bin al Mutawakkil bin Hajar al Bukhari / siqa.<sup>2029</sup>
4. Abu Umar Harees bin Abdur Rahman al Bukhari.<sup>2030</sup>
5. Abu Abdullah Muhammad bin Abdak al Bukhari al Jadeedi.<sup>2031</sup>
6. Khalaf bin al Waleed, Abu Saaleh al Bukhari.<sup>2032</sup>
7. Ahmad bin Haatim bin Dawood al Makki, Abu Jafar as Salmi.<sup>2033</sup> Waghairahum rahimahumullah

Talaamezah:

Hamare ilm ke mutabiq aapke talameza (shagirdo'n) ke naam darj e zail hain:

1. Abu Nasar Muhammad bin Ahmad bin Musa bin Jafar al Malaahemi al Bukhari.<sup>2034</sup>
2. Abul Abbas Ahmad bin Muhammad bin al Hussain bin Ishaq ar Raazi az Zareer.<sup>2035</sup>  
Abul Abbas ar Raazi as Sagheer ke bare mein Khateeb Baghdadi ne farmaya: وكان ثقة حافظاً.<sup>2036</sup>
3. Abu Bakar Muhammad bin Abi Ishaq Ibrahim bin Yaqoob al Kalabazi al Bukhari.<sup>2037</sup>  
Ye saahab e kitab hain aur inka zikr Taaaj ul Taraajim<sup>2038</sup> waghaira mein maujood hai.
4. Imam Abul Fazal Ahmad bin Ali bin Umro bin Hamd as Sulaimani al Baikandi al Bukhari رحمہ اللہ.<sup>2039</sup>  
Inke halaat dekhiye, Ser E'elaam an Nubala.<sup>2040</sup>
5. Abul Hussain Muhammad bin Imran bin Musa al Jarjaani.<sup>2041</sup>  
Inka zikr Tareeqh e Jarjaan lis Suhaimi<sup>2042</sup> mein hai.
6. Abul Hussain Ahmad bin Muhammad bin Yusuf al Azdi al Bukhari.<sup>2043</sup>

<sup>2028</sup> Al Irshad lil Khalili: V3 P967-968 # 895

<sup>2029</sup> Al Irshad: V3 P969 # 897

<sup>2030</sup> Al Irshad: V3 P970-971 ت 898

<sup>2031</sup> Al Ansaab lil Sma'aani: V2 P31-32

<sup>2032</sup> Al Mutfaq wal Muftariq lil Khateeb: V1 P32 (shamela)

<sup>2033</sup> Baharu I Fawaaed: 191

<sup>2034</sup> Tareeqh Baghdad: V6 P83; Masheqhta al Banoosi: P165-169; At Tehqheeq laa Ibnul Jauzi: 274 H463 (sanad saheeh); Sunan Kubra lil Baheqhi: V2 P74 (sanad saheeh)

<sup>2035</sup> Tareeqh Baghdad: V13 P438 ت7297 (sanad saheeh)

<sup>2036</sup> Tareeqh Baghdad: V4 P435

<sup>2037</sup> Baharu I Fawaaed: H64, 191, 192

<sup>2038</sup> P333 ت 335

<sup>2039</sup> Tareeqh Damishq laa Ibn e Asaakir: V26 P166-167; Tazkiratul Huffaz: V3 P36 ت 960

<sup>2040</sup> V17 P200-201 waghaira

<sup>2041</sup> Al Mutfaq wal Muftariq lil Khateeb: V1 P33 H508

<sup>2042</sup> P423-424 ت 746

<sup>2043</sup> Tareeqh e Baghdad: V10 P28 ت 5147

7. Abu Nasar Ahmad bin Muhammad bin al Hasan bin Hamid bin Harun bin al Munzir bin Abdul Jabbar an Niyaazki Al Kareemni

Samarqand o Bukhari ki koi mohaddisaana mukammal tareeqh mere paas maujood nahi aur *Al Qand Fee Zikr Ulama e Samarqand lin Nasfi* maujood hai. Lekin shuru aur aqhir se naaqis chapee hai. Mahmood naam ke raawiyo'n waala hissa shaaya hi nahi hua. Wallahu a'alam.

Ilmi Karnaama:

Aap Imam Muhammad bin Ismail Bukhari رحمته الله ki do (2) mashoor kitabo'n: Juz Raful Yadain aur Juz al Qiraa-at ke buniyadi raawi hain.<sup>2044</sup>

Ilmi Maqaam:

Yemen ke mashoor Alim Maulana Shaikh Abdur Rahman bin Yahya al Ma'alami رحمته الله ne Zahid aur Hasan Kausari (Jahemi) ko muqhatib karke likha hai:

*Jab ahle ilm (mohaddiseen o ulama) ne in dono (Mahmood bin Ishaq al Khuzaai aur Ahmad bin Muhammad bin al Hussain ar Raazi) ko siqa aur sabaq qarar diya hai. Kisi ek ne bhi in dono par koi (jirah waala) kalaam nahi kiya to tumhara ye kehna: 'ham in par etemaad nahi karte, kya faaeda dega'?*<sup>2045</sup>

إذا كان أهل العلم قد وثقوهما و ثبتوهما ولم يتكلم أحد منهم  
فيهما فماذا ينفعك أن تقول: لا تثق بهما؟

Abh Mahmood bin Ishaq رحمته الله ki sareeh aur ghair-sareeh tauseeq ke 10 se ziyaada hawaale pesh e khidmat hain:

1: Haafiz Ibne Hajar Asqalani ne Mahmood bin Ishaq ki bayan karda ek riwayat ko *Hasan* qarar diya hai.<sup>2046</sup>

Tambeeh: Raawi ki munfarid riwayat ko hasan yaa saheeh kehna, us raawi ki tauseeq hoti hai.<sup>2047</sup>

2: Allama Nawavi ne Juz Raful Yadain se ek riwayat ba-taur e jazam naqal ki aur farmaya:

بإسناده الصحيح عن نافع.<sup>2048</sup>

Maloom hua ke Nawavi Juz Raful Yadain ko Imam Bukhari ki saheeh o saabit kitab samajhte the.

3: Ibnul Mulqin (Sufi) ne Juz Raful Yadain se ek riwayat ba-taur e jazam naqal ki aur farmaya:

بإسناده صحيح عن نافع عن ابن عمر.<sup>2049</sup>

4: Ze'eli Hanafi ne Juz Raful Yadain se riwayaat ba-taur e jazam naqal ki.<sup>2050</sup>

5: Mashoor Mohaddis Abu Bakar al Baheqhi رحمته الله ne Mahood bin Ishaq ki riwayat karda: Juz al Qiraat lil Bukhari ko ba-taur e jazam Imam Bukhari se naqal kiya hai.<sup>2051</sup>

6: Allama Abul Hajjaj al Mazee رحمته الله ne Juz al Qiraa-at ko ba-taur e jazam Imam Bukhari se naqal kiya hai.<sup>2052</sup>

<sup>2044</sup> Hadee us Saari Muqaddama Fathul Baari: P492

<sup>2045</sup> At Tankeel Bimaa fee Taneeb al Kausari Minal Abateel: V1 P475 ت 242

<sup>2046</sup> Muwafeqh ul Khabar al Khabar Fee Taqhreej Ahadees al Mughtasar: V1 P417

<sup>2047</sup> Nasbur Raaya: V1 P149; V3 P264

<sup>2048</sup> Al Majmua Sharha al Mohzib: V3 P405

<sup>2049</sup> Al Badar ul Muneer: V3 P478

<sup>2050</sup> Nasbur Raaya: V1 P390, 394, 395

<sup>2051</sup> Kitab al Qiraa-at Khalf al Imam lil Baheqhi: P23 H28

<sup>2052</sup> Tehzeeb ul Kamaal: V3 P172 (Saeed bin Sinan al Barjamee)

- 7: A'aini Hanafi ne Juz Raful Yadain ko Imam Bukhari se ba-taur e jazam naqal kiya hai.<sup>2053</sup>
- 8: Badaruddin Muhammad bin Bahaddur bin Abdullah az Zarakshi ne Juz e mazkoor ko ba-taur e jazam naqal kiya.<sup>2054</sup>
- 9: Muhamamad az Zarqaani ne Juz Raful Yadain ko Imam Bukhari se ba-taur e jazam naqal kiya hai.<sup>2055</sup>
- 10: Siyuti ne Faiz ul Wa-a'aa mein Juz Raful Yadain ko ba-taur e jazam Imam Bukhari se naqal kiya.<sup>2056</sup>
- 11: Zahabi.<sup>2057</sup>
- 12: Mughaltai Hanafi.<sup>2058</sup>

Aal e Deoband o Aal e Barailwi aur Aal e Taqleed ke kai ulama ne Juz Raful Yadain aur Juz al Qiraa-at (kulluhuma lil Bukhari/ dono yaa kisi ek) ko bil-jazam Imam Bukhari se naqal kar rakha hai. Jinme se baaz hawaale darj e zail hain:

- 1: Nemwi.<sup>2059</sup>
- 2: Safarfarz Khan Safdar Kadmangi Ghakhadwi Deobandi.<sup>2060</sup>
- 3: Sufi Abdul Hameed Sawaati Deobandi.<sup>2061</sup>
- 4: Faiz Ahmad Multani Deobandi.<sup>2062</sup>
- 5: Jameel Ahmad Nazeeri Deobandi.<sup>2063</sup>
- 6: Ali Muhammad Haqqani Deobandi.<sup>2064</sup>
- 7: Ghulam Mustafa Noori Barailwi.<sup>2065</sup>
- 8: Ghulam Murtaza Saaqi Barailwi.<sup>2066</sup>
- 9: Abu Yusuf Muhammad Wali Darwesh Deobandi.<sup>2067</sup>
- 10: Abdul Shukoor Qasmi Deobandi waghaira.<sup>2068</sup>

In sabne Juz al Qiraa-at yaa Juz Raful Yadain ke hawaale ba-taur e jazam o ba-taur e hujjat naqal kiye hain aur baaz ne to Raful Yadain se mazkoor ek riwayat ko saheeh sanad qarar diya hai.

Hamare ilm ke mutabiq Mahmood bin Ishaq par kisi mohaddis yaa mustanad aalim ne koi jirah nahi ki aur inki bayan karda kitabo'n aur riwayat'o'n ko saheeh qarar dena yaa bil-jazam zikr karna (in par jirah naa hone ki haalat mein) is baat ki daleel hai ke wo mazkura tamam ulama o ghair ulama ke nazdeek siaqa o sadooq the. Lehaza Juz al Qiraa-at aur Juz Raful Yadain dono kitabe'n Imam Bukhari se saabit hain aur 14<sup>th</sup>, 15<sup>th</sup> sadee ke baaz un naas ka in kitabo'n par ta'an o eteraaz mardood hai.

<sup>2053</sup> Umdatul Qaari: V5 P272 ت H735; nez dekhiye Sharha Sunan Abu Dawood lil A'aini: V3 P250 H732; Ma'ani ul Aqhbaar: V3 P4726

<sup>2054</sup> Al Bahar ul Muheet Fee Usool al Fiqha: V4 P449 (maktaba shamela)

<sup>2055</sup> Sharha az Zarqaani A'alal Muwatta; V1 P158 ت H204 (Baab Maa Jaa Fee Iftetaah as Salah)

<sup>2056</sup> Faiz ul Wa-a'aa Fee Ahadees Raful Yadain bid Dua: V1 P59 qabl H18

<sup>2057</sup> At Tanqeeh ul Kitab at Tehqheeq li Ahadees ut Taleeq: V1 P249 (Maktaba Nizaar Mustafa al Baaz, Makkah)

<sup>2058</sup> Sharha Sunan Ibne Majja lil Mughatai: V1 P1414m 1466; V2 P8 (Shamela); waghaira zaalik, mislan dekhiye Tanqeeh ut Tehqheeq: V2 P218 H758; V1 P378 (Shamela)

<sup>2059</sup> Asaar as Sunan: 635

رواه البخارى فى جزء رفع اليدين واسناده صحيح

<sup>2060</sup> Khazaen us Sunan: P416 (hissa duwwam) P166

<sup>2061</sup> Namaz e Masnoon Kalaa'n: P646

<sup>2062</sup> Namaz e Mudallal: P118 hawaala # 276

<sup>2063</sup> Rasool e Akram ﷺ Ka Tareeqa e Namaz: P262

<sup>2064</sup> Namaz e Nabawi ﷺ (Sindhi): P292 Hissa Awwal

<sup>2065</sup> Namaz e Nabawi ﷺ: P162

<sup>2066</sup> Mas-alah Raful Yadain Par... Ka Taqqub: P26

<sup>2067</sup> Da-Paighambar e Khuda ﷺ Maunaqh (Pashto): P414

<sup>2068</sup> Kitab us Salah: P113 (Nadwatul Ilm, Karachi edition)

## Baaz un Naas Ki Jahaalat Yaa Tajaahil Ka Rad:

14<sup>th</sup>, 15<sup>th</sup> sadee mein baaz un naas (mislan Ameen Okadwi Deobandi) ne Mahmood bin Ishaq al Bukhari ko *majhool* keh diya hai. Halaa'nke 7 raawiyo'n ki riwayat, Haafiz Ibne Hajar aur deegar ulama o ghair-ulama ki tauseeq ke baad *majhool* kehna yaha'n baatil o mardood hai. Hamare ilm ke mutabiq 332h mein wafat paane waale Mahmood bin Ishaq ko kisi mohaddis yaa mustanad aalim ne *majhool ul a'ain* yaa *majhool ul haal* (mastoor) nahi kaha.

Haafiz Zahabi ne likha hai:

*Mahmood bin Ishaq al Bukhari al Qawaas: Unho'n ne Muhammad bin Ismail al Bukhari aur Yazeed bin Harun ke shagird Muhammad bin al Hasan bin Jafar se suna, hadeese'n bayan ki aur ek (taweel) zamaana zinda rahe. Khalili ne inki tareeqh e wafaat bayan ki aur farmaya: Hame'n Muhammad bin Ahmad al Mahaalami ne inse hadees bayan ki hai.*<sup>2069</sup>

محمود بن إسحاق البخاري القواس: سمع من محمد بن إسماعيل البخاري و محمد بن الحسن بن جعفر صاحب يزيد بن هارون وحدث و عمر دهرًا. أرخه الخليلي وقال: ثنا عنه محمد بن أحمد الملاحمي.

Usool e Hadees ka mashoor masla hai ke jis raawi se do yaa ziyaada siqa raawi hadees bayan kare'n to wo *majhool ul a'ain* (yaane *majhool*) nahi hota aur agar aise raawi ki tauseeq maujood naa ho to *majhool ul haal* (mastoor) hota hai. Chand hawaale darj e zail hain:

1: Khateeb Baghdadi ne likha hai:

*Aur admi ki jahalat (majhool ul a'ain hona) kam-az-kam isse khatam ho jaati hai, ke isse ilm ke sath mashoor do yaa ziyaada raawi riwayat bayan kare'n, isi tarha hai.*<sup>2070</sup>

وأقل ما ترتفع به الجهالة أن يروي عن الرجل اثنان فصاعدًا من المشهورين بالعلم، كذلك.

Ibne Salah ash Shehri Zori ne likha hai:

*Aur jis se do (2) siqa riwayat kare'n aur iska (naam lekar) ta'ayyun kar de'n to isse ye jahalat (majhool ul a'ain hona) khatam ho jaati hai.*<sup>2071</sup>

ومن روى عنه عدلان و عيناه فقد ارتفعت عنه هذه الجهالة.

Haafiz Zahabi ne Usaama bin Hafs ke bare mein likha hai:

*Wo majhool nahi, kyou'nke isse 4 raawiyo'n ne riwayat bayan ki hai.*<sup>2072</sup>

ليس بمجهول فقد روى عنه أربعة.

Tambeeh: Ye ibaatat is siyaaq ke sath mizaan ul etedaal ke matbua nusqho'n se gir gai hai.

Haafiz Ibne Taimiyya ke muqhalif Ali bin Abdul Kafi as Subki ash Shafai ne elaaniya likha hai:

*Do (2) ki riwayat se jahalat e a'ain mutafa'a (yaane khatam) ho jaati hai, lehaza 7 ki riwayat se kis tarha rafaa naa hogi?!*<sup>2073</sup>

و برواية اثنين تنفى جهالة العين فكيف برواية سبعة؟.

Haafiz Ibne Abdul Bar ne ek raawi Abdur Rahman bin Yazeed bin Uqhba bin Kareem al Ansari as Sadooq ke bare mein likha hai:

<sup>2069</sup> Tareeqh ul Islam: V25 P83

<sup>2070</sup> Al Kifaaya Fee Ilm ur Riwaaya: P88 وللفظ له Sharha Mulla Ali

Qazi A'ala Nuzhatun Nazar Sharha Nuqhatul Fikr: P517

<sup>2071</sup> Muqaddama Ibne Salah: P146 نوع 23; Sharha Mulla Ali

Qari: P517

<sup>2072</sup> Hadee us Saari laa Ibne Hajar: P389

<sup>2073</sup> Shifa us Ssaqaam: Baab 1 Hadees 1: P98



Is se 3 yaa 2 admiyo'n ne riwayat ki, lehaza wo majhool nahi hai.<sup>2074</sup>

وقد روى عنه ثلاثة، وقد قيل: رجلان فليس بمجهول.

Abu Jafar an Nahaas ne kaha:

Aur jisse 2 riwayat kare'n to wo majhool nahi.<sup>2075</sup>

ومن روى عنه اثنان فليس بمجهول.

A'aini Hanafi ne ek raawi (Abu Zaid) ke bare mein likha hai:

Aur mohaddiseen ke nazdeek 2 yaa ziyaada ki riwayat se jahalat khatam ho jaati hai, lehaza iske baad jahaalat kaha'n rahi?! Illa ye ke isse jahalat e haal muraad li jaae....<sup>2076</sup>

والجهالة عند المحدثين تزول برواية اثنين فصاعدًا، فأين الجهالة بعد ذلك؟ إلا أن يراد جهالة الحال....

Is tarha ke aur bhi bahot se hwaale hain.<sup>2077</sup>

2: Zafar Ahmad Thanwi Deobandi ne Ayesha bint A'ajrad ke bare mein ek usool likha hai:

Aur jis se 2 siqa raawi riwayat bayan kare'n to wo majhool nahi hota.<sup>2078</sup>

وليس بمجهولو من روى عنه اثنان.

Tambeeh: Iske baad: وعرفها يحيى بن معين فقال: لها صحبة. waali ibaat ilaaheda hai aur iska is usool se koi takraao nahi hai.

Zafar Ahmad Thanwi Deobandi ne mazeed likha hai:

Jamhoor ke nazdeek siqa raawiyo'n ki riwayat se jahaalat e a'ain khatam ho jaati hai aur isse adaalat (raawi ki tauseeq) saabit nahi hoti.<sup>2079</sup>

.برواية عدلين ترتفع جهالة العين عند الجمهور ولا تشبث به العدالة.

3: Abdul Qaiyyum Haqqani Deobandi ne ek raawi ke bare mein likha hai: "Iske jawab mein shareheen e hadees farmate hain, ke inka naam Yazid hai aur inse 3 raawi riwayat karte hain ur qaaede ke mutabiq jis shaqs se riwayat karne waale do (2) ho'n, iski jahalat rafa ho jaati hai...".<sup>2080</sup>

4: Muhammad Taqi Usmani Deobandi ne ek majhool ul haal raawi Abu Ayesha par eteraaz ka jawab dete hue kaha: "Aur usool e hadees mein ye baat tai ho chuki hai ke jis shaqs se do (2) raawi riwayat kare'n, iski jahalat murtafa'a ho jaati hai, lehaza jahalat ka eteraaz durust nahi aur ye hadees hasan se kam nahi".<sup>2081</sup>

5: Abdul Haq Haqqani Akodwi Deobandi ne ek riwayat mein majhool waale eteraaz ke bare mein kaha: "To iska jawab ye hai ke majhool ki 2 qism hain. 1) Majhool e zaat 2) Majhool e sifaat. Jab kisi raawi ne riwayat mein haddasani rajul keh diya aur wo rajul maloom nahi to ye majhool e zaat hai. Agar aise ghair maloom rajul se do (2) shagird jo siqa aadil aur taam uz zabt ho'n aur ummat ko in par etedaad ho riwayat naqal karde'n to aise do (2) talamezah ka ek ustad se riwayat naqal karna goya ustad (rajul majhool) ki saqaahat ki shahadat hai. Kyounke ba-kamal talamezah be-kamal ustad se kabhi bhi sabaq haasil nahi karte".<sup>2082</sup>

<sup>2074</sup> Al Istezkaar: V1 P180 H49 (باب ترك الوضوء مما مست النار)

<sup>2075</sup> An Naasiqh wal Mansooqh: V1 P48; doosra nusqha: V11 P171 (shamela)

<sup>2076</sup> Naqhab ul Ifkaar Fee Tanqeeh Mabaani al Aqhbaar Fee Sharha Ma'ani ul Asaar: V2 P282 (Wizarah al Auqaaf, Qatar)

<sup>2077</sup> Lisan ul Mizaan: V6 P226; Al Waleed bin Muhammad bin Saaleh, Majmua az Zawaad: V1 P362

<sup>2078</sup> E'elaa us Sunan: V1 P207 H153

<sup>2079</sup> Qawaed Fee Uloom ul Hadees: P130; E'elaa as Sunan: V19 P213

<sup>2080</sup> Tauzeeh us Sunan: V1 P571 H345; nez dekhie Tauzeeh us Sunan: V2 P605 H995-1000

<sup>2081</sup> Dars e Tirmizi: V2 P315-316

<sup>2082</sup> Haqaaeqh us Sunan Sharha Jaame us Sunan lit Tirmizi: V1 P206

6: Ahmad Hussain Sambhali Taqleedi Muzaffarnagri ne Imam Ibne Abi Shaiba ke (apne mazoom imam par) pehle eteraaz ke jawab mein likha hai: “Pas do (2) shaqso’n ne jab inse riwayat ki to jahalat murtafa’a ho gai, so ye maroof shumar ho’nge, jaisa ke ye qaaeda usool e hadees mein saabit ho chuka hai...”<sup>2083</sup>

Ye kitab 4 ashqhaas ki pasandeeda hai:

- 1- Ashraf Ali Thanwi.<sup>2084</sup>
- 2- Master Ameen Okadwi.<sup>2085</sup>
- 3- Mushtaq Ali Shah Deobandi.<sup>2086</sup>
- 4- Muhammad Iliyas Ghumman Hayaati Deobandi.<sup>2087</sup>

Agar is hawaale mein mazkura usool e hadees ke masle ka inkar kiya jaae to aal e taqleed ka apne mazoom imam ka, pehle hi masle mein difaa khatam ho jaata hai aur Imam Ibne Abi Shaiba ka ye eteraaz saheeh saabit ho jaata hai ke (Imam) Abu Hanifa ahadees ki muqhalifat karte the.

7: Nemwi Taqleedi ne ek majhool ul haal raawi Abu Ayesha ke bare mein likha hai:

Maine kaha: pas isse do (2) ki riwayat se jahalat murtafa’a (khatam) ho gai.<sup>2088</sup>

قلت: قار تفتت الجهالة برواية الاثنين عنه

8: Shabbir Ahmad Usmani Deobandi ne likha hai:

Phri jis se do (2) siqa raawi riwayat bayan kare’n to iski jahalat e a’ain khatam ho jaati hai.<sup>2089</sup>

ثم من روى عنه عدلان ارتفعت جهالة عينه.

9: Muhammad Irshad ul Qasmi Bhagalpuri (Deobandi) ne likha hai: “Majhool ul a’ain ki riwayat do (2) aadil se saabit ho jaae to jahalat murtafa’a ho jaaegi”.<sup>2090</sup>

10: Muhammad Mahmood Alam Safdar (nanhe) Okadwi ne likha hai: “Ye baat yaad rahe ke raawi ke ek hone par jahaalat ka madaar doosre mohaddiseen ke nazdeek hai. Aur inke nazdeek agar do (2) riwayat karne waale ho’n to jahalat e a’aini murtafa’a ho jaaegi. Hamare nazdeek majhool ul a’ain wo hai, jisse ek yaa do (2) hadeese’n marwi ho’n aur iski adaalat maloom naa ho, aam hai ke isse riwayat karne waale do (2) yaa do (2) se zaaed ho’n. Is qism ki jahalat agar sahabi mein hai to muzir nahi aur agar ghair mein hai to phir agar iski hadees qarn e saani yaa qarn e saalis mein zaahir ho jaae to is par amal jaaez hoga aur agar zaahir ho aur salaf iski sehat ki gawahi de’n, ta’an se khamosh rahe’n to qabool Karli jaaegi aur agar rad kar de’n to rad kardi jaaegi aur agar ihtelaf kare’n to agar muwafiq e qiyaas hogi to qabool warna, rad kardi jaaegi”.<sup>2091</sup>

Nanhe Okadwi ke is Deobandi usool se Mahmood bin Ishaq al Khuzaai aur Naafe bin Mahmood al Maqhdisi waghairahum rahimahullah ki riwayaat maqbool (saheeh yaa hasan) ho jaati hain.

Is tarha ke mazeed hawaale bhi talash kiye jaa sakte hain aur inse saabit hua ke 7 shagirdo’n waale raawi Mahmood bin Ishaq رضى الله عنه ko mutlaqan majhool yaa majhool ul a’ain kehna bilkul ghalat o mardood hai.

<sup>2083</sup> Ajooba al Lateefiya a’an Baaz Rad Ibne Abi Shaiba A’alaa  
Abi Hanifa: P18-19; Tarjumaan e Ahnaaf: P418-419

<sup>2084</sup> Tarjuman e Ahnaf: P408

<sup>2085</sup> Tarjuman e Ahnaf: P3-7

<sup>2086</sup> Tarjuman e Ahnaf: P1

<sup>2087</sup> Firqa Ahle Hadees Paak o Hind Ka Tehqheeqi Jaeza: P390

<sup>2088</sup> Asaar us Sunan: P397 ٢ H995; nez dekhiye Asaar as Sunna:  
P147 ٢ H328

<sup>2089</sup> Fathul Mulhim: V1 P63; doosra nusqha: V1 P172

<sup>2090</sup> Irshad Usool ul Hadees: P95 (Zam Zam Publisher editions)

<sup>2091</sup> Qataaraat ul A’atar: P238

Raha majhool ul haal yaa mastoor qarar dena to ye sirf is soorat mein hota hai, jab raawi ki tauseeq sirey se maujood naa ho (yaa na-qabil e etemaad ho) jaisa ke Haafiz Ibne Hajar رحمہ اللہ ne likha hai:

Agar isse 2 yaa 2 se zaaed ne riwayat ki ho aur iski tauseeq naa ho to wo majhool ul haal hai aur mastoor hai. Isey baghair kisi qaid ke ek jamat ne qabool kiya aur jamhoor ne rad kar diya hai....<sup>2092</sup>

وإن روى عنه اثنان فصاعداً ولم يوثق فهو مجهول الحال وهو المستور وقد قبل روايته جماعة بغير فيد وردھا الجمهور....

Ek jamat ne qabool kiya hai, ki tashreeh mein Mulla Ali Qari Hanafi ne likha hai:

Inme Abu Hanifa hain....<sup>2093</sup>

منھم أبو حنیفة....

Shabbir Ahmad Usmani Deobandi ne likha hai:

Aur in (mastoor ki riwayat qabool karne) mein Abu Bakar bin Faurak aur inse pehle Abu Hanifa hain, (ye usool) Shafai ke khilaf hai aur jisne isey in (Shafai) ki taraf mansoob kiya hai (ke mastoor ki riwayat maqbool hai) to isey ghalati lagee hai.<sup>2094</sup>

ومن أبوبکر بن فورك و کذا قبله أبو حنیفة خلافاً للشافعی، ومن عزاه إله فقد وهم.

Habib ur Rahman Azmi Deobandi ki pasandeeda kitab Uloom ul Hadees mein Muhammad Obaidullah al Asa'adi (Deobandi) ne likha hai: "Imam Abu Hanifa ke nazdeek majhool ke ahkaam ki baabat tafseel ye hai. (1) Majhool ul A'ain: Ye haal e jirah nahi hai, iski hadees is soorat mein ghair maqbool hogi, jabkey salaf ne isko mardood qarar diya ho, yaa ye ke iska zahoor ahed e taba-tabaeen ke baad ho aur agar isse pehle ho khuwah salaf ne iski taqwiyaat ki ho yaa baaz ne muwafeqat ki ho yaa ke sabne sukoot kiya ho, is par amal durust hai".

"(ب) Majhool ul Haal: Raawi maqbool hai, khuwah aadil uz zaahir khafee ul baatin ho yaa dono ki roo se majhool ho".

"(ت) Majhool ul Ism: Bhi maqbool hai, ba-sharteke quroon e salaasa se talluq rakhta ho".

"Is tafseel se ye bhi zaahir hai ke Imam Sahab ke nazdeek bhi majhool mutlaqan maqbool nahi, kam az kam quroon e salaasa se talluq ki qaid zaroor malhooz hai, jaisa ke tasreeh ki gai hai".<sup>2095</sup>

Abu Sa'ad Shiraazi (Deobandi) ne likha hai: "Jo raawi majhool ul a'ain naa ho aur iski tauseeq bhi kisi se manqool naa ho, isey mastoor kehte hain, iski riwayat maqbool hai".<sup>2096</sup>

Shirazi Deobandi ne apne "Sultan ul Mohaddiseen" Mulla Ali Qari se naqal kiya hai: "Aur mastoor ki riwayat ko ek jamat ne baghair zamaana ki qaid ke qabool kiya hai, inhee'n mein se Abu Hanifa رحمہ اللہ bhi hain. Saqhaawi ne isko zikr kiya hai aur is qaul ko Imam e Azam رحمہ اللہ ki itteba karte hue Ibne Hibban ne iqhteyar kiya hai...".<sup>2097</sup>

Tambeeh: Ye daawa ke is usool mein Haafiz ibne Hibban ne hanafiyya ke Imam Abu Hanifa ki itteba ki hai, be-daleel o be-sanaad hai.

<sup>2092</sup> Nuzhatun Nazar Sharha Nuqbatul Firk Ma'a Sharha Mulla Ali Qari: P517-518; Qataaraat ul Itr Sharha Urdu Sharha Nuqbatul Fikr: P236  
<sup>2093</sup> Sharha Nuqbatul Firk: P518

<sup>2094</sup> Fathul Mulhim: V1 P170; qadeem nusqha: V1 P63

<sup>2095</sup> Uloom ul Hadees: P200

<sup>2096</sup> Iliyas Ghumman Ka Qafela e Haq: V3Shumaara 2 P29

<sup>2097</sup> Iliyas Ghumman Ka Qafela e Haq: V3 Shumaara 2 P35

Deobandi “mufti” Shabbir Ahmad (jadeed) ne likha hai: “Teesre raawi hain Imam Abu A’asemah Sa’ad bin Moaz al Maroozi, in par Ali Zai ne majhool hone ki jirah naqal ki hai. Halaa’nke usool e hadees ki roo se ye jirah bhi marood hai, kyou’nke majhool ki do (2) qisme’n hain. (1) Majhool ul Haal (2) Majhool ul A’ain”.

“Majhool ka matlab, jiski adaalat zaahir naa ho, musalman ho. Imam e Azam Abu Hanifa رحمہ اللہ aur aapke muttabe-een ke nazdeek majhool ul haal ki riwayat qabool ki jaaegi, yaane raawi ka musalman hona aur fisqh se bachna iski riwayat ki qubooliyat ke liye kaafi hai”.

“Majhool ul a’ain ka matlab ye hai ke ulama is raawi aur iski riwayat ko naa pehchaante ho’n. Isse sirf ek raawi ne naqal kiya ho, ba-alfaaz e deegar isse ek shagird ne riwayat naqal ki ho”.

“Majhool ki aqsaam mein se ek qism bhi Abu A’asemah par saadiq nahi aati, naa majhool ul haal naa hi majhool ul a’ain. Ahnaaf ke usool ke mutabiq to iski riwayat qabool hai hi, deegar aamma ke usool ke mutabiq bhi iski riwayat qabool hai. Kyou’nke inke shagird kai hain aur ye hain bhi musalman. Lehaza inki riwayat qabool hogi... alaqh”.<sup>2098</sup>

“Insaaf pasand qaraeen e ikram ghaur kare’n ke Abu A’asemah se chand raawiyo’n ne riwayat bayan ki aur kisi ek mustanad mohaddis yaa aalim ne iski sareeh yaa ghair sareeh tauseeq nahi ki, balkey Haafiz Zahabi ne saaf likha hai ke:”

Wo majhool hai aur iski hadees baatil hai.<sup>2099</sup>

مجھول و حدیثہ باطل.

Is Abu A’asemah ko to siqa o sadooq saabit kiya jaa raha hai(!) aur Mahmood bin Ishaq al Khuzaai al Bukhari o Naafe bin Mahmood al Maqhdisi waghairahuma ko majhool o mastoor kaha jaa raha hai. Subhanallah!

Khulaasa at Tehqheeq: Mahmood bin Ishaq al Khuzaai mazkoor, majhool o mastoor nahi. Balkey siqa o sadooq aur saheeh ul hadees o hasan ul hadees the. Lehaz in par Master Ameen Okadwi Deobandi aur muqallideen e okadwi ki jirah mardood hai.

Wafaat: 332h.

Nov 4<sup>th</sup>, 2011, Maktaba Al Hadees, Hazro, Atak

<sup>2098</sup> Ilyas Ghuman Ka Qafela e Haq: V5 Shumaara 4 P24

<sup>2099</sup> Mizan ul Etedaal: V2 P125; doosra nusqha: V3 P185

## Asif Deobandi Aur Aal e Deoband Ki Shikast e Faash

الحمد لله رب العالمين والصلوة والسلام على رسوله الأمين و رضي الله عن أصحابه أجمعين و أزواجه وآله أجمعين ورحمة الله على من تبعهم بإحسان إلى يوم الدين، أما بعد:

Ahle Sunnat, yaane Ahle Hadees ka ye daawa hai ke “*Rasool Allah ﷺ jab namaz shuru karte to raful yadain karte the aur jab ruku ke liye takbeer kehte to raful yadain karte the aur jab ruku se sar uthaate, samee allahu liman hamida kehte to raful yadain karte the*”. Aur isi par tamam Ahle Hadees ka amal hai. Walhamdulillah.

Is daawe ki daleel ke liye dekhiye Saheeh Bukhari.<sup>2100</sup>

Ameer ul Momineen fil Hadees o Imam ad Duniya Fiqh ul Hadees Imam Bukhari رَحِمَهُ اللهُ (d 256h) ne raful yadain ke suboot o difaa par apni mashoor kitab Juz Raful Yadain likhi hai.

Tambeeh: Ye daawa har namaz (misal ek rakat namaz e witr, do (2) rakat namaz e fajar, 3 rakat namaz e maghrib, 4 rakat namaz e zohar o asar o Isha aur 9 rakat salat ul lail waghaira sab) par fit aur jaari o saari hai.

Mazkura 3 maqamaat ke alaawa jis maqam par (misal 4 rakat waali namaz mein do (2) rakat padhne ke baad uthkar) raful yadain saabit hai, to is par bhi amal karna chahiye aur jis maqam par raful yadain saabit nahi yaa iski sareeh o saheeh nafee maujood hai to waha’n raful yadain nahi karna chahiye.

Is tamheed ke baad arz hai ke Asif Ahmad Deobandi Hayaati ne “*Sunnat e Rasool us Saqlain ﷺ Fee Tark e Raful Yadain: Tark e Raful Yadain Par 327 Saheeh Ahadees o Asaar Ka Majmua*” likh kar ek kitab shaaya ki hai aur isey kisi Deobandi “mufti” Muhammad Hasan (?) ne pasand “farmaya” hai.

Faaeda: Aal e Deoband, Aal e Baraili aur Hanafiyya ke nazdeek motebar kitab Fataawa Aalamgeri mein likha hua hai:

*Fuqaha ka is par ijma hai ke mufti ka ahle ijtehaad أجمع الفقهاء على أن المفتي يجب أن يكون من أهل الاجتهاد. mein se hona waajib (zaroori) hai.*<sup>2101</sup>

Yaane mufti hone ke liye mujtahid hona zaroori hai aur Ameen Okadwi Deobandi ne saaf likha hai: “*Khair ul Quroon ke baad ijtihaad ka darwaza bhi band ho gaya, abh sirf aur sirf taqleed reh gai*”<sup>2102</sup>

Tajalliyaat e Safdar mein ye bhi likha hua hai ke: “*Abh ijtihaad ki raah aisi band hui ke aaj koi ijtihaad ka daawa lekar uthe to iska daawa iske mu’n par maar diya jae*”.<sup>2103</sup>

Saabit hua ke koi Deobandi bhi mufti nahi, kyou’nke koi Deobandi bhi mujtahid nahi. Lehaza Aal e Deoband ko apne liye mufti ka laqab kabhi istemaal nahi karna chahiye.

Asif Sahab ke chahiye Abdul Ghaffar... Deobandi ne likha hai: “*Janab Zubair Ali Zai... ne to naam nehad Ahle Hadees hone ka daawa o amal bhi mukammal nahi likha. Kyou’nke ghair muqallideen 4 rakat namaz mein 4 maqamaat par raful yadain karte hain, jo 10 martaba banti hai. Aur Ali Zai... ne 3 maqamam ka yaha’n zikr kiya hai aur chaho’nte maqam إذا قام من الركعتين ki raful yadain ka apne daawa o amal ko is maqam par zikr naa karna ajeeb tiflaana harkat hai, yaa be-hosh hone ki daleel hai*”<sup>2104</sup>

<sup>2100</sup> Baab Raful Yadain إذا ركع و إذا رفع H736

<sup>2101</sup> Al Fataawa al Hindiya: V3 P308

<sup>2102</sup> Al Kalam ul Mufeed Taqreez: ص; Tajalliyaat e Safdar: V3

P412

<sup>2103</sup> V5 P44

<sup>2104</sup> Sunnat e Rasool us Saqlain Fee Tark e Raful Yadain: P16

Arz hai ke har namaz 4 rakat waali nahi hoti, balkey fajr ki namaz 2 rakat, maghrib ki namaz 3 rakat aur witr ki namaz 1 rakat bhi hoti hain. Lehaza Okadwi ki andhi taqleed mein 4 rakat ki rat lagaana kaunsi harkat hai aur kya hone ki daleel hai?!

Kya Aal e Deoband mein se *Asifi Hazraat* subha ki farz namaz 4 rakat padhte hain aur agar nahi to phir is eteraaz mein koi wazan nahi hai.

Hamaara daawa aur amal hamari har namaz par fit hai. Walhamdulillah

Asif Sahab ne apne chahiye Abdul Ghaffar Deobandi ki Chatri “*taley*” apni is kitab mein pehli hadees “*Pehli Haalat Sajdo’n Ki Raful Yadain Ka Suboot*” ke unwan se ba-hawaala Sharha Mushkil ul Asaar lit Tahaawi<sup>2105</sup> shaya ki hai. Tarha ut Tathreeb lil Iraaqi ka hawaala bhi diya hai aur Ibnul Qattan (al Faasi al Maghrabi) se iska “*saheeh*” hona bhi naqal kiya hai.<sup>2106</sup>

Asif Sahab ke chahiye ki pesh-karda ye riwayat *shaaz* hai.

#### 1. Khud Tahawi Hanafi ne likha hai:

*Aur ye hadees Naafe ki riwayat se shaaz thi, jo Obaidullah ne riwayat kiya hai.*<sup>2107</sup>

وكان هذا الحديث من رواية نافع شاذاً لما رواه عبيدالله.

Is jirah ko Asif Sahab ne chupaa liya hai.

“*Jis riwayat ka mohaddiseen e ikram se muttafiqa taur par yaa usool e hadees ki roo se shaaz hona saabit ho jaae to wo riwayat mardood hoti hai*”<sup>2108</sup>

Aal e Deoband ki pasandeeda kitab “*Uloom ul Hadees*” mein Muhammad Obaidullah al Asa’adi ne likha hai: “*Shaaz mardood hai aur mahfooz maqbool...*”<sup>2109</sup>

Is kitab par Habib ur Rahman Azmi Deobandi ki nazar e saani o taqreez hai, nez Abdur Rasheed Noman Deobandi ne bhi iski taeed kar rakhi hai.

Muhammad Yusuf Ludhiyanwi Deobandi ne ek Deobandi usool likha hai: “*In wujooh ke pesh e nazar sunnat e saabeta wohi hai, jis par akaabir sahaba ikram ﷺ o tabaeen راحة الله عليهم اجمعين ka ta’amul raha aur jo riwayat inke ta’amul ke khilaf ho, wo yaa to manswooqh kehlaaegi yaa isme taweel ki zaroorat hogi. Aisi riwayaat jo ta’amul e salaf ke khilaf ho’n sad raawal mein ‘shaaz’ shumar ki jaati thee’n. Aur jis tarha mutaqqhireen mohaddiseen ki istelaahi ‘shaaz’ riwayat hujjat nahi. Isi tarha mutaqaddimeen ke nazdeek aisi shaaz riwayaat hujjat nahi thee’n*”<sup>2110</sup>

Ameen Okadwi Deobandi ne ek hadees ke bare mein likha hai: “*Hadees ki sehat ke liye sirf raawiyo’n ka siqa hona kaafi nahi, balkey shuzooz aur illat se salamati bhi shart hai, is hadees ke zoaf ki buniyad wujooh do (2) hain: 1) Ye riwayat shaaz hai, ke mutawaatir ahadees ke khilaf hai. 2) Ma’alool hai ke zahir quran e paak ke khilaf hai, aisi hadees qabil e amal nahi hoti*”<sup>2111</sup>

Okadwi ne mazeed likha hai: “*Mazhab e hanafi jo zaahir ur riwayaat hai, jis par har jagah amal hai, iske khilaf shaaz riwayat bayan ki, ye aisa hi hai jaisa ke isaai, yahoodi, raafzi mutawaatir quran e*

<sup>2105</sup> V2 P20 H24

<sup>2106</sup> Sunnat e Rasool us Saqlain Fee Tark e Raful Yadain: P17

<sup>2107</sup> Shrha Mushkil ul Asaar: V15 P47 H5831; Tohfatul

Aqhiyaar: V2 P20 H24

<sup>2108</sup> Taiseer Mustalah al Hadees: P119

<sup>2109</sup> P190

<sup>2110</sup> Iqhtelaaf e Ummat Aur Siraat e Mustaqeem: Hissa 2 P32; doosra nusqha: P43

<sup>2111</sup> Tajalliyaat e Safdar: V2 P175

paak ke mutalli q waswasa daalne ke liye shaaz qiraa-ato'n se tehreef e quran saabit karke awaam e ahle islam ke dilo'n mein waswase daala karte hain".<sup>2112</sup>

Is hawaale se zaarhi hai ke "ameen okadwi ke nazdeek" Asif Lahori Deobandi ne isaiyyo'n, yahoodiyo'n aur raafziyyo'n ki tarha istedlal karke ahle islam ke dilo'n mein waswasa daalne ke liye shaaz riwayat pesh kardi hai "aur shaaz riwayat ko apnaana apna mission banaa liya hai".<sup>2113</sup>

Ameen Okadwi ne apni marzi ke khilaf ek riwayat ke bare mein likha hai: "To wo riwayat muqhalifat e suqaat ki wajah se khud shaaz o mardood hui".<sup>2114</sup>

Sarafarz Khan Safdar Deobandi Ghakdawi Kadmangi ne apni marzi ke khilaf ek ibaaarat ke bare mein "farmaya" hai: "Jab aam aur mutadaawil nusqho'n mein ye ibaaarat nahi to shaaz aur ghair matbua'a nusqho'n ka kya etebaar ho sakta hai?".<sup>2115</sup>

Angrezi Daur mein (1857 CE ke baad) paida ho jaane waale Deobandi firqe ka ajeeb tareeqa hai ke Saheeh Bukhari o Saheeh Muslim ki 'Muttafiq A'alai' ahadees ke muqable mein shaaz, mudallis, zaef aur mardood riwayat pesh karte hain aur jab apni baari aae to shaaz ka difaa shuru kar dete hain. والله من ورأئهم محيط

2. Haafiz Iraaqi ne is riwayat ke baad likha hai:

وذكر الطحاوي أن هذه الرواية شاذة و صححها ابن القطان...<sup>2116</sup>

Is jirah ko bhi Asif Sahab ne chupaaya hai.

3. Haafiz Ibne Hajar Asqalaani ne likha hai:

Aur ye riwayat shaaz hai.<sup>2117</sup>

وهذه رواية شاذة.

Saatwee'n (7<sup>th</sup>) sadee ke Ibnul Qattan al Faasi (d 628h) ne is riwayat ko saraahatan 'saheeh' nahi likha. Lekin: قد صح فيهما الرفع من حديث ابن عباس و ابن عمر و مالك بن الحويرث<sup>2118</sup> likha hai.

Is ibaaarat mein Ibnul Qattan ko 3 auhaam hue hain:

1: Syedna Ibne Abbas ؓ ki taraf mansoob riwayat mein Abu Sahal Nazar bin Kaseer al Azdee al Aabid raawi zaef hai.<sup>2119</sup>

2: Tahawi waali riwayat ba-qaul e tahawi shaaz hai aur usool e hadees ka mashoor masla hai ke shaaz zaef hoti hai, lehaza ye riwayat saheeh kis tarha hui?!

3: Syedna Maalik bin al Huwairis ؓ ki taraf mansoob riwayat mein Qataada mudallis hain aur riwayat عن a'an se hai. Usool e hadees ka mashoor masla hai ke ghair-sahihain mein mudallis ki عن a'an waali riwayat zaef hoti hai.<sup>2120</sup>

Tambeeh: Ibnul Qattan ne Qataada ki riwayat e mazkura mein inka shagird Sha'aba zaahir kiya hai, halaa'nke Muhammad Yusuf Bannori Deobandi ne saaf likha hai:

<sup>2112</sup> Tajalliyaat e Safdar; V5 P191

<sup>2113</sup> Tajalliyaat e Safdar: V5 P122

<sup>2114</sup> Tajalliyaat e Safdar: V2 P381

<sup>2115</sup> Khazaaen us Sunan: P347 Hissa Duwwam: P97

<sup>2116</sup> Tarha ut Tathreeb Fee Sharha at Taqreeb: V2 P262

<sup>2117</sup> Fathul Baari: V2 P223 H739

<sup>2118</sup> Bayan al Waham wal Ilhaam: V5 P612

<sup>2119</sup> Taqreeb ut Tehzeb: 7147; Kutub e Rijaaal

<sup>2120</sup> Dafaan as Sunan Muqadama Khazaaen as Sunan az Sarfaraz Khan Deobandi: P1



Hind (o Pakistan) mein matbua Nisai ke nusqhe mein Saeed a'an qataada ke badle mein Sha'aba a'an Qataada chap gaya hai aur ye tasheef (ghalati) hai. Hamare ustad (Anwar Shah Kashmiri Deobandi) ne bhi Neel ul Farqadain mein iski saraahat ki hai.<sup>2121</sup>

وقع في نسخة النسائي المطبوعة بالهند: شعبة عن قتادة بدل سعيد عن قتادة وهو تصحيف صرح عليه شيخنا أيضاً في نيل الفرقدين....

Asif Sahab ne Tahawi ke jis nusqhe ka hawaala diya hai, iske hashiya mein bhi likha hua hai ke:

Iske raawi siqa hain, lekin ye riwayat shaaz hai, jaisa ke Tahawi (anqareeb) bayan kare'nge.<sup>2122</sup>

رجاله ثقات لكن هذه الرواية شاذة كما يسذكر الطحاوي.

Ba-taur e elaan aur ittela e khaas o aam arz hai ke sajdo'n ke daruan mein, sajda karte aur sajde se sar uthaate waqt haalat e sujud mein raful yadain karna (Nabi ﷺ se) saabit nahi hai.<sup>2123</sup>

Sajdo'n mein raful yadain ki za'ef o ghair sareeh riwayaat ke muqable mein Saheeh Bukhari mein likha hua hai:

Aur aap ye kaam (raful yadain) sajdo'n mein nahi karte the.<sup>2124</sup>

وكان لا يفعل ذلك في السجود.

Aur aap ye kaam (raful yadain) sajda karte waqt nahi karte the aur sajde se sar uthaate waqt nahi karte the.<sup>2125</sup>

ولا يفعل ذلك حين يسجد ولا حين يرفع رأسه من السجود.

Asif Deobandi ke chahiye ne "Bukhari o Muslim Ke Raawiyo'n Par Ghair Muqallideen Ki Jirah" ka unwan likh kar darj e zail naam ginwaae hain: "Sufiyan Soori, Qataada, Saeed bin Abi Urooba, Yazeed bin Abi Ziyaad, Hameed at Taweel, Abu az Zubair al Makki, Ibrahim, Abu Bakar bin A'ayaash, Ismail bin Abi Khaalid, Hakam bin Utaiba, aur Hafs bin Ghayas".<sup>2126</sup>

In mazkura raawiyo'n mein Abu Bakar bin A'ayaash raaqim ul huroof ki tehqeeq e saani mein sadooq hasan ul hadees the aur Saheeh Muslim mein mataabea'at o shawaahid ka raawi Yazeed bin Abi Ziyaad hatami taur par jamhoor mohaddiseen ke nazdeek za'ef hai.<sup>2127</sup>

Baaqi raawiyo'n ka siqa o saadiq hone ke baad mudallis hona Bukhari o Muslim ke raawiyo'n par jirah nahi aur abh doosra ruqh pesh e khidmat hai:

1: Sarfaraz Khan Safdar Deobandi ne Sahihain ke buniadi raawi Imam Abu Qalaaba ash Shaami رحمه الله ke bare mein "ghazab ka mudallis" likha hai.<sup>2128</sup>

Sufiyan Soori ke bare mein ba-hawaala Taqreeb ربما دلس ke alfaaz likhe hain.<sup>2129</sup>

Ameen Okadwi Deobandi ne Sufiyan Soori ko mudallis likha hai.<sup>2130</sup>

2: & 3: Ameen Okadwi ne ek riwayat ke bare mein likha hai: "Awwal to ye sanad za'ef hai, kyou'nke sanad mein Saeed bin Abi Urooba muqhtalat hai aur Qataada mudallis hai. Naa tahdees saabit hai aur naa hi mataabea'at".<sup>2131</sup>

4: Sarfaraz Khan Safdar ke ustad Abdul Qadeer Deobandi ne likha hai: "Aur Hazrat Zohri رحمه الله mudallis hain".<sup>2132</sup>

<sup>2121</sup> Ma'arif us Sunan lil Bannori: V2 P456

<sup>2122</sup> Tohfatul Aqhiyaar: V2 P20 ت H24

<sup>2123</sup> Noor ul A'ainain: P189-194

<sup>2124</sup> Saheeh Bukhari: H735

<sup>2125</sup> Saheeh Bukhari: H738

<sup>2126</sup> Sunnat e Rasool us Saqlain Fee Tark e Raful Yadain: P23-25

<sup>2127</sup> Noor ul A'ainain: P168-170; P145-146

<sup>2128</sup> Ahsan ul Kalaam: V2 P114; doosra nusqha: V2 P127

<sup>2129</sup> Khazaen us Sunan: V2 P77

<sup>2130</sup> Tajalliyaat e Safdar: V5 P470 Faqhra # 87

<sup>2131</sup> Juz Raful Yadain Tarjuma o Tashreeh Okadwi: P289 H29-31

<sup>2132</sup> Tadqeeq ul Kalam: V2 P131



Ameen Okadwi ne kaha: “*Ibne Shihab mudallis hai aur عن a’an se riwayat kar raha hai*”.<sup>2133</sup>

Ameen Okadwi ne ek riwayat ke bare mein likha hai: “*Aur ye bhi saheeh nahi kyou’nke awwal to isme Zohri ka a’ana’ana hai*”.<sup>2134</sup>

5: Yazeed bin abi Ziyaad jo Saheeh Muslim ke usool ka raawi nahi, balkey mataabea’at o shawaahid ka raawi hai, iske bare mein Muhammad Iliyas Faisal Deobandi ne likha hai:

- 1- “*Ze’eli farmate hain ke iski sanad mein Yazeed bin Abi Ziyaad hai, aur wo zaeeef hai*”.
- 2- “*Haafiz Ibne Hajar Taqreeb mein farmate hain ke zaeeef hai, budhaape mein iski haalat badal gait hi aur wo shia tha*”.<sup>2135</sup>

Ye kitab Aal e Deoband aur Iliyas Ghumman ki pasandeeda hai.<sup>2136</sup>

6: Hameed at Taweel ke bare mein Ameen Okadwi ne kaha: “*Sirf Hameed at Taweel isi ko marfu karta hai jo mudallis hai aur عن a’an se riwayat kar raha hai*”.<sup>2137</sup>

7: Abu az Zubair al Makki ki ek riwayat ke bare mein Ameen Okadwi ne likha hai: “*Ye hadees sanadan (Sanad ke etebaar se) zaeeef hai, kyou’nke Abu Zubair mudallis hai aur عن a’an se riwayat kar raha hai*”.<sup>2138</sup>

8: Ibrahim bin Yazeed Naqhai ko Haakim aur Siyuti waghairahuma ne bhi mudallis qarar diya hai.<sup>2139</sup>

Abdul Qadeer Deobandi Hazrawi ne Haafiz Ibne Hajar ke nazdeek tabaqa saniya ke mudallis Imam Sufiyan bin Ua’aina رضى الله عنه ke bare mein likha hai: “*Is riwayat ka raawi Sufiyan bin Ua’aina bhi mudallis hai*”.<sup>2140</sup>

9: Abu Bakar bin A’ayash رضى الله عنه ke bare mein raaqim ul huroof ka elaan e ruju chap chuka hai.<sup>2141</sup>

Tambeeh:

Imam Abu Bakar bin A’ayaash ke *sadooq hasan ul hadees* hone ke bawajood unki tark e raful yadain waali khas riwayat baatil aur wahem hai, jaisa ke Imam Ahmad bin Hambal aur Imam Ibne Muyeen waghairahuma ki tehqhiqaat se saabit hai aur khaas o sareeh daleel aam o ghair sareeh dalaale par muqaddam hoti hai.

10: Imam Ismail bin Abi Khalid ke bare mein Sarfaraz Khan Deobandi ne likha hai: “*Aur ye sahab mudallis bhi the*”.<sup>2142</sup>

Yaad rahe ke ye ibaarat baad waale nusqho’n mein chupke se baghair kisi elaan e ruju o tauba ke nikaal di gai hai.<sup>2143</sup>

11: & 12: Al Hakam bin Utaiba aur Hafs bin Ghayas dono ko Siyutu ne mudalliseen mein zikr kiya.<sup>2144</sup>

Tambeeh:

Aal e Deoband ke nazdeek Siyuti ka bahot bada maqam hai, balkey Qaafila e Baatil mein “*Imam Siyuti*” likha hua hai.<sup>2145</sup>

<sup>2133</sup> Futuhaat e Safdar: V2 P256

<sup>2134</sup> Juz Qiraa-at lil Bukhari Tarjuma o Tashreeh Okadwi: P21 ت  
H1

<sup>2135</sup> Namaz e Paighambar ﷺ: P85

<sup>2136</sup> Firqa Ahle Hadees Paak o Hind Ka Tehqheeqi Jaeza: P395

<sup>2137</sup> Tajalliyaat e Safdar: V2 P279

<sup>2138</sup> Juz Raful Yadain Tarjuma o Tashreeh Ameen Okadwi: P318  
ت H56

<sup>2139</sup> Ma’arefa Uloom ul Hadees: P108; Asma Min Urf bit  
Tadlees lis Siyuti: 1

<sup>2140</sup> Tadqeeq ul Kalam: V2 P131

<sup>2141</sup> Noor ul A’ainain: P168-169

<sup>2142</sup> Ahsan ul Kalam: V2 P135 (second edition)

<sup>2143</sup> Dekhiye V2 P148 (June 2006 edition)

<sup>2144</sup> Asma Min Urf bit Tadlees: P14-15

<sup>2145</sup> Jild 5 Shumara 3 P22 (July- Sep 2011); Jild 5 Shumara 4 P33  
(Oct-Dec 2011)

Mohaddiseen aur Aal e Taqleed ke saabeqa hawaalo'n ke bawajood Asif Sahab ke chahite ka ye kehna:  
*"Bukhari o Muslim ke raawiyo'n par ghair muqallideen ki jirah koi maane nahi rakhta aur tadlees ka eteraaz raawi ki zaat o adaalat par jirah nahi, balkey iski ma'anea'an riwayat par jirah hoti hai. Ba-sharteke ye riwayat sahihain mein naa ho aur iske muqable mein koi khaas daleel naa ho"*.

Asif Sahab ke chahite aur Aal e Deoband ko chahiye ke doghli policy chodhde'n aur apni char-paaiyo'n ke neeche zara laathi pher le'n.

Asif Lahori Deobandi ke chahiyte Abdul Ghaffar Deobandi ne baghair kisi saheeh sanad ke likha hai:  
*"Tark e raful yadain baad al iftetaah par 1500 sahaba se zaaed aamil the"*.<sup>2146</sup>

Iska jawab ye hai ke Asif ki ye baat bilkul jhoot hai aur iske muqable mein Imam Bukhari رحمہ اللہ ka elaan darj e zail hai: *"Kisi sahabi se bhi raful yadain ka naa karna saabit nahi hai"*.<sup>2147</sup>

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<sup>2146</sup> Sunnat e Rasool us Saqlain Fee Tark e Raful Yadain : P25

<sup>2147</sup> Juz Raful Yadain: 40, 76; Al Majmua lin Nawavi: V3 P405

## Asif Lahori Deobandi Ki Peshkarda Riwayaat Ka Tehqheeqi Jaaeza

Abh mazkura kitab<sup>2148</sup> mein Asif Lahori Deobandi ki “327 Saheeh Ahadees o Asaar” ka tehqheeqi jaaeza pesh e khidmat hai.

### Asif Deobandi aur Ahadees:

#### 1) Syedna Abdullah bin Masood رضي الله عنه

Hadees Number 1-14 ki sanad mein Sufiyan Soori *mudallis* hain aur riwayat عن *a'an* se hai.<sup>2149</sup>

Number 15 se Sufiyan Soori ka waasta (katib yaa composer ki ghalati se) reh gaya hai.<sup>2150</sup>

Number 16-19 mein tark e raful yadain ka naam o nishaan tak nahi hai.

Number 20-22 mein 3 raawi kazzab hain: Abu Muhammad Abdullah bin Muhammad bin Yaqoob al Harithi, Muhammad bin Ibrahim bin Ziyaad ar Raazi aur Sulaiman ash Shaaz Kooni.

Harithi ke liye dekhiye: Mizan ul Etedaal<sup>2151</sup>, Lisan ul Mizaan<sup>2152</sup> aur mera mazmoon<sup>2153</sup>.

Muhammad bin Ibrahim bin Ziyaad ke liye dekhiye: Az Zoafa wal Matrukeen lid Darqutni<sup>2154</sup> aur Lisan ul Mizaan<sup>2155</sup>.

Sulaiman ash Shaaz Kooni ke liye dekhiye Sarfaraz Khan Safdar Ki Ahsan ul Kalam.<sup>2156</sup>

Number 23-41 mein tark e raful yadain ka naam o nishaan tak nahi, balkey a'adm e zikr hai aur Madrasa Deoband ke baani Muhammad Qasim Nanotwi Sahab ne likha hai: “*Janamab Maulwi Sahab maqulaat ke taur par itna hi jawab bahot hai ke a'adm ul ittela yaa a'adm uz zikr ash shai par dalaalat nahi karta*”.<sup>2157</sup>

Is ibaat par “*Mazkoor Naa Hona Ma'adom Hone Ki Daleel Nahi Hai*” ka unwan likha gaya hai.

Asif Lahori ka a'adm e zikr waali riwayaat ke tarjume mein apni taraf se bracket ke darmiyan (sirf aur is mafhoom ki ibaat) ka izaafa karna sareeh tehreef o kazb bayaan hai.

Tambeeh: Agar a'adm e zikr se nafee e zikr par yaha'n istedlal kiya jaae to in logo'n ka takbeer e tehreema waala raful yadain bhi khatam ho jaata aur wiro'n waala raful yadain bhi mamnu ho jaata hai. Halaa'nke tamam Aal e Deoband takbeer e tehreema aur wiro'n waale raful yadain ke qaael o faael hain.

#### 2) Syedna Baraa bin Aazib رضي الله عنه

Number 42, 44, 45, 47, 51, 54, 57, 70, 72, 73 mein Muhammad bin Abdur Rahman bin Abi Laila jamhoor ke nazdeek *zaeef* raawi hai.<sup>2158</sup>

Number 43, 48, 50, 52, 53, 55, 56, 58, 69, 71, 74, 81 mein Yazeed bin Abi Ziyaad jamhoor ke nazeed *zaeef* raawi hai.<sup>2159</sup> Aur

<sup>2148</sup> T: Sunnat e Rasool us Saqlain Fee Tark e Raful Yadain

<sup>2149</sup> Noor ul A'ainain: P129-139

<sup>2150</sup> Musnad Imam Ahmad: V1 P388 H3681; doosra nusqha: V6 P203

<sup>2151</sup> V2 P496; doosra nusqha: V4 P189

<sup>2152</sup> V3 P348-349

<sup>2153</sup> Abu Muhammad Abdullah bin Muhammad bin Yaqoob al Harithi al Bukhari aur Mohaddiseen Ki Jarha

<sup>2154</sup> 487

<sup>2155</sup> V5 P22; doosra nusqha: V5 P616

<sup>2156</sup> V1 P204; doosra nusqha: V1 P254

<sup>2157</sup> Hadiya tush Shia: P200

<sup>2158</sup> Faiz ul Baari: V3 P168

<sup>2159</sup> Zawaad Ibne Majja lil Buseeri: 2116

Number 46 mein Kitab Imam Abu Nayeem al Asbahani se lekar Imam Abu Hanifa tak tam raawi (misal Bakar bin Muhammad al Habaal aur Ali bin Muhammad bin Ruh waghairahuma) *majhool* hain. Inki taaseeq hargiz maloom nahi.<sup>2160</sup>

Asif ki mazkura riwayat mein se (baaz ke matoon se qata nazar) ek riwayat bhi saabit nahi.

Tambeeh: Yazeed bin Abi Ziyaad (zaeef) ki doosri riwayat mein shuru namaz, ruku se pehle aur ruku ke baad sar uthaane (yaane teeno makamaat<sup>2161</sup>) par raful yadain ka zikr o isbaat maujood hai aur Yazee tak sanad *Hasan li zaatehi* hai.<sup>2162</sup>

Ibrahim bin Bashir رحمہ اللہ jamhoor mohaddiseen ke nazdeek *mausiq* hone ki wajah se *sadooq hasan ul hadees* raawi the. A'aini Hanafi ne Ibrahim bin Bashir ki bayan karda ek riwayat ke bare mein إسناده صحيح likha hai.<sup>2163</sup>

Aur doosri riwayat ki tehqeeq mein رجاله ثقات likh kar Ibrahim bin Bashir ko *siqa* qarar diya hai.<sup>2164</sup>

Asif Sahab ko ye chahiye tha ke wo Ibrahim bin Bashir ki ye riwayat bhi zikr karte, warna inki ye harkat o tarz e amal agar khayaanat aur haq chupaana nahi to phir kya hai?

### 3) Syedna Abu Bakar Aur Syedna Umar رحمہ اللہ

Is baab mein tamam *Asifi Riwayaat* (number 82-88) ki sanad mein Muhammad bin Jabir raawi hai, jiske bare mein Haafiz Haithami ne likha hai:

*Aur wo jamhoor ke nazdeek zaeef hai.*<sup>2165</sup>

وهو ضعيف عند الجمهور.

Iske muqable mein Syedna Abu Bakar رحمہ اللہ se mauqoofan o marfua'an (dono tarha) shuru namaz, ruku se pehle aur ruku ke baad waala raful yadain saabit hai.<sup>2166</sup>

Syedna Umar رحمہ اللہ se bhi mauqoofan o marfua'an (dono tarha) shuru namaz, ruku se pehle aur ruku ke baad waala raful yadain saabit hai.<sup>2167</sup>

Aal e Deoband ka yehi umoomi tareeqa e wardaat hai ke wo iqhtelaafi masaael mein saheeh o hasan aur sareeh riwayat chodkar zaeef o mardood aur ghair sareeh riwayat pesh karte hain.

### 4) Syedna Abdullah bin Umar رحمہ اللہ

Number 89-95 mein Musnad Humaidi aur Musnad Abi A'awaana ki riwayat pesh ki gai hain, jinka mohrif o mushaf hona Noor ul A'ainain mein dalaael e qaateh ke sath saabit kar diya gaya hai.<sup>2168</sup>

Number 96 waali riwayat *Shaaz* (ba-maane *munkar*) o *mauzu* hai.<sup>2169</sup>

Number 97-102 mein tark e raful yadain ka naam o nishan nahi, balkey sirf a'adm e zikr hai.

Iske muqable mein Syedna Ibne Umar رحمہ اللہ se Saheeh Bukhari o Saheeh Muslim mein marfua'an aur Saheeh Bukhari, Sunan Abu Dawood, aur Juz Raful Yadain waghaira mein mauqoofan ruku se pehle aur baad waala raful yadain saabit hai.<sup>2170</sup>

<sup>2160</sup> Archive Multaqa Ahlul Hadees: A'adad 4: V1 P926; Tehqeeqi Maqalaat V3 P123

<sup>2161</sup> T: Maqamaat ki jagah Makamaat (shayad typing ki wajah se ghalati ho gai)

<sup>2162</sup> Sunan Kubra lil Baheghi: V2 P77

<sup>2163</sup> Naqhab ul Ifkaar: V1 P475

<sup>2164</sup> Naqhab ul Ifkaar: V1 P478-479

<sup>2165</sup> Majmua Zawaaed: V5 P191

<sup>2166</sup> Sunan Kubra lil Baheghi: V2 P73 (sanad saheeh)

<sup>2167</sup> An Nafah ush Shazee Sharha Sunan Tirmizi laa Ibne Syed un Naas: V4 P390; Noor ul A'ainain: P195-204

<sup>2168</sup> Noor ul A'ainain: P68-81

<sup>2169</sup> Noor ul A'ainain: P205-211

<sup>2170</sup> Noor ul A'ainain: P64-92

Balkey Syedna Ibne Umar رضي الله عنه is shaqs ko kankariy'n se maarte the, jo ruku se pehle aur ruku ke baad raful yadain nahi karta tha.<sup>2171</sup>

5) Syedna Abu Humaid as Sa'adi رضي الله عنه

Number 103-130 mein tark e raful yadain ka naam o nishaan tak nahi, balkey a'adm e zikr hai.

Asif Sahab ne tarjuma mein khayanat karte hue bracket ke darmiyan apni taraf se (to raful yadain naa karte) likh diya hai, jokey sareeh darogh, be-farogh, balkey kaala jhoot hai.

Iske muqable mein Syedna Abu Humaid as Sa'adi رضي الله عنه ki marfu hadees mein 4 maqamaat par raful yadain ka zikr maujood hai: 1) Shuru Namaz, 2) Ruku Se Pehle, 3) Ruku Ke Baad Samiallahu Liman Hamida kehte waqt, 4) Do (2) Rakat Padhne Ke Baad Uthkar Raful Yadain.<sup>2172</sup>

6) Syedna Abu Huraira رضي الله عنه

Number 131-183 mein ruku se pehle aur baad mein tark e raful yadain ka naam o nishan nahi, balkey a'adm e zikr hai.<sup>2173</sup>

Iske muqable mein Syedna Abu Huraira رضي الله عنه se 3 maqamaat par raful yadain saabit hai: “*Takbeer (e tehreema) ke waqt, ruku ke waqt aur ruku se uthkar*”.<sup>2174</sup>

7) Syedna Jabir bin Samrah رضي الله عنه

Number 184-210 mein ruku se pehle aur baad ki saraahat se tark e raful yadain ka naam o nishan nahi, balkey a'adm e zikr hai aur hadees e mazkoor ka talluq haalat e qu-o'ood mein tasshahud waale ishare se hai, jis par aaj kal bhi shia o rawaafiz amal paira hain.<sup>2175</sup>

8) Syedna Abdullah bin Abbas رضي الله عنه

Number 211-214 mein Muhammad bin Abi Laila *zaeef* hai.<sup>2176</sup>

Number 212 mein حدثت ka qaael majhool hai aur Muslim bin Khalid jamhoor ke nazdeek zaeef hai.

Number 213, 215 mein A'ataa bin as Saaeb *muqhtalat* hai.<sup>2177</sup>

Number 216-220 mein a'adm e zikr hai.

Iske muqable mein ye saabit hai ke Syedna Abdullah bin Abbas رضي الله عنه ruku se pehle aur ruku ke baad raful yadain karte the.<sup>2178</sup>

9) Syedna Wael bin Hajar رضي الله عنه

Number 221-225 mein a'adm e zikr hai.

Iske muqable mein Imam Saeed bin Jubair رضي الله عنه ki wo riwayat hai ke Sahaba Ikram رضي الله عنهم shuru namaz, ruku ke waqt aur ruku se sar uthaane ke baad raful yadain karte the.<sup>2179</sup>

<sup>2171</sup> Juz Raful Yadain: 15, وللفظ له; At Tamheed: V9 P224 muqhtaseran

<sup>2172</sup> Sunan Tirmizi: H304 (kaha: Ye hadees Hasan Saheeh hai aur Ibne Hibban o Ibnul Jarood ne Saheeh kaha); Noor ul A'ainain: P104

<sup>2173</sup> Dekhiye Faqhra e Sabeqa: 5

<sup>2174</sup> Juz Raful Yadain: 22 (sanad saheeh)

<sup>2175</sup> Uz Raful Yadain: 37; Noor ul A'ainain: P127

<sup>2176</sup> Faqhra Sabeqa: 2

<sup>2177</sup> Al Kawakib un Niraat: P331

<sup>2178</sup> Musannaf Ibne Abi Shaiba: V1 P235 H2431 (sanad hasan); Noor ul A'ainain: P160

<sup>2179</sup> Sunan Kubra lil BAheqhi: V2 P75 (sanad saheeh)

SI mein Syedna Wael رضي الله عنه bhi shamil haina ur inka isteshna kisi saheeh yaa hasan lizaatehi daleel se saabit nahi. Syedna Wael ki marfu hadees ke liye dekhiye Saheeh Muslim.<sup>2180</sup>

10) Syedna Malik bin al Huwairis رضي الله عنه

Number 226-227 mein a'adm e zikr hai aur Syedna Malik bin al Huwairis رضي الله عنه se ruku se pehle aur baad waala raful yadain marfua'an aur mauqoofan dono tarha saabit hai.<sup>2181</sup>

11) Imam Sulaiman bin Yasaar Taabai رضي الله عنه

Is riwayat (228) mein a'adm e zikr hai aur riwayat bhi *mursal* (munqate) hai.

Musannaf Ibne Abi Shaiba ki ek riwayat se zaahir hai ke Sulaiman bin Yasaar رضي الله عنه ne shuru namaz, ruku ke waqt aur ruku se sar uthaakar (teeno maqamaat waale) raful yadain ko bhi riwayat kiya hai.<sup>2182</sup>

12) Syeda Ayesha Siddiqah رضي الله عنها

Number 229-232 mein a'adm e zikr hai.

13) Syedna Abu Masood al Ansari رضي الله عنه

Asaneed se qata nazar arz hai ke Number 233-234 dono riwayaton mein a'adm e zikr hai.

14) Syedna Anas bin Maalik رضي الله عنه

Number 235-247 tamam riwayaton mein tark e raful yadain ka naam o nishan nahi, balkey a'adm e zikr hai. Iske muqable mein Syedna Anas رضي الله عنه se shuru namaz, ruku se pehle aur ruku ke baad (teeno maqamaat par) raful yadain saabit hai.<sup>2183</sup>

15) Syedna Abu Maalik al Asha'ari رضي الله عنه

Number 248-251 mein a'adm e zikr hai aur ruku se pehle aur baad waale raful yadain ke tark ka naam o nishan nahi, lehaza Asif Sahab ka ye istedlal bhi ghalat hai.

Faaeda: Syedna Abu Maalik al Ashari رضي الله عنه ki is riwayat se saaf zaahir hai ke mardo'n aur aurato'n ki namaz ka tareeqa ek hai aur haiyyat e namaz mein koi farq nahi, lehaza Aal e Deoband is hadees ke alfaaz ke bhi muqhalif hain.

16) Syedna Ali رضي الله عنه

Asaneed se qata e nazar Number 252-256 mein a'adm e zikr hai aur iske muqable mein Syedna Ali رضي الله عنه ki marfu hadees mein shuru namaz, ruku se pehle aur ruku ke baad raful yadain saabit hai, nez do (2) rakat se uthkar bhi raful yadain saabit hai.<sup>2184</sup>

Imam Tirmizi ne ek hadees ke bare mein farmaya:

و معنى قوله إذا قام من السجدين، يعني إذا قام من الركعتين.

Aur aapke irshad:

إذا قام من السجدين

<sup>2180</sup> H401

<sup>2181</sup> Saheeh Bukhari: H737; Saheeh Muslim: 391

<sup>2182</sup> V1 P235 H2429 (Sulaiman bin Yasaar (rh) tak sanad saheeh hai)

<sup>2183</sup> Juz Raful Yadain: 20 (sanad saheeh)

<sup>2184</sup> Sunan Tirmizi: H3423 (farmaya: Saheeh Hasan); Juz Raful Yadain lil Bukhari: 1 (sanad hasan)

Ka maane ye hai ke jab do (2) rakat se uththe the.<sup>2185</sup>

17) Syedna Abu Musa al Ashari رضي الله عنه

Number 257-261 mein a'adm e zikr hai aur is Asifi *moharrifaana* istedlal ke muqable mein Syeda Abu Musa al Asha'ari رضي الله عنه se marufa'an o mauqoofan shuru namaz, ruku se pehle aur ruku ke baad raful yadain saabit hai.<sup>2186</sup>

18) Syedna Jabir bin Abdullah رضي الله عنه

Asif Sahab ki pesh karda dono riwayaton (Number 262, 263) mein a'adm e zikr hai aur iske muqable mein Syedna Jabir bin Abdullah رضي الله عنه se marfua'an o mauqoofan dono tarha takbeer e tehreema, ruku se pehle aur ruku ke baad raful yadain saabit hai.<sup>2187</sup>

19) Syedna Abu Saeed al Khudri رضي الله عنه

Number 264 mein a'adm e zikr hai, jokey nafee e zikr ki daleel nahi.<sup>2188</sup>

Asif Sahab ki pesh karda marfu riwayat khatam huee'n aur is *asifi istedlal* ke muqable mein darj e zail sahaba se raful yadain ki marfu riwayat saabit hain:

(1) Abdullah bin Umar (2) Maalik bin al Huwairis (3) Waale bin Hajar (4-8) Abu Humaid as Sa'adi bi tasdeeq Abi Qataada o Abi Asyad as Sa'adi o Abi Huraira o Muhammad bin Muslimah (9) Ali bin Abi Taalib (10) Abu Musa (11) Abu Bakar Siddiq (12) Abdullah bin Zubair (13) Anas bin Maalik (14) Jabir bin Abdullah al Ansari (15) Umar bin Khattab رضي الله عنه.<sup>2189</sup>

<sup>2185</sup> Sunan Tirmizi: H304 (farmaya: ye hadees Hasan Saheeh)

<sup>2186</sup> Sunan Darqutni: V1 P292 H1111 (sanad saheeh); Noor ul A'ainain: P118

<sup>2187</sup> Musnad Siraj: P62-63 H92 (sanad hasan), Abu az Zubair sarah bis samaa wal hamdulillah

<sup>2188</sup> Faqhra Sabeqa: 1

<sup>2189</sup> Tafseel ke liye dekhiye Noor ul A'ainain

## Asif Deobandi Aur Asaar e Sahaba:

Abh dekhte hain ke Asaar e Sahaba عليه السلام mein Asif Lahori Sahab ne kya teer yaa “*tukka*” maara hai?

### 1) Syedna Umar رضي الله عنه

Number 265-268 mein Ibrahim Naqhai *mudallis* hain.

Siyuti ne Ibrahim Naqhai ko *mudalliseen* mein shamil kiya hai.<sup>2190</sup>

Siyutu (ghair muqallid) ke bare mein Deobandi “*mufti*” Abdul Wahid Quraishi ne likha hai: “*Fiqa shafai ke azeem mufasssir, mohaddis, faqeeh, muarriqh Jalaluddin Siyuti (d 911h)*”.<sup>2191</sup>

Is zaeef riwayat ke muqable mein *hasan* aur *saheeh* riwayat ke liye dekhiye Faqhra Sabeqa: 3

### 2) Syedna Ali bin Abi Taalib رضي الله عنه

Number 269, 270, 272, 275, 276 waali sanad mein Abu Bakar an Nehshali jamhoor ke nazdeek *mausiq* hone ki wajah se *sadooq hasan ul hadees* the, lekin unki ye riwayat unka wahem aur ghalati hai, lehaza zaeef hai.<sup>2192</sup>

Number 271, 277 ki sanad mein Abu Khalid Umro bin Khalid al Wasti *kazzab* hai.<sup>2193</sup>

Doosre ye ke ye ahle sunnat ki kitab nahi, balkey Zaidi Shiiyyo’n ki kitab hai.

Faiz ul Baari mein Zaid bin Ali ko *siqa* tasleem karke likha hua hai:

*Sirf ye ke inki kitab (Musnad Zaid) mein naqaleen ke majhool hone ki wajah se museebat aai hai.*<sup>2194</sup>

إلا أن الآفة في كتابه من حيث جهالة ناقله.

Maloom hua ke Aal e Deoband ke nazdeek bhi Musnad Zaid naami kitab saabit nahi hai.

Zaidi Shiiyyo’n ki is Musnad mein mauzuaat ke sath ajaaeb o gharaaeb bhi hain. Mislan azaan mein حي *حي* aur namaz mein *Bismillah* bil jahar bhi likha hua hai.<sup>2195</sup>

Kya Asif Sahab aur Ghumman Party waale in baato’n par amal karne ke liye taiyyar hain?!

Number 273, 274 mein Ibne Farqad Shaibani jamhoor ke nazdeek *majrooh o zaeef* aur Muhammad bin Abaan bin Saaleh jamhoor ke nazdeek *zaeef* hai.

### 3) Syedna Abdullah bin Masood رضي الله عنه

Number 278-291 mein Sufiyan Soori *mudallis* hain aur Hadees number 292 se Sufiyan Soori ka waasta gir gaya hai.<sup>2196</sup>

Number 293-295 mein a’adm e zikr hai aur

<sup>2190</sup> Asma Min Urf bit Tadlees: 2

<sup>2191</sup> Ilyas Ghumman Ka Risaala “Qafila e Haq”: Jild 5, Shumara: 4 P44 (Oct-Dec) 2011

<sup>2192</sup> Noor ul A’ainain: P165

<sup>2193</sup> Tehqheeqi Maqalaat: V3 P510

<sup>2194</sup> V2 P241

<sup>2195</sup> P83-93

<sup>2196</sup> Faqhra Sabeqa: 1



Number 296-298 mein Ibrahim Naqhai hain, jokey Syedna Abdullah bin Masood رضي الله عنه ki wafaat ke baad paida hue the.<sup>2197</sup>

Tambeeh: Ibrahim Naqhai ki *mursal o munqate* riwayat *saheeh* nahi, balkey *zaeef* hoti hai.<sup>2198</sup>

Ghair Wahed se istedlal waale mughalte ke jawab ke liye dekhiye Noor ul A'ainian.<sup>2199</sup>

#### 4) Syedna Abdullah bin Umar رضي الله عنه

Number 299-300 mein Imam Abu Bakar bin A'ayash رضي الله عنه hain, jokey jamhoor ke nazdeek *mausiq* hone ki wajah se *sadooq hasan ul hadees* the, lekin unki bayan karda ye riwayat ba-ittefaq e mohaddiseen inka wahem hai. Lehaza ye riwayat *zaeef o mardood* hai.<sup>2200</sup>

Number 301 mein a'adm e zikr hai aur

Number 302,303 mein Muhammad bin Abaan bin Saaleh *zaeef* aur Muhammad bin al Hasan bin Farqad ash Shaibani (urf Ibne Farqad) *saqht majrooh* hai.<sup>2201</sup>

Inke muqable mein Syedna Umar رضي الله عنه se ruku se pehle aur baad waale raful yadain par (zamaana e tabaeen mein bhi) amal karna saabit hai.<sup>2202</sup>

Asif Sahab ke pesh karda asaar khatam hue aur tark e raful yadain saabit naa hua, balkey in *zaeef o mardood* aur ghair mutalliq asaar ke muqable mein darj e zail sahaba رضي الله عنهم se ruku se pehle aur baad waala raful yadain saabit hai.

(1) Abdullah bin Umar (2) Maalik bin al Huwairis (3) Abu Musa al Asha'ari (4) Abdullah bin Zubair (5) Abu Bakar Siddiq (6) Anas bin Maalik (7) Abu Huraira (8) Abdullah bin Abbas (9) Jabir bin Abdullah al Ansari (10) Umar bin Khattab رضي الله عنهم.<sup>2203</sup>

### Asif Deobandi Aur Asaar e Tabaeen:

Abh Asifi Asaar e Tabaeen ka jaeza pesh e khidmat hai:

Number 304 mein Tahawi<sup>2204</sup> ki riwayat e mazkura mein *Al Hamaani* se muraad Yahya bin Abdul Hameed al Hamaani hai.<sup>2205</sup>

Aur ye *Hamaani* jamhoor ke nazdeek *zaeef o majrooh* hai.<sup>2206</sup>

Tambeeh: Asif Sahab ne naqal e riwayat mein bhi gadbad ki hai.<sup>2207</sup>

Number 305 mein Ibne Farqad *majrooh*, Muhammad bin Abaan bin Saaleh *zaeef* aur Hammad bin Abi Sulaiman *muqhtalat o mudallishain*.

Number 306 mein Soori *mudallis hain*.<sup>2208</sup>

<sup>2197</sup> Noor ul A'ainain: P166

<sup>2198</sup> Kitab ul Umm lish Shafai: V7 P271-272; Mizan ul Etedaal: V1 P75

<sup>2199</sup> P166

<sup>2200</sup> Noor ul A'ainain: P168-172

<sup>2201</sup> Noor ul A'ainain: P172-173

<sup>2202</sup> Saheeh Bukhari: H739

<sup>2203</sup> Noor ul A'ainain: P159-161

<sup>2204</sup> V1 P227

<sup>2205</sup> Sharha Ma'ani ul Asaar: V3 P163

باب المقدر الذي يقطع فيه السارق

<sup>2206</sup> Ithaaf ul Khaira lil Boosiri: V9 P496 H9434

<sup>2207</sup> Sunnat e Rasool us Saqlain Fee Tark e Raful Yadain: P201

<sup>2208</sup> Asma ul Mudalliseen lis Siyuti: P98 ت 18

وقال: مشهوره

Number 308, 310 mein Mughaira bin Muqsim *mudallis* hain.<sup>2209</sup>

Number 311 mein Hajjaj bin Irtaat *zaeef mudallis* hai aur Talha ka ta'ayyun *matloob* hai.

Number 312 mein 'بلغنا' ka qaael (mubaligh) na-maloom hai.

Number 307, 309 mein likha hua hai ke “*Tu shuru namaz ke alaawa kahee'n bhi raful yadain naa kar*”.

Jabkey Deobandi o Barailwi hazraat witr aur eidain mein bhi raful yadain karte hain, lehaza ye dono giroh Ibrahim Naqhai ke mazkura asar ke saraasar khilaf hain.

Number 313 mein Hamaani *majrooh* hai, jaisa ke Number 304 ke tahet guzar chuka hai.

Number 314 mein Asha'at bin Sawaar *zaeef* hai.<sup>2210</sup>

Number 315-317 mein Ibne Farqad *majrooh o zaeef* hai.<sup>2211</sup>

Number 318-320 mein Ashaab e Abdullah aur Ashaab e Ali ka naam mazkoor nahi, yaane ye tamam na-maloom shagird *majhool* the.<sup>2212</sup>

Number 321 mein Ismail bin Abi Khalid *mudallis* hain aur simaa ki tasreeh nahi. Ismail رضى الله عنه ki tadlees ke liye dekhiye Ahsan ul Kalam.<sup>2213</sup>

Baad mein Ahsan ul Kalam waali ibaaarat ko chupkey se udaa diya gaya hai, jaisa ke is mazmoon ke shuru mein Number 10 ke tahet zikr kiya gaya hai.

Number 322 mein Sufiyan bin Muslim *majhool* hai.<sup>2214</sup>

Number 323 mein Hajjaj bin Irtaat *zaeef* hai.<sup>2215</sup> Aur *mudallis* bhi hai.<sup>2216</sup>

Number 324, 325 mein Jabir bin Yazeed al Jo'ofi raawi hai, jiske bare mein Imam Abu Hanifa ne farmaya:

Maine Jabir Jo'ofi se ziyaada jhoota koi nahi dekha aur A'ataa bin Abi Rabaah se ziyada afzal koi nahi dekha.<sup>2217</sup> ما رأيت أحدًا أكذب من جابر الجعفي ولا أفضل من عطاء بن أبي رباح.

Is gawaahi se do (2) baate'n saabit huee'n:

1: Jabir Jo'ofi *kazzab* tha.

2: Imam Sahab ne kisi sahabi ko nahi dekha tha, lehaza wo taabai nahi the.

Number 236 mein kisi taabai ka qaul nahi, balkey Ishaq bin Abi Israel naam ka ek raawi tha jo 150h mein paida hua tha aur iske bare mein Imam Baghwi ne farmaya:

Wo siqa mamoon, lekin kam-aqal tha.<sup>2218</sup>

ثقة مأمون، إلا أنه كان قليل العقل.

<sup>2209</sup> Asma Min Urf bit Tadlees lis Siyuti: P72

<sup>2210</sup> Noor ul A'ainain: P313

<sup>2211</sup> dekhiye Number 305 ka jawaab

<sup>2212</sup> Noor ul A'ainain: P312

<sup>2213</sup> V2 P135 (taba duwwam)

<sup>2214</sup> Noor ul A'ainain: P314

<sup>2215</sup> Nasbur Raaya: V1 P92

<sup>2216</sup> Noor ul A'ainain: P314; Asma ul Mudalliseen lis Siyuti: P95

<sup>2217</sup> Kitab ul E'elal lit Tirimizi Ma'a al Jaame: P891 (sanad hasan)

<sup>2218</sup> Tareeqh e Baghdad: V6 361 ت 3383; Ser E'elaam an Nubala; V11 P477

Taba-tabaeen ke baad ek kam-aqal siqa admi ki zaati raae ki kya haisiyat hai?!

Number 327 mein Malikiyyo'n ki Madoona kitab ka hawaala diya gaya hai, jokey ghair-saabit aur na-qabil e hujjat kitab hai.<sup>2219</sup>

In Asifi Asaar ke muqable mein darj e zail tabaeen se ruku se pehle aur baad waal raful yadain saabit hai:

(1) Muhammad bin Sireen al Basri (2) Abu Qulaaba al Basri ash Shami (3) Wahab bin Munabba al Yamani (4) Saalim bin Abdullah bin Umar al Madani (5) Qasim bin Muhammad bin Abi Bakar al Madani (6) A'ataa bin Abi Rabaah al Makki (7) Makhool ash Shaami (8) Noman bin Abi A'ayaash al Madani al Ansari (9) Tawoos al Yamaani (10) Saeed bin Jubair al Kufi aur (11) Hasan Basri waghairahum <sup>2220</sup>رحمة الله عليهم اجمعين

Saabit hua ke Makka, Madina, Basra, Sham aur Yemen sab maqamaat par ruku se pehle aur baad waala raful yadain kiya jaata tha aur daur e tabaeen mein is par amal jaari o sari tha. Lehaza raful yadain mazkoor ki mansooqhiyat yaa matrookiyaat ka daawa baatil o mardood hai.

Insaf pasand qaraeen e ikram ki khidmat mein arz hai ke aapne dekh liya, Asif Lahori Deobandi ne Aal e Doeband ke sath milkar apne za'am e baatil mein "*Tark e Raful Yadain Par 327 Saheeh Ahadees o Asaar Ka Majmua*" pesh kiya. Halaa'nke is saaare majmue ka khulaasa sirf do (2) cheeze'n hain:

- 1) Saheeh Marfu o Mauqoof riwayaat, lekin inme tark e raful yadain ka naam o nishan nahi. Lehaza inhe'n ruku se pehle aur baad waale raful yadain ke khilaf pesh karna ghalat, baatil aur mardood hai.
- 2) Zaeef o Mardood sanado'n se marwi marfu o mauqoof riwayaat, jinse istedlal ghalat, baatil aur mardood hai.

Asif Sahab & Party naa to Nabi e Kareem ﷺ se tark e raful yadain saraahat aur saheeh sanad ke sath saabit kar sakte hain aur naa kisi ek sahabi se ruku se pehle aur baad ki saraahat ke sath saheeh yaa hasan sanad se tark ka koi suboot pesh kiya hai. Lehaza Asif Sahab ki ye kitab Asif aur Aal e Deoband ki shikast e faash hai. Jabkey ruku se pehle aur baad waala raful yadain *saheeh* aur *hasan lizaatehi* asaneed ke sath Rasool Allah ﷺ se bhi saabit hai aur SI <sup>رحمة الله عليهم اجمعين</sup> o jamhoor Tabaeen e azzam se bhi saabit hai.

Reh gaya ek taabai ka *inferaadi* o *shaaz* amal to iske muqable mein tabaeen e azzam ka jam e ghafeer hai aur Nabi e Kareem ﷺ o SI <sup>رحمة الله عليهم اجمعين</sup> ke muqable mein ek tabai yaa *majhool* logo'n kea mal ki haisiyat hi kya hai?!

Tafseel ke liye dekhiye Imam Bukhari ki mashoor kitab: Juz Raful Yadain aur raaqim ul huroof ki kitab: Noor ul A'ainain Fee Isbaat Raful Yadain.

والحمد لله رب العالمين

Nov 8<sup>th</sup>, 2011

<sup>2219</sup> Al Ibr Fee Khabar Min Ghabar: V2 P122; Doosra Nusqha: V1 P443; Al Qaul ul Mateen Fil Jahar bit Tameen: P87

<sup>2220</sup> Noor ul A'ainain: P316

Izaafa: Ghumman Sahab ne An Naasiqh wal Mansooqh laa Ibne Shaheen<sup>2221</sup> se ek riwayat pesh ki hai: “*Rasool Allah ﷺ jab namaz shuru karte to apne hath seena tak uthaate aur jab ruku se sar uthaate aur naa iske baad karte*”.<sup>2222</sup>

Tarjuma se qata nazar arz hai ke is riwayat ki sanad mein Ahmad bin Abdullah bin Muhammad Arqee raawi hai, jiski tauseeq namaloom hai.

Arz hai ke Ahmad bin Abdullah Arqee ki tauseeq baad mein mil gai.<sup>2223</sup>

Nez, is riwayat ki doosri sanad bhi mil gai hai:

Dekhiye Al Juz al A’ashir Minal Fawaaed al Muntaqaath laa Ibne Abil Fawaaris.<sup>2224</sup>

Isey Haafiz Ibne Hajar ne Fathul Baari<sup>2225</sup> mein ‘*bi-isnaad e hasan*’ qarar diya, lekin Lisan ul Mizaan mein likha hai:

*Rizqullah bin Musa Al Kalwazani ne Yahya bin Saeed* رزق الله بن موسى الكلو اذاني عن يحيى بن سعيد و بقية أحاديثه  
*aur baqiyya se munkar hadeese’n bayan ki aur wo Basri* منكرة وهو بصري لأبأس به.  
*laa-basa behi hai.*<sup>2226</sup>

Imam Khalili ne farmaya: “*Is riwayat mein Rizqullah bin Musa ko ghalati lagee hai*”.<sup>2227</sup>

Isse saabit hua ke ye riwayat jirah e khaas hone ki wajah se *munkar* yaane *zaeef* hai.

<sup>2221</sup> P153; doosre nusqha P329 H248

<sup>2222</sup> Ghummani Namaz: P90

<sup>2223</sup> Tareeqh e Baghdad: V4 P229-230 ت 1936

<sup>2224</sup> V1 P171 H170; Al Muqhlasiyaat: V3 P229 H2395; Tareeqh e Damishqh laa Ibne Asaakir: V51 P48; Kitab uz Zoafa lil Uqaili:

V2 P69 (muqhtasaran); doosra nusqha: V2 P422; teesra nusqha: V2 P358

<sup>2225</sup> V2 P221 ت H737

<sup>2226</sup> V2 P459; doosra nusqha: V3 P95-96

<sup>2227</sup> Al Irshad Fee Ma’arefah Ulama ul Hadees: V1 P203

## Tadlees Aur Tabaaqat ul Mudalliseen

Muhammad Rafeeq Tahir hafizahullah ne poocha: “Mudallis raawi ki har ma’anea’an riwayat mardood hai, illa ke koi qareena mil jaae, is usool ke tahet tabaaqat ul mudalliseen ki kya haisiyat reh jaati hai?”

Haafiz Abdul Mannan Noorpuri rahimahullah ne jawab diya: “Asal to yehi hai ke riwayat mardood hogi, tabaaqat to baad ki paidawaar hain. Pehle mohaddiseen mein yehi tareeqa chalta raha hai ke simaa ki tasreeh mil jaae to yaa mataabea’at ho to maqbool, warna mardood. Ye falaa’n tabaqa aur falaa’n tabaqa iski koi zaroorat nahi. Ye to baad ke ulama ki apni tehqiqaat hain, ye koi wazani aur pakka usool nahi hai”.

Muhammad Rafeeq Tahir: “Kuch mudallis ruwaat aise hain jinke a’ana’ana ko mutaqaddimeen ne qabool kiya hai”.

Haafiz Abdul Manan Noorpuri rahimahullah: “Wo to zaef raawiyo’n ko bhi qabool kiya hai... phir? Mutaqaddimeen mohaddiseen to zaef raawiyo’n ki (marwiyaat) bhi qabool kar lete hain, phir zaef raawi bhi siqa ban jaaega?”

Muhammad Rafeeq Tahir: “Nahi”.

Haafiz Abdul Manan Noorpuri rahimahullah: “Qabol karna yaa is riwayat ke mutabiq fatwa dena masla alag hai aur riwayat ka saheeh hona masla alag hai. Mas-alah wo ijtihaad se bayan kar raha ho aur zaef riwayat ke muwafiq aajaae, mumkin hai ke wo isey daleel hi naa banaa raha ho”.

Muhammad Rafeeq Tahir: “Phir masla to seedha saa hi hai”.

Haafiz Abdul Manan Noorpuri rahimahullah: “Ji haa’n, yehi seedha aur pakka usool hai, tabaaqat se pehle waale mohaddiseen waala ke mudallis ka a’ana’ana mardood hai”.<sup>2228</sup>

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<sup>2228</sup> Se Maahi Majalla Al Mukarram: Shumara 13: April-June  
2012 P37-38

## Asma ur Rijal

SN.	Name	Page in Urdu Pdf	Page in Roman Pdf
1	Ibrahim bin Tehman	95	68
2	Ibrahim Naqhai	164, 166, 167, 202, 235, 305, 306, 396, 408, 543	118, 120, 120, 144, 162, 212, 213, 273, 282, 366
3	Ibne Abi Laila (Muhammad bin Abi Laila)	44, 286, 356	35, 196, 245
4	Ibne Idrees	48	38
5	Ibnul Ahmar	101	73
6	Ibne Salah	479	325
7	Ibnul Qaiyyim	84	58
8	Ibnul Mulqin	479	325
9	Ibne Taimiyya	85	59
10	Ibne Juraij	33, 40, 41, 331, 332, 353, 395	28, 33, 33, 229, 230, 242, 272
11	Ibne Hajar	85	59
12	Ibne Hazam	422	291
13	Ibne Shihab	542	365
14	Ibne Farqad	172, 318, 352, 405, 554	124, 220, 241, 280, 374
15	Ibne Kaseer	480	326
16	Ibnul Mubarak	162	117
17	Ibne Lahiya	369	254
18	Ibne Masood ﷺ Ki Hadees	166, 129	120, 92
19	Abu Ahmad al Haakim al Kabeer	52	40
20	Abu Ismail as Salmi	121, 432, 440	85, 297, 303
21	Abu az Zubair	543	366
22	Abu an Noman	371, 434	256, 299
23	Abu Bakar Siddiq ﷺ aur Raful Yadain	423, 437, 547	292, 301, 368
24	Abu Bakar an Nehshali	552	373
25	Abu Bakar Abdur Rahman bin al Haris bin Hisham	332	230
26	Abu Bakar bin Ayaash	95-96, 168-170, 308, 405, 543	68, 121, 214, 279, 366
27	Abu Jabir Damaanwi	31	27
28	Abu Jamrah Adhbae'ee	521	352
29	Abu Huzaifa	213	149
30	Abu Hafs Usmani	194	139
31	Abu Hamza al Qasaab	521	352

32	Abu Humaid as Sa'adi رضى الله عنه	103, 547 <sup>2229</sup>	75, 370
33	Abu Hanifa aur Sufiyan Soori	377	260
34	Abu Hanifa Ki Qabar	36	30
35	Abu Hanifa	351, 356	241, 245
36	Abu Khalid al Wasti	552	373
37	Abu Zara'a as Saibaani	337	233
38	Abu Saeed al Khudri رضى الله عنه	551	372
39	Abu Saaleh Bazaam	245, 404	168, 279
40	Abu Abdul Jabbar	337	233
41	Abu Abdur Rahman al Muqree	184	133
42	Abu Abdullah al Haafiz	Haakim	
43	Abu Abdullah as Safaar	120, 430, 440	85, 297, 303
44	Abu Obaidullah Armalee	338	233
45	Abu Usman al Maghribi	82	57
46	Abu Ali Nishapuri	361	249
47	Abu Umro al Harshi	359	247
48	Abu A'awaana Saaheb Al Musnad	80	56
49	Abu Esa Sulaiman bin Kisaan	200	142
50	Abu Farwah al Johani	354	242
51	Abu qataada رضى الله عنه	112, 255	80, 175
52	Abu Qulaaba al Jarmi	96, 136, 212, 388	68, 96, 149, 268
53	Abu Maalik al Asha'ari رضى الله عنه	550	371
54	Abu Muhammad al Harthi al Bukhari	43, 230, 289, 401	34, 159, 199, 277
55	Abu Musa al Ansari رضى الله عنه	550	371
56	Abu Maqaatil Samarqandi	37, 349	30, 239
57	Abu Musa al Asha'ari رضى الله عنه	118, 551	84, 372
58	Abu Nayeem Asbahani	57	43
59	Abu Huraira رضى الله عنه aur Raful Yadain	374	258
60	Abu Huraira رضى الله عنه	117, 328, 548	83, 228, 370
61	Abu Yusuf	352	241
62	Ahmad bin al Hasan at Tirmizi	200	142
63	Ahmad bin Hafs	357	245
64	Ahmad bin Hambal aur Raful Yadain	413	285
65	Ahmad bin Abdullah Arqee	557	377
66	Ahmad Yaar Nayeem Ka Jhoot	254	174
67	Irshad ul Haq Athari	362	249

<sup>2229</sup> T: The correct page number in the Urdu PDF is 548.

68	Arzaqh bin Qais	119	84
69	Ishaq bin Abi Israel	317, 555	219-220, 375
70	Ishaq bin Rahwiya	119	84
71	Ismail bin Abi Khaalid	258, 314, 544, 555	177, 217, 366, 375
72	Ismail bin A'ayaash	272, 333	187, 230
73	Asha'at bin Sawaar	37, 313, 353, 554	31, 217, 242, 375
74	Aazmi	283	194
75	Ifteqhar Ahmad	341	236
76	Albani	272	187
77	Al A'ala bin al Haris	32	28
78	Al A'ala bin Abdur Rahman	33	28
79	Allah Datta Sohadrawi	13	15
80	Umme Kulsoom bint Ali	113, 259	81, 178
81	Anas bin Maalik <small>رضي الله عنه</small>	191, 550	138
82	Anwar Khursheed	11, 275	13, 189
83	Auzaai	359	247
84	Okadwi Ka Bohtan	274	188
85	Ayyub Saqhtiyani	437	301
86	Asif Deobandi	536	362
87	Bazaam	245	168
88	Bukhari	33-34, 48, 54, 358	28-29, 38, 41, 246
89	Baqhshish Ilaahi	341	236
90	Badiuddin Shah	13, 58	15, 43
91	Baraa bin Aazib <small>رضي الله عنه</small>	144, 546	102, 268
92	Bazaar	57, 418	43, 288
93	Bashar bin Musa	148	133
94	Basheer Ahmad Deobandi	522, 534	352, 361
95	Bakar bin Muhammad al Jibaal	402, 507	278, 341
96	Baheqhi aur Taqleed	427, 439	294, 302
97	Baheqhi	201, 361, 425	143, 249, 293
98	Tirmizi	422	293
99	Taqiuddin as Subki	57	43
100	Tamtaam	87	60
101	Soori	554	373
102	Jabir bin Samrah <small>رضي الله عنه</small>	125, 219, 297-298, 372, 443, 548	89, 282, 207, 256, 305 370
103	Jabir bin Abdullah <small>رضي الله عنه</small>	551	372



104	Jabir Jo'ofi	38, 307, 312, 350, 555	31, 214, 316, 240, 375
105	Hatim Shareef al Aufo	486	193
106	Hazmi	281	378
107	Hafiz Abdul Manan Noorpuri ذكرك	559	378
108	Hafiz Gondalwi	57, 272	43, 187
109	Haakim Saheb Al Mustadrak	83	58
110	Haakim Kabeer	52	40
111	Haakim Nishapuri	161, 201, 364, 429	117, 143, 251, 295
112	Habib ur Rahman Azmi	283, 343	194
113	Habibullah Derwi	33	28
114	Hajjaj bin Ibrahim	200	142
115	Hajjaj bin Artaat	49, 193, 314, 354, 554, 555	38, 139, 218, 243, 375, 375
116	Hasan bin Ziyaad	39	32
117	Hasan bin Usman	258	177
118	Hasan bin Esa	162	177
119	Hussain bin Ali bin Muhammad bin Yahya	201	143
120	Hussain Durrani	218	152
121	Hussain bin Wahab	339	234
122	Hattan bin Abdullah	119	84
123	Hafs bin Salm	349	240
124	Hafs bin Ghayas	155, 296, 403	110, 206, 278
125	Hakam bin Utaiba	286, 299	196, 208
126	Hakeem Mahmood Salafi	58	43
127	Hammad bin Abi Sulaiman	153, 218, 397, 554	109, 152, 273, 374
128	Hammad bin Zaid	436	300
129	Hammad bin Salma	94, 119	67, 84
130	Hamaani	554	374
131	Hameed at Taweel	50, 543	39, 366
132	Haiwah bin Shareeh	200	142
133	Khalid Gharjaakhi	58	43,
134	Khizar Mahmood	341	236
135	Khalaf bin Ayyub	202	143
136	Khuwarzami	42	159
137	Darqutni	361	249
138	Damaanwi	31	27
139	Darwesh	296	206

140	Da'alaj bin Ahmad	118	84
141	Derwi Ka Jhoot	100	72
142	Zehli	268	184
143	Rashid bin Sa'ad	202	143
144	Raja an Nehshali	43	34
145	Raja bin Abdullah	230, 289, 402	159, 199, 277
146	Rahmatullah Rabbani	58	43
147	Radeeh bin Atiya	337	233
148	Rizqullah bin Musa	558	337
149	Rashdeen bin Sa'ad	202	144
150	Rafdah bin Quzaa'a	193	139
151	Zubair Ali Zai Ki Kitabe'n	363	250
152	Zohri Ki Riwayat	281	193
153	Zohri	65, 118, 271, 329, 332, 542	48, 83, 187, 229, 230, 365
154	Ze'eli	53	41
155	Salim bin Abi al Ja'ad a'an Sauban ﷺ	411	283
156	Subki	57	43
157	Sahnoon	319	220
158	Sidee	355, 404, 505	243, 279, 340
159	Sarfaz Safdar	32, 366	28, 252
160	Saeed bin Abi Urooba	102, 342	73
161	Saeed bin Ayas al Jariri	359	247
162	Saeed bin Jubair	162	117
163	Saeed bin Amir	33	28
164	Saeed bin Muhammad bin Sabeeh	82	57
165	Sufiyan bin Ua'aina	387, 397, 484	267, 273, 328
166	Sufiyan bin Muslim	314, 353, 555	218, 242, 375
167	Sufiyan Soori Ki Tadleees	377	260
168	Sufiyan Soori aur Yahya al Qattan	379	261
169	Sufiyan Soori	36 <sup>2230</sup> , 48, 134, 216, 227, 229, 288, 354, 397, 399, 506, 542, 554	00, 38, 95, 151, 157, 158, 198, 242, 273, 276, 341, 365, 374
170	Sulaiman bin Harb	335	232
171	Sulaiman bin Yasaar ﷺ	549	371

<sup>2230</sup> T: Sufiyan Soori is not mentioned on Page 36 (Urdu PDF)

172	Sawar bin Ammara	338	233
173	Sawar bin Musa'ab	44	35
174	Siyuti	544	366
175	Shafai aur Tadlees	474	322
176	Shah Rafiuddin	36	30
177	Shah Waliullah aur Raful Yadain	237	163
178	Sha'aba a'an Qataadah?	541	364-365
179	Shuaib bin al Laith	330	229
180	Shaqeeqh bin Ibrahim	43, 289	34, 199
181	Shahar bin Hoshab	296	206
182	Tahir ul Qadri	221	154
183	Tahawi	53	40
184	A'aram	121, 434	154, 299
185	Ayesha ؓ	550	371
186	Ibaad bin az Zubair	154, 403	110, 278
187	Ibaad bin Ibaad al Khawaas	338, 339	233, 234
188	Abbas al A'aala bin Abd al A'aala	93	66
189	Abd al A'aala bin Mashar	175	126
190	Abdul Hameed Azhar	13, 199	15, 142
191	Abdul Hameed bin Jafar	170 <sup>2231</sup> , 249, 250, 268, 295	000, 171, 171, 185, 205
192	Abdur Rahman bin Abi az Zanaad	115-116, 213, 224	82, 149, 115
193	Abdur Rahman bin Abi Laila	217	151
194	Abdur Rahman bin Ahmad al A'arj	338	233-234
195	Abdur Rahman bin Sabit bin Sauban	491	332
196	Abdur Rahman bin Qasim	285	169
197	Abdur Rahman bin Quraish	327	227
198	Abdur Rahman bin Mahdi	85	59
199	Abdu Rahman bin yahya Moa'allami	384	264
200	Abdur Razzaq bin Hammam	397	273
201	Abdur Rasheed Ansari	41, 58	33, 43
202	Abdul Qadeer Deobandi	543	365
203	Abdullah bin Idrees	48, 142	38, 99
204	Abdullah bin Az Zubair ؓ	192, 437	138, 301
205	Abdullah bin al A'alaa bin Zabar	175	126

<sup>2231</sup> T: Name of Abdul Hameed bin Jafar is not mentioned on Page 170 (Urdu PDF)

206	Abdullah bin al Qasim	196	140
207	Abdullah bin al Mubarak	130	92
208	Abdullah bin Zaid al Jamri	96, 388	68, 268
209	Abdullah bin Sherwiya	118	84
210	Abdullah bin Saaleh	109, 266	79, 183
211	Abdullah bin Abbas ؓ	192, 549	139, 370
212	Abdullah bin Abdur Rahman as Saad	486, 492	329, 330 <sup>2232</sup>
213	Abdullah bin Umar ؓ	547, 553	369, 374
214	Abdullah bin A'aun	86	60
215	Abdullah bin Lahiya	184, 192, 309, 369	133, 138, 215, 254
216	Abdullah bin Muhammad bin Yaqoob	43	34
217	Abdullah bin Masood ؓ aur Tark	165	120
218	Abdullah bin Masood ؓ ke shagird	354	243
219	Abdullah bin Masood ؓ	545, 553	243, 373
220	Abdullah bin Ma'aj	337	233
221	Abdullah bin Wahab	200	142
222	Abdullah bin Habeera	184	133
223	Abdullah bin Yazeed	184	133
224	Abdullah Damaanwi	31	27
225	Abdul Malik bin Abi Sulaiman	162	117
226	Abdul Malik bin Shuaib	330	229
227	Abdul Mannan Noorpuri	58	43
228	Abdullah bin Amir	175	126
229	Usman bin al Hakam al Juzami	35, 330	29, 229
230	Usman bin Sawaadah	406, 207	280, 146
231	Usman bin Muhammad bin Khasheesh	406	280
232	Usman bin Muhammad	206	145
233	Iraqi	480	326
234	Asmah bin Muhammad	327	227
235	A'ataaf bin Khalid	109	79
236	A'ataa ullah Haneef	13	15
237	A'ataa bin Abi Rabaah	335, 437	232, 301
238	A'ataa bin as Saaeb	287, 404	197, 279
239	Ali bin Muhammad al Madaaeni	269	185
240	Ali Muhammad Haqqani	290	201
241	Ali ؓ aur Tark	165	119

<sup>2232</sup> T: in Footnotes

242	Ali ؑ	550, 552	371, 373
243	Umar bin Bayan	410	410
244	Umar bin Abdul Aziz	176	127
245	Umar ؑ	547, 552	369, 373
246	Imran bin abi A'ataa	522	352
247	Umro bin al Muhajir	175	126
248	Umro bin Khalid	552	373
249	Esa bin Abdullah bin Malik	111, 266, 273	80, 183, 188
250	Ghulam Mustafa Noori	207	148
251	Faisal Khan Barailwi	377	260
252	Faisal Khan Ke 5 Jhoot	397	274
253	Faisal Khan	410	283
254	Faiz ur Rahman Soori	13	15
255	Qataada	102, 190, 540, 542	73, 137, 365, 365
256	Qais bin Sa'ad	335	232
257	Kasaani	304	212
258	Kaseer bin Abdullah	294, 407	204, 281
259	Kalbi	404	279
260	Laith bin Sa'ad	330	229
261	Malik bin al Huwairis ؑ	189, 549	137, 371
262	Maalik bin Anas aur Raful Yadain	319	221
263	Mamoon bin Ahmad	154	110
264	Mujeeb ur Rahman Baloch	343	237
265	Mahaaris bin Dasaar	307	214
266	Muhibullah Shah	13	15
267	Muhammad Ayyub Saabir	58, 194	43, 139
268	Muhammad bin Abaan bin Saaleh	173, 308, 405, 554	280, 215, 280, 374
269	Muhammad bin Abi Laila	44, 150, 291, 299	35, 106, 202, 208
270	Muhammad bin Ahmad bin A'asemah	293, 338	203, 233
271	Muhammad bin Ishaq bin Khuzaima	201	143
272	Muhammad bin Ishaq bin Yasaar	44-45, 263, 360	35, 181, 249
273	Muhammad bin Ishaq?	296	206
274	Muhammad bin Ismail	121, 432, 440	85, 289, 303
275	Muhammad bin al Hasan ash Shaibani	172, 318, 352	124, 220, 241
276	Muhammad bin al Farj	387	267

277	Muhammad bin al Fadhal as Sadoosi	121, 443 <sup>2233</sup>	86
278	Muhammad bin Jabir	48, 151, 152, 218, 231, 304, 401, 437	38, 107, 107, 152, 152, 212, 277, 301
279	Muhammad bin Haris al Qerwaani	206	145
280	Muhammad bin Saaeb al Kalbi	238, 242	164, 166
281	Muhammad bin Saham	202	144
282	Muhammad bin Saleh bin Haani	162	117
283	Muhammad bin Abdur Rahman bin Abi Laila	44, 88-90, 218, 402, 403	35, 61-62, 152, 278, 279
284	Muhammad bin Abdullah al Haakim	161	117
285	Muhammad bin Abdullah as Safaar	120, 430	85, 297
286	Muhammad bin Abdullah bin Nameer	150	106
287	Muhammad bin Okaasha	154	110
288	Muhammad bin Umro bin A'ataa	109, 252, 273	78, 173, 188
289	Muhammad bin Umar Waqedi	257	176
290	Muhammad bin Ghalib	87	60
291	Muhammad bin Marwan as Sadee	238, 239	164, 164
292	Muhammad bin Musa'ab al Qarqasani	333	230
293	Muhammad bin Moawiya	101	73
294	Muhammad bin Nasar al Maroozi	57	42
295	Muhammad bin Yahya az Zehli	105, 268	75, 184
296	Muhammad bin Yaqoob bin Yusuf	162	117
297	Muhammad bin Yusuf al Bekindi	175	126
298	Muhammad Hussain Salafi	193	139
299	Muhammad Gondalwi	57, 272	43, 187
300	Muhammad Wali Darwesh	296	206
301	Mahmood bin Ishaq al Khuzaai	55, 524	42, 354
302	Mahmood bin Aadam	387 <sup>2234</sup>	
303	Mahmood Salafi	58	43
304	Muslim bin Saalim	354	242
305	Mushrih bin Ha-a'aan	182	132
306	Ma'allami	384	264
307	Mughaltaai	87, 417	60, 287
308	Mughaira bin Muqsim	468, 554	319, 375
309	Makhool	32, 491	28, 332

<sup>2233</sup> T: Name of Muhammad bin al fadhal as Sadoosi is not mentioned on Page 443 (Urdu PDF)

<sup>2234</sup> T: Name of Mahmood bin Adam not mentioned on page (Urdu PDF)

310	Musa bin Abdullah bin Yazeed	257	117
311	Mohlab bin Abi Safrah	260	179
312	Maimoon Makki	192, 309, 442	138, 215, 304
313	Nasir bin Muhammad al Fahad	486	329
314	Naafe bin Mahmood	47	37
315	Nasar bin Baab	193	139
316	Nasar bin Imran	522	352
317	Nazar bin Shameel	119, 357	84, 245
318	Nazar bin Kaseer	192	139
319	Waqedi	257	176
320	Waael bin Hajar بن الحارث	102, 190, 209, 549	74 ,74, 147, 370
321	Wakee bin al Jaraah	29	25
322	Waliullah Dehelwi	32	28
323	Waleed bin Muslim	32, 33	28, 28
324	Hisham bin Sa'ad	367	253
325	Hisham bin Ammar	387	267
326	Hasheem bin Basheer	381, 395	262, 273
327	Haitham bin A'adee	40, 113, 256-257	32, 80, 176
328	Haithami aur Sarfaraz Safdar	184 <sup>2235</sup>	133
329	Yahya bin Abi Umro	337	233
330	Yahya bin Ayyub al Ghaafqi	34 <sup>2236</sup> , 271, 330	28, 187, 229
331	Yahya bin Muyeen	229	159
332	Yazeed bin Ibrahim	335	232
333	Yazeed bin Abi Ziyaad	145, 217, 229, 290, 402, 542, 543	103, 151, 158, 200, 278, 365, 366
334	Yameeni	53-54	40-41

<sup>2235</sup> T: The correct page number in the Urdu PDF is 185

<sup>2236</sup> The correct page number is 33 (Urdu PDF)